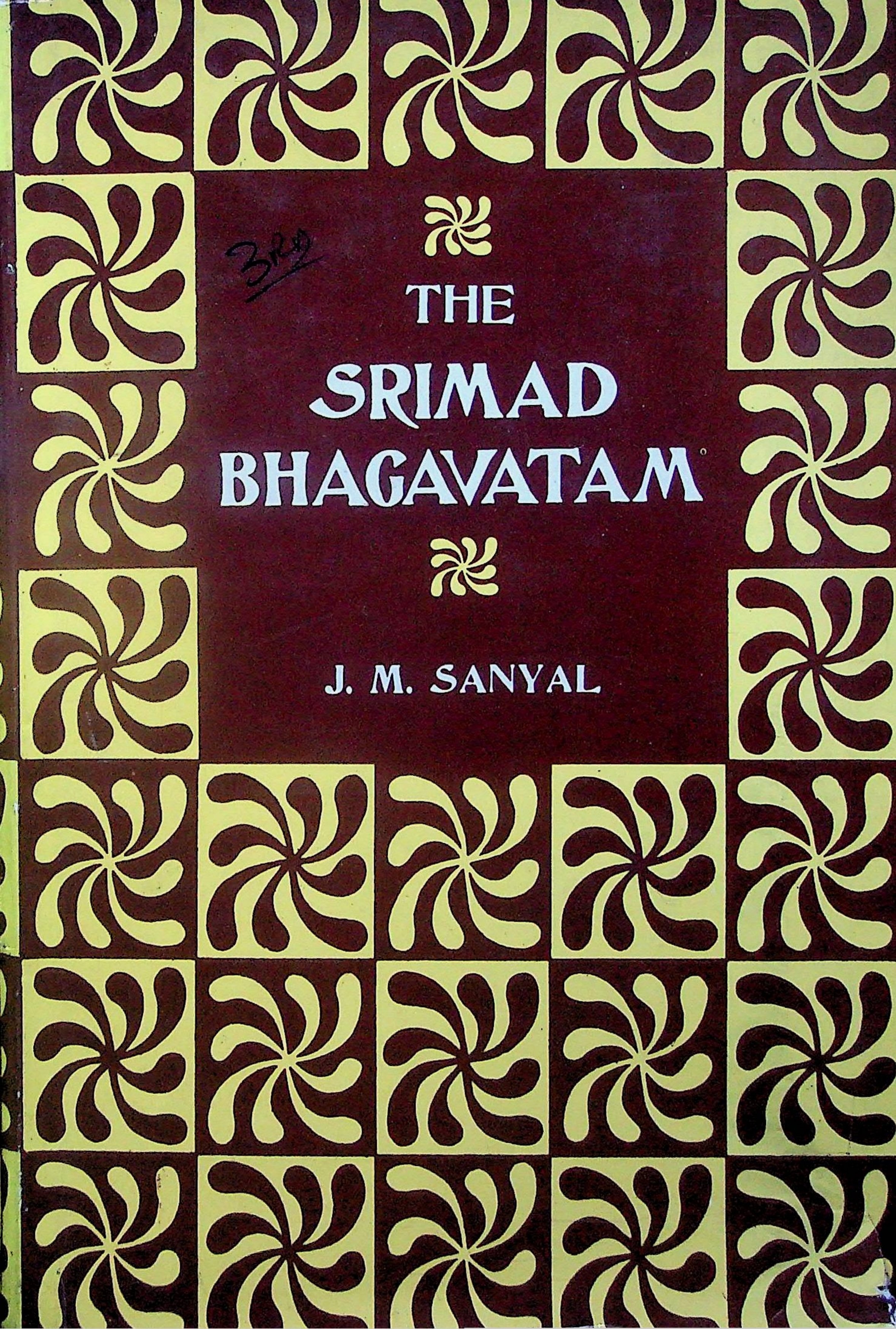

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THE
SRIMAD
BHAGAVATAM

J. M. SANYAL

SRIMAD-BHAGVATAM

The
Srimad-Bhagavatam
of
Krishnadwaipayana Vyasa

(Translated into English prose from the original Sanskrit text
with exhaustive index of proper names and words)

J M Sanyal

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Srimad-Bhagvatam

BOOK TEN

Chapter I

DESTRUCTION OF DEVAKI'S SIX SONS BY KANSA

MAHARAJA PARIKSHIT ADDRESSED the auspicious Sukadeva as follows,—"O thou foremost of the sages, thou hast related unto us a detailed account of the Solar (*Surya Vansa*) and Lunar (*Chandra Vansa*) dynasties, as also of the wonderful exploits of the kings born in these two races. Thou hast 'also spoken in details about the descendants of the virtuous Jadu. Do thou now be pleased to describe unto us, the deeds of Lord Sri Hari, who incarnated Himself in the dynasty of Jadu. Rehearse unto us in detail, the various acts performed by the Almighty Lord, the protector of all creatures and the very soul of the universe, when He took His birth in the race of Jadu. Save and except a slaughterer of animals or one committing suicide, there is none who ever desists from listening to a recital of the glory of the Lord of auspicious fame,—a recital or an attentive hearing of which mitigates against the evils of this world, is pleasing to the ears and the mind, and is extolled by those people who are freed from the influence of desire. Using Him as a raft, my grand-fathers, without the least effort, crossed the ocean—that was very hard to tide over—of the Kaurava host rendered terrible in consequence of its abounding in monstrous whales consisting of great warriors like Devavrata (*Bhishma*) and others, capable of conquering even the gods in battle. When this body of mine—that is now instrumental in procreating progeny of the *Kurus* and the *Pandavas*—had been smarting with pain while in my mother's womb, from the terrible *Brahmastra* of the son of Drona (Aswathaman), that discus-handed (*Chakradhara*) Divinity entering the womb of my mother protected the foetus and also the life of my mother who had sought protection in Him.

Once upon a time, Vasudeva, descendant of the royal line of Surasena, married the princess of Mathura. On the day following the marriage, the said Vasudeva with his newly married wife Devaki by name, ascended his chariot to return to his own city (Surasena). Being desirous of pleasing his sister, *Kansa*, the son of *Ugrasena* (the king of the city), took the reins of the horses of that chariot and surrounded by hundreds of golden chariots, drove along. At the time of their departure, King Devaka, greatly affectionate towards his daughter (Devaki), gave her as a wedding present four hundred elephants caparisoned with golden chains, fifteen thousand horses, eighteen hundred chariots, and two hundred youthful maid-servants adorned with various ornaments. O king, at the time of the departure of the bride-groom and bride, for their welfare, conches were blown and *Turryas*, *Mridangas* and Kettledrums were simultaneously sounded.

When Kansa had been driving on the road holding the reins, an incorporeal voice addressing him said,—'O ignorant one, the eighth issue of this lady (Devaki) whom thou art even now driving, shall be thy slayer."

Having been so spoken to, the naturally crooked and sinful Kansa, the disgrace of his race, thought of slaying his own sister and grasping his sword seized her by the hair. Then the illustrious Vasudeva, trying to appease that one (Kansa) of disgraceful deeds, of cruel nature and devoid of shame, said—

"Thou art glory to the race of the *Bhojas* ; and the *Suras* are proud of thy accomplishments. It behoveth thee not to kill thy helpless sister, even during the celebration of her marriage-festivities.

"O hero, death is inherent in the bodies of those who have taken birth. This day or at the end of a hundred years henceforward, death is sure to come to living beings. When this body is on the verge of being dissolved into its five constituent ingredients, the soul enshrined in it, in consequence of its deeds is to assume another corporeal form leaving behind the old one. Just as a man walks by putting the whole weight of his body on one leg and then advances another pace forward, just as a leech catching hold of a new blade of grass lets go its former support, in the same manner the soul travelling in the path of actions trans-emigrates from one body to another. A man whose heart has been engrossed by an eager desire for wealth, seems to enjoy it in his dream with a body like unto his real one ; as one intently brooding in his mind over the things heard and seen, he seems to realise them in his dream. But surely when awake, all his experiences during a dream are forgotten.

Whatsoever structure the mind—the product of Evolution—goaded by pristine deeds, may erect out of the five elements made by the energy of illusion the soul, considering itself identical with mind, is born with the latter. The soul, located inside the structures created by its own energy of illusion, is befooled by following the passions, even as the moon and other planets reflected on water and other fluids seem to vibrate, in consequence of the air disturbing them (the fluids). Therefore a person, desirous of securing his own welfare, should not oppress anybody. An oppressor has reason to be afraid of others, of the god of death, and of the relations of the oppressed person. This damsel is thy younger sister and deserves pity and ought to be cherished as thy own daughter. Thou art affectionate to the miserable. It behoveth thee not to slay this blessed lady." (26-45).

The auspicious Sukadeva went on saying,— "O thou foremost of the descendents of Kuru, inspite of his being advised in conciliatory as well as frightening language, the heartless *Kansa*, following the examples of the cannibals, did not desist from attempting to kill his sister (Devaki). On finding him so obstinately bent on committing the despicable deed, Vasudeva became thoughtful. Then, after a short while, Vasudeva fixed upon the following fresh means of preventing *Kansa* and again addressed him as follows; "An intelligent being ought to prevent a murder as long as power and reason are left to him. But even then, if murder cannot be averted, no blame ought to attach unto him. So, promising to give over to this murderous wretch all my sons, I shall now liberate this afflicted damsel. When sons will be born to me, then let the inevitable take its course; or this one may die before I am blessed with any issue; if she does not die, is it not possible for destiny to change the inevitable course? But I shall avert the present calamity. If it returns even after having been averted, I am not to blame. Just as there is no other cause except pure chance for fuel catching fire or escaping it, so except inconceivable fate there is no other cause for persons being connected with bodies or separated from them."

"Thus after careful deliberations to the full extent of his intellectual capacity, Vasudeva most respectfully worshipped that most sinful being. Then assuming a countenance resembling a new-blown lotus and yet with an aching heart, he again smilingly said unto that crooked and shameless one,—

"O most gracious one, thou hast naught to fear from what the incorporeal voice hath spoken to thee. I shall hand over to thee all the sons of this lady, who are the cause of thy fear." (46-53).

The auspicious Sukadeva continued saying,—Perceiving the weight of Vasudeva's words, *Kansa* desisted from slaying his sister (Devaki). Immensely delighted at this, Vasudeva also entered his own abode, after having eulogised him (*Kansa*).

In due course of time, Devaki, who was permeated with all the deities, in nine successive years, gave birth to eight sons and one daughter. Overcome with the fear of proving false to his promise, Vasudeva with great anguish, gave over his renowned first born son to Kansa. What is there that the pious cannot bear up against ? What is there the learned are in need of ? What act is there the wicked cannot perpetrate ? What is there the self-subdued cannot renounce ?

O king, seeing Vasudeva's equanimity and true observance of his promise, Kansa was very much delighted and smiling thus spoke unto him,—"Let this baby return to thy protection. I have naught to fear of him. Surely my death has been ordained to come from thy eighth-born son." (54-60).

Then complying with his commands and taking his son, Vasudeva went away ; but he did not wholly believe in the words of that wicked uncontrolled self. O descendant of Bharata, the cow-herds Nanda and others who resided in Braja and the wives of these people, the Brishnis headed by Vasudeva and the wives of the Yadus headed by Devaki, the relatives, friends and allies of these two races, and also the followers of Kansa, were all god-like persons. At that time the sage Narada appraised Kansa of these facts, as also of the preparations being made by the celestials for the extirpation of the Daityas who are great burdens on the Earth.

When the divine sage Narada had gone away, Kansa considering all the issues of Devaki to be Vishnu, the cause of his death in future, confined Devaki and Vasudeva in prison after having bound them in chains. He killed their sons, whenever one was born to them, fearing every one of their sons to be the unborn Divinity Vishnu himself. Generally on this earth, covetous monarchs, bent on satiating the thirst of their heart, slay their mothers, fathers, brothers and all their well-wishers and friends. Considering himself to be the self-same powerful Asura Kalanemi by name who had been previously killed by Vishnu, Kansa commenced hostilities against the Jadus. Sorely oppressing his own father Ugrasena, and the lords of the Jadus, the Bhojas and the Andhakas, that wonderfully powerful being (Kansa) began to rule over the Surasenas. (61-69).

Chapter II

GOD APPEARS IN DEVAKI'S WOMB

THE AUSPICIOUS SUKDEVA went on saying,—"O king, the proud and powerful Kansa, in co-operation with the *Magadhas* and in company with Pralamba, Vaka, Chanura. Trinavarta, Agha, Mushtika, Dwivida, Putana, Keshi, Dhenuka, Vana, Bhauma and such other Asura-kings, began to spread havoc among the Yadus. Having been terribly oppressed by Kansa, the Yadavas fled to the kingdoms of the *Kurus*, the *Panchalas*, the *Kaikeyas*, the *Sallwas*, the *Vidarbhas*, the *Nishadhas*, the *Videhas*, the *Koshalas*. Some of the kinsmen of Kansa began to serve him in this mission by executing his commands.

When six sons of Devaki had been killed by the son of Ugrasena (Kansa), a portion of the Almighty Vishnu, known by the name of Ananta was born as the seventh foetus in the womb of Devaki, enhancing her joy and grief at the same time.

The Almighty Lord, the soul of the Universe, knowing his own refugees (the Yadus) to be terribly afraid of Kansa, thus commanded Yoga-maya, the presiding goddess over the illusive energy begot of Yoga,—"O goddess, O gentle lady, Braja is inhabited by the cow-herds and beautified by the kine and is ruled over by the cow-herd Nanda. Rohini and other wives of Vasudeva are hiding themselves there in great fear from terrible Kansa.

"Devaki beareth in her womb a portion of myself, by name Sesha. Taking it out, do thou introduce it in the womb of Rohini. O blessed lady, then I will be born in fullness as a son of Devaki ; and later thou shall be born in the womb of Yasoda, the wife of Nanda. For this act men shall adore thee, as the cherished goddess of those desirous of progeny and prosperity, and the bestower of all and boons—with various offerings, articles and sacrifical beasts.

"Men on Earth shall erect temples for thee, and shall give thee those names—Durga, Bhadrakali, Vijaya, Vaishnavi, Kumuda, Chandika, Krishna, Madhabi, Kanyaka, Maya, Narayani, Ishani, Sharada and Ambika. The foetus shall be called Sankarsana, on account of its being removed in embryo from one womb to another. It shall also be called *Rama* for affording delight to people, and also *Balabhadra* for its immensity of prowess." (1-13).

Having been thus commanded by the Almighty Lord, the said goddess Vishnumaya, of the illusive energy, respectfully accepted His behests and assented to all of them. Then circumumbulating Him, she repaired to the terrestrial regions, and performed what she had been told to do. When the embryo in Devaki had been removed to the womb of Rohini by *Yoganidra* (the goddess of the illusive energy), the citizens of Mathura cried aloud saying "Oh ! Devaki has miscarried."

Then in course of time Almighty Lord, the soul of the Universe, and the giver of assurances of safety to His devotees, revealed Himself in his fulness in the heart of Vasudeva. Bearing within himself the manifested image of the Lord, Vasudeva shone forth like unto the Sun, and looked quite unassailable and hard of being approached by some being. Then like unto the eastern quarter bearing the delightful moon, the pure-hearted Devaki bore in her mind,—having duly received it from the son of Sura (Vasudeva),—the incarnation of the Eternal, the source of all welfare of the worlds, and the essence of all things, and Who was present in herself in the form of her soul. Devaki, becoming the abode of the Lord, the container of the worlds, did appear to be superbly beautiful. She was then confined in prison by Kansa like unto the flame of a lamp confined inside an earthen pot ; as also like unto wisdom gained by one jealous of imparting knowledge to others. Seeing that lady of pure smiles bearing inside her womb the unconquerable divinity and illuminating the room with her effulgence. Kansa muttered gnashing his teeth,—"Surely desirous of robbing me of my life, Hari has entered and been staying in Devaki's womb ; for before this occasion she never looked so haloed in brilliance. What at present ought to be done by me regarding this matter ? Even a selfish one does not display his prowess to slay a woman to serve his ends. On the other hand, if I slay this helpless woman, I shall thereby be slaying a woman, a sister and one that is big with child, and at the same time I shall be destroying for all time to come my prosperity, my fame, and duration of life. He is more dead than alive who lives by perpetrating heartless deeds. Men pronounce curse upon him as long as he lives ; and verily such a sinful person goes after the dissolution of the physical body to hell pervaded with darkness."

Thus refraining from following his darkest designs, that mighty Kansa, keeping alive his inveterate enemity, began to await the birth of Hari. Thinking constantly of Hari while sitting, lying, standing, eating, drinking, or walking, Kansa saw the universe pervaded by Hari. (14-24).

At that time Brahma and Siva accompanied by the divine sage Narada, and other wise men and celestials attended by their followers arrived at that place and began to intone hymns in praise of the Lord of the Universe, bestower of all boons.

"Oh God ! we seek shelter in thyself. Thou art of truthful vows ; whatever is uttered by thee is Truth. Thou art the Reality in the three Kalas, (*i.e.*, before creation, during preservation and after destruction of the Universe). Truth meets the highest fulfilment in thee ; thou art the cause of Truth, existeth in Truth and is verily the Truth of the Truth. Thou art the first introducer of truthful speech and true behaviour ; thou art all truth. This visible universe is like unto a large tree, having only one stay (that is on Prakriti), two fruits (happiness and misery), three roots (that is the three qualities of *Sattwa*, *Rajas* and *Tamas*), four kinds of secretions (religion, wealth, desire and emancipation), five channels of perception (the five senses), six characteristic features (grief, fondness, decrepitude, death, thirst and hunger), seven kinds of barks (skin, blood, flesh, albumen, bone, marrow and semen), eight branches (the five elementary ingredients and the mind, the understanding and egoism), nine holes (which are the nine outlets of the body), ten leaves (the ten vital breaths) and two birds sitting on its branches (the birds being the individual or *Jiva* soul and the Supreme Soul). Thou art the producer of this universe of actions ; thou art the cause of its destruction ; thou art its only preserver. Those persons, whose intellects are veiled over by thy illusive energy, behold thee in many ways. But a man with godly vision does not see in that way. Thy semblance is all knowledge. For the welfare of the mobile and immobile universe, thou does assume forms, which composed of the principle of goodness (Sattwa) brings happiness for the pious and destruction for the wicked.

"O thou lotus-eyed one, the learned ones with their hearts completely engrossed in contemplation on thyself—the receptacle of all goodness,—cross this ocean of life holding thy feet as a raft and consider it (ocean) as insignificant as a pool of water contained in the foot-print of a calf's feet.

"O thou resplendent one, people entertaining friendly feelings towards all beings, have crossed this dreary ocean of life—hard to cross over—without the help of anything. When they have tided over this ocean, they leave on this side of it, the boat consisting of thy lotus feet. (25-30).

"Thou art merciful to the pious. O thou of eyes like lotus petals, those persons who boast of their emancipation as obtained without thine interference are surely wanting in devotion to thyself, and in consequence of this their understanding ever remains impure. Attaining with great difficulty to the highest state, they again fall to the depths of degradation, for not having served thy feet.

"O Madhava, thy chosen ones (devotees) bearing unshaken devotion towards thee, are never reduced to this condition. They never deviate from the right path. O Lord, protected by thyself, they undauntedly tread upon the heads of those who throw impediments in their way. For the sake of preservation of the world, thou assumest a form which is all goodness and pure, and dost welfare of the corporeal beings. In consequence of thy assuming various forms, people adore thee with the Vedic hymns, sacrifices, Yogic practices, austerities, and deep meditation.

"O thou creator of the universe, if this form had not been composed of the essence of goodness, then the supreme knowledge that purges ignorance and sense of distinction could not come into play. Continuous manifestation of thy qualities, help us in perceiving thee. Thy denomination and thy semblance cannot be realised by intelligence ; for thy ways, actions or divine births cannot be understood by the mind and described in speech, as thou art-the witness of these both. Still, O Lord, thou art capable of being realised by those people who worship thee with devotion. (31-36).

"Whosoever during the performance of actions, hearing, recounting, contemplating on and making others to remember thy names and incarnations, hath his heart absorbed on thy two lotus-feet, is never born again.

"O Hari, fortunately by the incarnation of thy Supreme Self, the heavy burden of this Earth will be removed. Fortunately we shall see the earth impressed with thy highly auspicious foot-prints, as also, the heavenly regions over-flooded with thy mercy.

"O Lord, verily we cannot conceive any other cause of thy birth, except in thy sportive humour; for thou art not attached to this Earth. O thou who art ever free from fear indeed the birth, the preservation and the destruction of the individual soul, are brought about by the delusive energy contained in thyself. Thou dost protect us and the three worlds by incarnating thyself as Fish, Horse, Tortoise, Boar, Nrisingha, Swan, Kshatriya (one belonging to ruling order), Vipra (Brahmana) and Deva (deity).

"O Lord, at present in the same way, dost thou remove the burden of the Earth. O thou foremost of the Yadus, we salute thee."

Then addressing Devaki, the gods said,—"O mother, fortunately the foremost Supreme Being, the Almighty Lord Himself, hath entered into thy womb, for our well-being. Thou hast no reason to be afraid of the Lord of the *Bhojas* (Kansa), whose death is imminent. Thy son shall be the protector of the Yadus."

Thus eulogising, without the least exaggeration, the Lord whose semblance is the visible universe, the celestials placing Brahma and Ishana (Siva) at their head, returned to their respective regions in Heaven. (37-41),

Chapter III

BIRTH OF SRI KRISHNA

THE AUSPICIOUS SUKADEVA said,—"O king, on the advent of a highly delightful season fraught with all blessings, when the star *Rohini* rode ascendant and *Aswini* and other constellations of stars shed forth holy light ; when the cardinal quarters were all propitious and the sky shone forth illumined with bright stars ; when the earth with its towns, countries, pastures and mines, was filled with all benedictions ; when rivers over-flowed with pure water and lakes were beautified with lotuses ; when forests rang with the songs of birds and humming of black bees and abounded in floral wealth ; when a pure and pleasant breeze blew bearing a sweet odour ; when the extinguished fires of the regenerate ones again flashed forth ; when the hearts of the pious and of others except Kansa, were enraptured ; when anticipating the time of the birth of that birthless Divinity, kettle-drums were sounded by Kinnaras and hymns sang by Gandharvas, Siddhas and Charanas ; and Vidyadharas together with the Apsaras danced out of joy ; and celestials and sages greatly delighted showered heaps of flowers ; on a gloomy night, when the rain-clouds gave forth a low rumbling sound re-echoed by the sea, Vishnu, the knower of all hearts, got out of the womb of the divine Devaki, like unto the full moon rising on the eastern quarter of the Heaven.

Vasudeva saw that wonderful boy (the new born baby) having eyes like lotus-petals, having four arms, bearing a conch, armed with a mace and other weapons, having the sign of *Sribatsa* on his breast, and with neck adorned with the *Kaustubha* gem. He saw the boy clad in a blue garment, with a complexion beautiful like that of dense rain-cloud, and with his flowing locks shining with the rays of the invaluable lapises embossed in his crown and of the gems constituting his pendants. Vasudeva saw him (the boy) adorned with bracelets, armlets, and other ornaments. (1-10).

Then beholding Hari born as his son, the eyes of Vasudeva bloomed forth in wonder. On the joyous occasion of the incarnation of Krishna, Vasudeva was struck with reverence, and overcome with delight mentally gave away ten thousand kine to the twice-born ones.

O descendant of Bharata, thereafter ascertaining the babe to be the Supreme Purusha, Vasudeva with his body bent forward, his palms folded, his intellect composed and liberated from all terror, and conversant with the prowess of the Lord, began to pray unto him who lay illuminating the lying-in-room with his effulgence.

The auspicious Vasudeva said,—"O Lord, I have come to recognise thee. Thou art the Supreme Lord, who is above *Prakriti*, thy only semblance is feeling and ecstacy. Thou art the witness of all intellects. Verily thy semblance is beyond any description or rather it is indescribable Creating through thy illusive energy this universe unified with the three principles (*Sattwa*, *Rajas* and *Tamas*), thou dost appear as entering it, though in reality thou art away and above from it. *Mahat* and other Tattwas, in combination with the sixteen *Vikaras* (changes), produce this universe, for separately they cannot produce any definite action. They appear to be inside the created universe, but actually this is not possible, for such things existed even before the creation of worlds. In the same manner, though thou art connected with the objects of perception and with the senses, the nature of which is known by their acts, thou art not perceived alone with these. (11-16).

"Being ever undiscerned, thou hast neither inside nor outside. Thou art everything ; thou art the essence and origin of all things and thou art the real entity. Whoever considers the objects of enjoyment which he never comes by to the best of all other things, is surely the most ignorant. Undisputedly it is not proper to make a sage out of such a person. Because, that person is verily eager for accepting things which are renounced by others as hateful.

"O Lord, the creation, preservation and destruction of this universe is said to proceed from thyself. Thou transcendest the Principles, performing no acts and art free from all changes. Thou art verily the Brahman and the Lord ; there is no contradiction between the two in you. Though the above mentioned acts are performed by the Principles, they are ascribed to thine agency, as thou art the repository of the Principles. Thou assumest through thy illusive energy, a white complexion, the result of the Principle of goodness (Sattwa), for the preservation of the worlds. For the creation of the worlds thou assumest a red complexion, the result of the Principle of Energy (*Tejas*), and lastly for their destruction, thou assumest a dark complexion resulting from the principle of Dullness (*Tamas*).

"O Lord of all the regions, O though Almighty one, being desirous of protecting this universe, thou has incarnated thyself in our house. Thou shalt annihilate the mighty army that is being paraded by the innumerable Asura chiefs—who are none other than the sovereigns of the earth.

"O Lord of the celestials, this crooked-minded Kansa, hearing that thou shalt be born in our house, has slain thy elders. Just as soon as he will be informed by his menials of thy incarnation he will be coming here with uplifted weapons." (17-22).

Once upon a time, Vasudeva, descendant of the royal line of Surasena, married the princess of Mathura. On the day following the marriage, the said Vasudeva with his newly married wife Devaki by name, ascended his chariot to return to his own city (Surasena). Being desirous of pleasing his sister, *Kansa*, the son of *Ugrasena* (the king of the city), took the reins of the horses of that chariot and surrounded by hundreds of golden chariots, drove along. At the time of their departure, King Devaka, greatly affectionate towards his daughter (Devaki), gave her as a wedding present four hundred elephants caparisoned with golden chains, fifteen thousand horses, eighteen hundred chariots, and two hundred youthful maid-servants adorned with various ornaments. O king, at the time of the departure of the bride-groom and bride, for their welfare, conches were blown and *Turryas*, *Mridangas* and Kettledrums were simultaneously sounded.

When Kansa had been driving on the road holding the reins, an incorporeal voice addressing him said,—'O ignorant one, the eighth issue of this lady (Devaki) whom thou art even now driving, shall be thy slayer."

Having been so spoken to, the naturally crooked and sinful Kansa, the disgrace of his race, thought of slaying his own sister and grasping his sword seized her by the hair. Then the illustrious Vasudeva, trying to appease that one (Kansa) of disgraceful deeds, of cruel nature and devoid of shame, said—

"Thou art glory to the race of the *Bhojas* ; and the *Suras* are proud of thy accomplishments. It behoveth thee not to kill thy helpless sister, even during the celebration of her marriage-festivities.

"O hero, death is inherent in the bodies of those who have taken birth. This day or at the end of a hundred years henceforward, death is sure to come to living beings. When this body is on the verge of being dissolved into its five constituent ingredients, the soul enshrined in it, in consequence of its deeds is to assume another corporeal form leaving behind the old one. Just as a man walks by putting the whole weight of his body on one leg and then advances another pace forward, just as a leech catching hold of a new blade of grass lets go its former support, in the same manner the soul travelling in the path of actions trans-emigrates from one body to another. A man whose heart has been engrossed by an eager desire for wealth, seems to enjoy it in his dream with a body like unto his real one ; as one intently brooding in his mind over the things heard and seen, he seems to realise them in his dream. But surely when awake, all his experiences during a dream are forgotten.

Whatsoever structure the mind—the product of Evolution—goaded by pristine deeds, may erect out of the five elements made by the energy of illusion the soul, considering itself identical with mind, is born with the latter. The soul, located inside the structures created by its own energy of illusion, is befooled by following the passions, even as the moon and other planets reflected on water and other fluids seem to vibrate, in consequence of the air disturbing them (the fluids). Therefore a person, desirous of securing his own welfare, should not oppress anybody. An oppressor has reason to be afraid of others, of the god of death, and of the relations of the oppressed person. This damsel is thy younger sister and deserves pity and ought to be cherished as thy own daughter. Thou art affectionate to the miserable. It behoveth thee not to slay this blessed lady." (26-45).

The auspicious Sukadeva went on saying,— "O thou foremost of the descendents of Kuru, inspite of his being advised in conciliatory as well as frightening language, the heartless *Kansa*, following the examples of the cannibals, did not desist from attempting to kill his sister (Devaki). On finding him so obstinately bent on committing the despicable deed, Vasudeva became thoughtful. Then, after a short while, Vasudeva fixed upon the following fresh means of preventing *Kansa* and again addressed him as follows; "An intelligent being ought to prevent a murder as long as power and reason are left to him. But even then, if murder cannot be averted, no blame ought to attach unto him. So, promising to give over to this murderous wretch all my sons, I shall now liberate this afflicted damsel. When sons will be born to me, then let the inevitable take its course ; or this one may die before I am blessed with any issue ; if she does not die, is it not possible for destiny to change the inevitable course ? But I shall avert the present calamity. If it returns even after having been averted, I am not to blame. Just as there is no other cause except pure chance for fuel catching fire or escaping it, so except inconceivable fate there is no other cause for persons being connected with bodies or separated from them."

"Thus after careful deliberations to the full extent of his intellectual capacity, Vasudeva most respectfully worshipped that most sinful being. Then assuming a countenance resembling a

The auspicious Sukadeva continued saying,—"Thereupon Devaki being struck with wonder and afraid of Kansa, seeing her son possessed of the signs of the Reverend One, began to hymn the Lord thus,—"Oh God, thou art verily the Lord Vishnu who art described in the Vedas as the primordial cause and hence inscrutable, omnific, omniscient, pure existence, attributeless, immutable, undifferentiated and assertionless. Thou art the lamp, so to say, of spirituality which illumines the intellect and the *indriyas* (senses). At the expiration of the period of time measuring two *parardhas* when the dissolution of the mobile and immobile universe takes place, and the five elements melt into subtle undifferentiated root elements of matter and unmanifested *Prakriti*, thou art, the only substance that remains. At that time you are cognisant of the fact that the *Pradhana* lies merged in thee and thou hast to reveal it again. The great *Kala* beginning with *Nimesha* and ending in *Dwiparardha* which produces changes in the universe, Oh the Director of *Prakriti*, may be called to be thy Sportive Humour. Being of such a nature, thou art the abode of security and I to-day seek thy protection. The mortals apprehensive of the venomous serpent of death approached others for shelter but they found none of them free from fear of death. To-day through an indescribable stroke of luck they have attained thy lotus-like feet and are reposing there with a happy heart ; death has run away from them. Of such nature, do thou save us, who are greatly frightened from the cruel son of Ugrasena (Kansa); for thou dost always dispel the terror of thy devotees. Let not thy Divine form, that is worthy of being meditated upon, be visible to human eyes.

"O thou slayer of Madhu, let not the sinful Kansa know of thy birth out of my womb. I am verily afraid of Kansa for thy sake. My mind is deeply agitated. O thou Soul of the universe, conceal this thy super-human form, furnished with four arms holding the conch, the discus (*Chakra*), the mace and the lotus. Thou, the Supreme Being, thou dost hold inside thy own body the whole universe *in extenso* at the end of dissolution period of the Universe. Thou art now born out of my womb. Surely, this is a mockery for the worlds. (28-31).

The auspicious Almighty One said,—"O, chaste lady (Devaki), in the past cycle of Swayambhuva, thou wert *Prisni* in your previous birth. At that time this sinless Vasudeva, was a Prajapati by the name of *Sutaka*. Having been commanded by

Brahma to create progeny, you both observed rigid austerities subduing all your senses. You suffered from the rains, the storms, the rays of the sun, and from colds and other inclemencies of the seasons. The dirts of your minds were cleansed off as a result of controlling your breaths (*pranayama*). You then lived upon dry leaves of trees and air. Desirous of securing from me your cherished objects, you performed my worship with a tranquil mind. O gentle lady, while performing the rigid and austere penance thus with your minds unflinchingly fixed on me, thousand celestial years rolled away.

"O Sinless One, then always being cherished by both of you in your hearts with great reverence and asceticism, I was propitious unto you ; and being desirous of granting you the desired boon, I, the foremost of those capable of granting boons, did reveal myself to you in this my present form. And then on my saying, "Ask of me whatever boon you like," you begged the boon of having a son like unto myself. But, both of you, husband and wife, had not enjoyed the conjugal pleasures and were childless. Having been influenced by my energy of illusion, you did not ask for emancipation of me. (32-39).

"When I had gone away, and while attaining the fruition of your desires and obtaining the boon of getting a son like myself you were occupied with worldly enjoyment, I was born as your son. Finding none, on the face of the earth equal to me, in consequence of my possessing a good character, generosity and other attributes, people called me Prisniputra, the son of *Prisni.* Again, remember that in my second birth I was born as your son, begotten by Kasyapa upon Aditi. I was called *Upendra*, being the younger brother of Indra and *Vamana* in consequence of my dwarfish stature.

"O chaste lady ! in my present incarnation, I am again born in the same manner with the same appearance as your son. Know my words to be true. I have shown this semblance of mine to you, to help you to remember my previous births. Otherwise you could not have recognised me by seeing my human form, You both shall attain the highest stage of life by always contemplating on me, out of affection as your son, or by meditating on me as the Supreme Brahman." (40-45).

After having spoken thus, the Almighty Hari paused. Then by means of his own illusive energy, he took the form of an ordinary new born babe, before the very eyes of his parents. When Vasudeva, at the command of the Almighty Lord, was on the point of going out of the lying-in-room with his son, *Yogamaya*, though without birth, was born out of the womb of the wife of Nanda. Then through the agency of this Maya, the gate-keepers were deprived of the power of discharging their respective functions and the citizens lay unconscious in sleep. When Vasudeva, bearing Krishna, came up to the doors of the prison secured with iron chains and bolts, lo, the doors flew open out of their own accord like unto darkness flying before the rising sun, the rain-cloud *Parjanya* poured down showers accompanied by low thunder ; and the serpent *Sesha* (Ananta) followed him protecting Vasudeva from the rains by spreading on him his hood. On account of Indra pouring down continuous showers, a strong current was generated in the river Jamuna, the daughter of *Yama* (the god of death). The current in Jamuna brought about dashing waves which made the river full of froth and the river became terrible in consequence of numerous frightening whirl-pools. Yet Jamuna afforded passage to Vasudeva, like unto the ocean affording passage to Sri Ramachandra. (46-50).

On reaching the kingdom of Nanda, Vasudeva saw the cow-herds there profoundly asleep through the influence of *Yogamaya*. Thereupon, placing his son (Sri Krishna) on the bed of Yashoda (wife of the cow-herd king Nanda and taking with him her—Yashoda's) new-born daughter, Vasudeva returned to his prison-room. Thereafter Vasudeva laying the female child on the bed of Devaki and having his own feet under fetters as before remained imprisoned. Yashoda, the wife of Nanda, felt that she was delivered of a child ; but fatigued and with her memory clouded under delusion, she could not discern the sex of the baby, that is, whether she was delivered of a son or a daughter. (51-53)

Chapter IV

THE CONSULTATION OF THE ASURAS

THE AUSPICIOUS SUKADEVA went on saying,—"O King ! The inner as well as the outer doors of the prison-house remained closed, of themselves, as before after return of Vasudeva.

Thereafter, on hearing the cries of the new born babe, the warders of the said prison-house awoke. The warders then went in all haste to the king of the *Bhojas* (Kansa), and informed him of Devaki's delivery of a child, which event Kansa was anxiously looking forward to. On hearing that news, hurriedly arising from his bed, bewildered and thinking that his death-day has come, Kansa speedily came to the prison-house and entered the lying-in-room of Devaki with faltering steps and with his hairs dishevelled. Thereupon, Devaki, the divine and chaste-lady then very miserable, most piteously addressed her brother (Kansa) saying,—"O thou blessed one this my baby is thy niece (sister's daughter). Thou ought not to kill this female child. O brother, Like unto a fire-brand, thou (Kansa) hast slain already all of my children, destined as it were to do so by cruel Kala (Destiny). Be thou pleased to leave this daughter to me. O King ! I am verily miserable and am thy younger sister. I have been bereft of all my children by thee. O brother, it behoveth thee to leave to my ill-fated self, this last of my issues." (1-6).

The auspicious Sukadeva said,—"O king ! Thus piteously bewailing and ardently clasping her daughter to her heart, she, like one poorest of the poor, implored the safety of her child. But the wicked Kansa reprimanding her (Devaki) snatched away the child from her breast. Having his affection superseded by self-interest, Kansa seized by the feet the new-born daughter of his sister and with vehemence dashed her against the surface of a stone. But, flying off his grasp, Devaki's daughter rose upwards and assuming the form of a goddess stationed herself in the heavens. People then recognised in her the goddess, the younger sister of Vishnu, decorated with beautiful garlands ornaments and jewels, clad in fine garments, smeared with unguents, and bearing eight mighty arms all furnished with weapons. She held in her hands, a bow, a trident, arrows, a shield, a sword, a conch, a discus, and a mace. Hymned by the Siddhas, Charanas, Gandharvas, Apsaras, Kinnaras, and Serpents, and adored with various offerings by them, she thus spoke unto Kansa—"O wicked one, what availeth thee to slay myself ? Thy adversary hath been born as thy death somewhere else. Do thou not slay other innocent children in vain." (7-12).

Having thus spoken unto him, the potent goddess Maya, established herself on earth in shrines of various names and was differently styled. On hearing her utterances, Kansa was struck with wonder ; then liberating Devaki and Vasudeva, he said unto them with humility as follows,—"O sister, O brother-in-law, a sinful wretch that I am, like unto a cannibal devouring his children, I have slain the issues of my kinsmen. Of such a nature, I am bereft of mercy ; I am jealous of others ; I am renounced by all my friends and relations. Know I not what region I shall be taken to after I breathe my last, like unto a slayer of Brahmanas. Not only mortals speak lies ; but even the celestials equivocate. A sinful wretch that I am, I believed in the assertions of these latter, and have slain the innocent babes of my sister. Ye both are high-souled ; do not lament for your children, who have departed in consequence of their pristine deeds. All created beings are under the control of Destiny, and so cannot always live together and in the same place. (13-18).

"Like unto pots made of earth, bodies of beings are created and destroyed. But, unlike these, the soul, enshrined inside them, undergoeth no change, even as the earth of the pots remains unaltered. Those who are not cognisant of this truth are encompassed by a perversity prompting them to consider their body as their own ; consequent upon this, a sense of egoism takes hold of them. In consequence of this latter again, they become connected with and separated from their children. Out of this connection and separation, happiness or misery is reaped by them ; and so long as ignorance continues to hold sway over them, their worldly connection does not cease.

"Therefore, O gentle lady, do thou not lament for thy children, whom I have slain. Every body, being powerless, reaps the fruits of his own deeds. So long as a person non-conversant with the real nature of his self (soul), considers himself as a slayer or as one slain,—he in consequence of his ascribing his body's destruction to his soul, is deluded by empty notions of obligation. Ye both of pious and kind towards your relatives. Pardon me, for my misdeeds."

Thus speaking, with a tearful countenance he (Kansa) fell down at the feet of his sister and brother-in-law (Devaki and Vasudeva). Believing in the words of the daughter of Devaki Kansa then set Devaki and Vasudeva free from their fetters, and showed his love for them by sweet and pleasing speeches. (19-24).

Then, forgiving her penitent brother, Devaki gave up all anger against Kansa ; and Vasudeva also having given up anger spoke unto him (Kansa) smilingly as follows :

"O great king, it is even so as thou sayest. The egoistic consciousness of corporeal beings springs out of their ignorance. This, in its turn, begets a sense of distinction indexed by such terms as 'mine', 'others', etc. Persons suffering from such sense of distinction consider the body as the essence of existence and being enslaved by grief, joy, fear, malice, covetousness, ignorance and pride, attempt to destroy the body of others. They do not think even once that the Supreme Lord is witnessing all their actions.

Thus greatly delighted, they addressed Kansa in a way as to create confidence in his heart regarding their words. Then, with the permission of Devaki and Vasudeva, Kansa went back to his own residence. But scarcely had that night passed away than Kansa summoned his ministers and spoke unto them every thing that had been said by *Yoga Maya* (the daughter of Devaki). The conceited *Daityas*, the adversaries of the celestials who bore a life-long enmity against them having heard the above narration of their king (Kansa) said as follows :

"O thou foremost of kings, even if it be as thou sayest, we will this day slay all children above ten days or below, in every city, village or pasture, or in any other place. What can the celestials do with all their endeavours, cowards as they are in battle, and living as they do, in perpetual terror generated by the twanging of thy bow-string ? (25-32).

When thou bent upon slaying the celestials, pierced them with thy arrows, they took to their heels leaving the field of battle behind for fear of life. Some of them laying aside their weapons out of terror, stood before you with their hands folded. Others with their garments falling off and tassels united, wailed aloud saying 'O, we are frightened !' Thou didst not slay them, because out of fear they forgot the use of all their weapons and arrows. Despoiled of their chariots, and their bows being broken they had no inclination for fight. What do we care for the celestials, who only display their bravery in peaceful regions, and who vaunt of their prowess and might at places where there is no possibility of war? What harm can Hari, who alwys hides himself in secret places, do unto us? What also can Sambhu (Siva) who dwells in the forest, do unto us? What is there to be afraid of Indra of insignificant prowess or of Brahma busy in performing severe austerities? Still, the celestials are our adversaries and we think we ought not to neglect them. Therefore, employ us, thy own followers, for their complete extermination. Just as a malady attacking the bodies of men, if neglected at the first stage, cannot be cured after its roots are spread deeply in their systems; and just as the passions, if not checked from the beginning, cannot be brought under control afterwards; similarly a great adversary, if not thwarted at the first opportunity, cannot be overcome when he has gathered strength. (33-38).

Vishnu dwells where piety is eternally existent; and Vishnu is the chief of all the celestials. With Vishnu, therefore, eternal righteousness abides. The origin of religion again consists in the Vedas, the kine, the Brahmanas, religious austerities and sacrifices accompanied by profuse *Dakshinas*. Therefore, O king (Kansa), by all means, we will slay the Brahmanas, the reciters of the Vedas, the anchorites performing austerities those continually celebrating sacrifices and cows yielding milk. The *Vipras*, the kine, the Vedas, religious mortification, truth, quietitude, self-control, reverence, benevolence, forgiveness and sacrifices—these constitute the form of Vishnu. He is the presiding deity of all the celestials; He is the knower of all hearts and the enemy of the Asuras. The celestials with Siva and the four-headed divinity Brahma, have got him for their main stay. So by the persecution of the pious is the only means of killing Vishnu.

Thus the evil-minded Kansa, holding consultation with his wicked councillors considered the persecution of the Brahmanas as the best course open to him. Then delegating the *Danavas*, who were naturally fond of oppression and who could assume various forms at their will, for the persecution of the pious people, he entered into his own apartment. The turbulent Asuras whose minds were clouded by *Tamas* and whose death was imminent commenced hostilities against the pious. O king Parikshit, by the persecution of the great, a person loses his span of life, his prosperity, his fame, his righteousness, his chance of attaining to blessed regions after death, his happiness and lastly all his welfare. (39-46).

Chapter V

CONSULTATION BETWEEN NANDA AND VASUDEVA

THE AUSPICIOUS SUKADEVA went on saying,—"O king, being exceedingly delighted at the Birth of a son, the high-minded Nanda called in the Brahmanas versed in the Vedas, and at once purifying himself with a bath he made them duly perform the rites to be gone through at the birth of a child, as also the adoration of the ancestral manes and the deities. He gave unto the Brahmanas two million of cows adorned with ornaments and seven mountain-like heaps of sesamum seeds covered with gems, gold dusts and red cloths. Objects are purified in various ways; some in the course of time; some by being washed with water; some by being cleansed; some by the performance of purificatory rites; and some by the observance of austerities, some by the celebration of sacrifices; some are purified by being given unto others, and some again, by contentment. Even in the same manner *atman* is purified by self-knowledge.

However, on that date of rejoicing in Braja the *Sutas*, the *Magadhas*, the *Vandins* and the singers began to pronounce benedictory verses and to sing ; kettle drums and tabors began to be sounded unceasingly. The whole city of Braja then shone forth with its doors, court-yards and interiors of houses were cleansed and sprinkled with water. The entire Braja was adorned with variegated pennons and flages, with garlands, pieces of silk raiments, twigs and artificial arches. (1-6).

All the oxen, the heifers and the calves were smeared with oil and turmeric paste. They were also decked with ornaments of valuable metals, peacock's feathers, garlands, garments and golden strings. O king, the cow-herds also, wearing valuable garments and ornaments and beautified with *Kanchukas* and furnished with turbans, begen to come to the palace of king Nanda, carrying various presents in their hands. The wives of the cow-herds having heard that a son had been born unto Yashoda, were greatly delighted and began to decorate their persons with garments, ornaments and collyrium. The lotus-like faces of these wives of cow-heards with round hips and three marks of demarcation in their abdominal region were beautified with filaments of lotuses and with fresh saffron. Carrying presents, they speedily wended their way to their king's palace, their full-blown breast heaving heavily due to high speed. On their way to the palace of king Nanda, these damsels, wearing bright diamond pendants, having their necks set off with necklace clad in wonderfully wrought garments, with chaplets of flowers falling off from the tuft of their hair, with hands decorated with golden bracelets, and having flowing locks, heaving breasts and charming garlands on them appeared very beautiful. They pronounced hearty benedictions on the baby (Sri Krishna) saying "May it live long." Then smearing it with turmeric powder and oil and washing it with water, they sang sweet songs in chorus. (7-12).

When Krishna, the lord of the Universe, was born, there was great rejoicing in the kingdom of Nanda and different kinds of musical instruments were played upon. The cow-herds were greatly delighted ; sprinkling curd, milk, clarified butter and water on one another and smearing one another with butter, they tried to throw one another down on the slippery pavement. For the adoration of Vishnu and for the well-being of his son, the high-minded and liberal king Nanda, gave unto the cow-herds costly cloths, ornaments, and kine, and unto the *Sutas Magadhas* and *Vandins* and such others as earned their living by the display of their learning, the objects they desired and honoured them as proper. The high-souled Rohini, greeted by the cow-herd Nanda, dressed in fine garments and adorned with ornaments and garlands, moved about for welcoming the guests of the palace. (13-17).

Thenceforward Braja, the capital of king Nanda, was filled with all prosperity. O king, Lakshmi, the goddess of prosperity, out of her free will, made it her pleasure garden in consequence of its becoming the abode of Hari.

O foremost of the Kurus, then engaging the cow-herds in the protection of the kine. Nanda went to Mathura to pay unto Kansa his annual tribute. On hearing that his brother Nanda had come and knowing that he had paid his tribute to the king (Kansa), Vasudeva repaired to Nanda's lodging. Just as the body rising up at the return of signs of life, so Nanda seeing his dearest friend come, rose up with great delight, and being overcome with affection he embraced Vasudeva with his arms. O King, then duly adored and greeted, and questioned about his welfare by Nanda, and comfortably seated, Vasudeva having his heart engrossed on his two sons, thus spoke :

"O brother, it is indeed fortunate that thou, who wert childless till this advanced age, and whose hope of getting progeny was also lost, shouldst be blessed with such a darling son. Thou wert so long rolling on the wheel of existence. Through good fortune, thou appearest now to be newly born, for thou hast now obtained a rare object of love. (18-24).

"O dear one, the living together of friends practising diverse occupations is not possible. Is everything faring well regarding the large pasture where thou art at present dwelling surrounded by thy friends ? Is it free from the rage of any plague ? Are the cattle there doing well? Does it abound in grass, twining creepers and translucent water ?

"O brother, does my son together with his mother, reared by thee and thy wife, fare well in thy kingdom of Braja? Does he regard thee as his father? That *Trivarga* which tends towards the benefit of the relatives has been countenanced by the *Shastras* as proper for people; but if their relatives continue to suffer distress, then the *Trivarga* is of no avail."

Then the cow-herd king Nanda replied saying,—"Alas, all thy sons begotten upon Devaki, have been killed by Kansa. Even thy only surviving beautiful daughter have gone away to heaven. Surely, Destiny is the end of this universe; Destiny is the best of treasures. Whoever considers Destiny to be the ever-constant cause of his happiness or misery, is never infatuated."

Then Vasudeva again said;—"Thou hast paid thy annual tribute unto the Monarch (Kansa) and hast also seen us. Thou ought not to tarry here for many days, for thy kingdom of *Gokula* will be visited with many calamities."

The auspicious Sukadeva said,—Thus having been spoken unto by Vasudeva, and with his permission, the cow-herds headed by Nanda mounting on carts yoked with (drawn by) bullocks, returned to Gokula. (25-32).

Chapter VI

THE DESTRUCTION OF PUTANA

THE AUSPICIOUS SUKADEVA went on saying,—"O king, on his way back to Braja, Nanda, thought that the words of Vasudeva could never be false. So being afraid of the advent of calamity, he sought shelter in Hari.

The infant-destroyer, the terrible Putana, having been delegated by Kansa, wandered through cities, villages and pastures killing infants. Wherever men do not listen to the recital of the name of the Lord of devotees (Sri Hari)—a recital capable of exterminating the race of Rakshasas—there and there only can the monsters carry on their work of destruction.

One night, Putana, who was capable of moving without restraint and sailing through the skies, came flying through the skies to Gokula and entered the city. While entering the city Putana disguised herself by her own illusive energy under the form of a beautiful damsel. On seeing her, with her fillet of hair adorned with jasmine, with round hips and heaving breasts and slender waist, clad in fine garments, with her face beautified with the lustre of ear-rings and shining pendants, with charming smiles and sidelong glances stealing the hearts of the inhabitants of Braja, the wives of the cow-herds considered her to be the goddess of prosperity incarnate, bearing a lotus in her hand and coming to see her own lord. (1-6).

O king, there roving at will in quest of infants, the infant-killer Putana, saw in the palace of Nanda the boy Sri Krishna lying on his bed, with his beaming lustre veiled over like unto fire covered with ashes. The essence of the mobile and immobile universe, Sri Krishna, knowing her to be a Rakshashi, the killer of infants, remained lying down on the bed with his eyes shut. Then Putana, to carry out her object, took the Supreme Divinity on her lap.

Thereupon seeing her (Putana) whose heart was sharp like unto a sword incased in a scabbard, behaved like an affectionate mother and accomplished lady. Finding her suddenly come in their midst, the mothers of Krishna were stupefied with her effulgence, and stood gazing at her and could not prevent her.

Then that Putana Rakshashi, placing the child on her lap put into its mouth the nipple of her breast anointed over with most virulent poison. Thereupon, vehemently squeezing her breast with both his hands and waxing irascible, the Almighty Lord (Sri Krishna) sucked it with such a force so as to suck out her very life. (7-10).

Having been so squeezed in all her vital parts, the (Putana) brawled forth saying "Leave me, leave me." While so exclaiming in agony, with the pupils of her eyes dilated and her body wet with the flood of perspiration that she had, she began to wail aloud throwing out at the same time her legs and arms. In consequence of her deep and rapid roar, the earth with its mountains and the heavens with the planets seemed to have been shaken off from their respective places. The nether regions and the cardinal quarters were filled with its echo ; and people fell down on the ground, fearing that a thunder-bolt had overtaken them.

O Monarch, the demoness Putana having been extremely pained at her breasts and having in consequence lost her consciousness, and gaping and stretching forth her legs and arms and loosening her hair, then assumed her real form ; and then she fell down on the ground resembling in hugeness the foremost of the Asuras Vritra struck with the thunder-bolt.

O thou foremost of kings, even in her (Putana's) fall, her body crushed, by its tremendous weight, all trees standing within twelve miles of Braja. Surely this was a great marvel. The cow-herds and their wives, whose hearts, ears and heads were hitherto rent asunder by the terrible roar of the Rakshashi, were greatly frightened on seeing her huge form furnished with a mouth ranged with the terrible set of teeth long as the poles of ploughs, her nasal pits deep like the caverns of a mountain, with bobbies resembling hillocks, with red and dishevelled hair, with eyes deep as dark caves, with beach-like buttocks rendering it all the more repulsive, with arms, legs and thighs resembling artificial dams, and with an abdominal region resembling a waterless lake.

Seeing the boy (Sri Krishna) playing fearlessly on her (Putana's) breast, the wise of the cow-herds were seized with terror and coming in all haste took him (Sri Krishna) away. Thereafter in co-operation with Jashoda and Rohini, those wives of the cow-herds waved cow's tail on the head of the boy for his future safety and adopted such other measures. (11-18).

Then bathing the boy in cow's urine and sprinking the dust of the cow's hoof on his body, they wrote with cow-dung the twelve names of Vishnu on the twelve different parts of his body and thus protected him from evil agencies. Then the wives of the cow-herds, first having purified themselves by uttering the name of Vishnu, separately assigned their bodies and their hands to their respective deities, and then performed *Bija-yasha* in the same manner on the body of the boy saying,—"May Aja (the Divinity without birth) protect thy feet ; may *Manimat* guard thy knees; may *Yajna* guard thy thighs ; may Achyuta (the Deity that never lapseth) protect thy waist ; may the Lord *Hayagriva* guard thy stomach ; may *Keshava* watch over thy heart ; may *Isha* guard thy abdomen ; may Sun save thy throat ; may Vishnu guard thy arms, *Urukrama* thy face ; and *Iswara* thy head ; may the discus-handed Deity (*Chakradhara*) walk in front of thee ; may the mace-armed (*Gadadhara*) Hari walk behind thee ; and may the bow-bearing (*Dhanukadhari*) slayer of *Madhu* and the sword-handed Aja stay by thy sides. May *Urugaya* blowing the conch-shell walk near the angles of thy body ; may *Upendra* stay over thy head and *Tarkhya* beneath thy body ; and may the plough-bearing Purusha remain all sides of thee to protect thee. May thy senses be guarded by on *Hrishikesha*, and thy vital breaths by *Narayana*. May the ruler of *Svetadwipa* guard thy heart and may the Lord of all *Yoga* save thy mind. May the son of *Prisni* guard over thy understanding and may the Supreme Almighty Lord save thy soul. May *Govinda* protect thee when playing and may *Madhava* watch over thee when asleep. May the Lord of *Vaikuntha* look after thee when walking; and may the consort of the goddess of prosperity (Lakshmi) protect thee when seated. May the terror of all evil spirits, the eater of sacrificial oblations, protect thee when eating. The *Dakinis* (females of evil spirits of that name), the *Jatadharis*, the *Kushmandas*, the infanticides, the goblins, the *Matris*, the *Pisachas*, the *Yakshas*, the *Rakshasas*, the *Vinayakas*, *Kotari*, *Revati*, *Jaistha*, *Putana*, and other such as mind, the body and the senses ; and other evil omens and calamities dreamt of and the slayers of the old and the young,—may these and all other evil spirits be destroyed, being terrified at the recital of the name of Vishnu. (19-29).

O king, thus, when the ceremony for the protection of the boy was completed by the *Gopees* of unshaken attachment, the mother of the boy Krishna, making him suck her breast, laid him down on his bed. At that time, Nanda and the other cowherds returned from Mathura to Braja. On beholding the body of Putana Rakshashi, they were struck with amazement. 'Surely, Vasudeva has of late become a prophet, or he has become the Lord of *Yoga* or a powerful seer, for he perceived the advent of this calamity, and spoke of it unto us.'

The dwellers of Braja, then severing with axes her (Putana's) limbs and body, threw them at a distance; and then surrounding them with logs of wood, they burnt them. From the body and limbs of Putana that were being burnt arose a smoke bearing a fragrant odour like unto that of *Agura*, sandal wood, because all her sins had been destroyed in consequence of her being sucked by Krishna. The blood-sucker Rakshashi Putana, the slayer of men and infants, having out of enmity 'given suck' to Hari attained after death to the state of sages. Not to speak of those who like unto affectionate mother dedicate with reverence and devotion their dearest objects to the Supreme Soul Krishna, of becoming attached to him. (30-36).

Although a Rakshashi, Putana attained to Heaven and to the posthumous position of the mothers of Krishna, as her body was touched by his two feet which are worshipped by those worthy of the world's adorations and which remain in the hearts of His devotees and also because Almighty Lord has sucked her breast It is no wonder then that the kine and the mothers of Krishna, having their milk sucked by him, should attain to the same mode of existence as that of Putana. For the almighty son of Devaki, the giver of emancipation and all other objects of existence, drank their milk oozing out due to exuberance of maternal affection. It is also not possible, O king, that they who always looked upon Krishna as their son, should again suffer a birth in this world, which ordinarily results out of ignorance. The inhabitants of Braja (who had gone to distant places) having smelt the odour of the smoke arising out of the funeral pyre of Putana, returned to their home saying,—"What is this due to ? Whence does it come ?" Hearing from the cow-herds a description of the arrival, acts and death of Putana, and the safety of the boy, they were struck with wonder, O descendant of the Kurus, the generous-hearted Nanda returning from his sojourn to Mathura, took up his son on his lap, and smelling the crown of his head obtained great delight.

Whatsoever person regardfully listens to this wonderful account of the liberation of Putana and the early achievements of Krishna becomes attached to Govinda. (37-44).

Chapter VII

BREAKING OF CART AND DESTRUCTION OF THE DEMON TRINAVARTA BY SRI KRISHNA

THE AUSPICIOUS KING Parikshit, the Protege of Vishnu said,—"O potent sage, whatsoever acts the Almighty Lord Hari had performed in his different incarnations, a description of them is surely pleasing to our ears and capable of charming our hearts. A hearing of the description of these acts cures the maladies of a person's heart, and also extinguishes the diverse desires which are the causes of these maladies. In a short time it (the hearing) purifies the real self of the hearer and then generates in him a devotion towards Lord Sri Hari and also, a friendly feeling for the servants of the Lord. May it then please thee (Sukadeva) to describe unto us, the excellent character of Hari. Dost thou describe unto us the marvellous achievements of his early days, when born in this terrestrial region He imitated the actions of human beings."

Then the auspicious Sukadeva said,—One day, when the asterisk that had presided at the birth of the boy Krishna was found to ride ascendent, festivities were held in Braja to celebrate the *Uthanika* ceremony (Birth-day ceremony) of the boy. Then among the large number of the females of the cow-herds who assembled there in the palace of Nanda,—the chaste-hearted Yashoda performed the rite of bathing her son Krishna with the water of the sacred places and rivers. The musical instruments were struck up, songs were sung and *Mantras* and benedictions were pronounced by the Brahmanas. Thus, when the anointing of her son had been performed and benedictions had been pronounced on him by the Brahmanas who were duly worshipped with the presentation of eatables, garments and garlands,--Yashoda, seeing her son's eyes closing in sleep, carefully laid him down underneath a cart.

This highly intelligent lady was at that time busy on account of the festivity of the *Uthanika* ceremony, and she was engaged in welcoming her guests, the inhabitants of Braja ; and therefore she did not hear the cries of her son. The baby, desirous of a suck from his mother's breast, cried aloud and yet did not get at it. So in his anger he was throwing his legs in the air at times. Being struck with the little feet of the baby, delicate like unto the coral, that was lying under the cart it was thrown off at a distance with its up-side down. Due to the fall the pots containing various kinds of delicious liquids were crushed by the cart, and the wheels, pole and yoke of the cart were all shattered. (1-7).

Yashoda and other women of Braja, who had then assembled there to enjoy the festivity of the *Uthanika* ceremony, and also Nanda and others were immensely astonished on seeing the wonderful feat of the boy Krishna. They verily wondered as to how the cart became thrown off, upturned and shattered, as though of itself. The boys present who saw the up-turning of the cart, said to the cow-herds and their wives, whose intellects were bewildered,—"There is no doubt that this cart has been thrown up by the feet of this crying baby."

The cow-herds did not believe the words of the boys. Because, verily they were ignorant of the immeasurable prowess of that boy Krishna.

Then, Yashoda being afraid of evil spirits, took up her crying son on her lap, and suckled him. She made the Brahmanas perform *Sastayanas* (auspicious rites) and got the *Suktas* read by them, for the well-being of her child. Then the cart with its appendages was replaced into its former position by some of the strong cow-herds. The Brahmanas then performed adoration having offered oblations of curd, fried grain, the sacred grass and water. The benedictions of the truthful Brahmanas who are free from jealousy, pride, fault-finding tendency, harmfulness, falsehood and haughtiness, never go for nothing.

With this conviction in his mind, Nanda had the boy bathed in waters purified by the Brahmanas with mantras of the *Rik*, *Yajur* and *Sama* Vedas and mixed with *Oshadhis*. Then Nanda having made them pronounce benedictions on the boy and offer of oblations to the Sacrificial fire, gave unto them palatable and sweet-flavoured rice. For the welfare of his son Nanda presented to the twice-born ones many cows possessing all good qualities and adorned with cloths, garlands, and golden chains. The Brahmanas in their turn uttered unfailing benedictions on the boy. Whatever benedictions the devout Brahmanas, versed in the Vedas, had said were all fruitful. For verily these benedictions can never go for nothing. (8-17).

O king, one day when the chaste Yashoda, placing her son on her lap, was caressing him, she felt suddenly that her child had grown heavy like unto a mountain peak ; and in consequence thereof she was unable to bear him any longer on her lap. Thereupon, Yashoda was struck with immense astonishment, and groaning under the burden of her son she then placed him down on the ground. Having done this she began to pray unto the Supreme Lord of the Universe and hastened to call the Brahmanas. At this moment, an Asura, Trinavarta by name, a servant of Kansa and having been deputed by him, came up there in the form of whirl-wind and stole away the child. Having agitated the whole of Gokula by whirl-wind, the Daitya blinded the eyes of the inhabitants thereof with particles of dust. He uttered forth a terrific shout which pierced through the cardinal quarters. In a moment the whole of Braja was covered with dust and darkness : and Yashoda did not find her son there.

Having been bewildered, no body could see himself or others in that dust and darkness ; for, they were sorely oppressed with the gravels thrown at them by the Asura Trinavarta. Thus, when showers of dusts were being poured down by the whirl-wind of vehement velocity, the helpless mother, being unable to trace the path by which her son had been carried away began to roam about hither and thither, and not finding him, began to bewail falling on the ground, like unto the cow bereft of her calf. When the whirl-wind had subsided and the shower of dust had ceased,—the *Gopees* (the females of the cow-herds) hearing the lamentations of Yashoda hastened there and not finding the son of Nanda there, they began to cry aloud with hearts sorely affiicted with grief and faces over-flooded with tears. (18-25).

In the mean time, the Asura Trinavarta in the form of the whirl-wind, having stolen away the boy Krishna, reached the sky with great velocity ; but in consequence of his having been compelled to bear the heavy burden of Krishna, his speed diminished, and he could not go further. On account of the boy's extraordinary weight the Asura mistook him to be a mountain. The Asura was then desirous of leaving the child ; but he could not leave that wonderful child who had remained firm in embracing him by the neck.

On the other hand, having been tightly clasped by the neck, the Asura Trinavarta then became powerless and his eyes came out of their sockets. Then giving forth an indistinct groan and being deprived of his vital breath,—the Asura fell down on Braja with the boy (Krishna) dangling by his neck. In consequence of his so falling down from the sky on a stone, the body and the limbs of that terrible Daitya were shattered. The bewailing women of Braja gathering there, saw him lying, like unto the Asura Tripura cloven by the arrows of Rudra. (26-29).

On seeing Sri Krishna hanging on the Asura's breast, they were struck with amazement and then they restored him to his mother, Yashoda. Surely the cow-herds and their wives headed by Nanda were greatly delighted, having regained their beloved one who had been carried away in the sky by the monster Asura and the child was deemed to have had an escape from the very jaws of death. That this boy being within the reach of death by the Daitya should escape it and return unhurt was no doubt a matter of surprise to them. This cruel and crooked

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one has in consequence of his own sins met with his destruction. Verily, the pious ones on account of their evenness of attitude towards all, are liberated from fear. What rigid penances have we undergone, what adoration have we offered unto Lord *Adhokshaja* (Vishnu), what charitable deeds in the form of *Purta* and *Ishta* have we performed, that this boy who was so to say, overtaken by death, has been through luck restored to us to enhance the joy of his kinsmen ?

Having seen these numerous marvels taking place in his own residence of *Vrihatvana*, the cow-herd King Nanda again and again remembered the words of Vasudeva, and was struck with wonder.

One day the graceful Yashoda placing her son on her lap and being overwhelmed with affection, was suckling him with the milk that was oozing out from her breast. O king, when the boy was about to finish sucking and when his mother was caressing his face beaming with beautiful smiles, the boy yawned, Thereupon, to her utter amazement, Yashoda saw inside the boy's mouth, the sky, the upper and the nether regions, the zodiac, the heavenly quarters, the sun, the moon, the fire, atmosphere, the oceans, islands, mountains, rivers, forests, the mobile and the immobile creation.

O King, Yashoda, of eyes resembling those of a gazelle, suddenly seeing the universe inside his mouth, was seized with a tremour ; and being struck with wonder, she shut her couple of eyes. (30-37).

Chapter VIII

THE DESCRIPTION OF KRISHNA'S CHILDHOOD

THE AUSPICIOUS SUKADEVA said,—"O King, having been deputed by Vasudeva, *Garga* of rigid austerities, the priest of the Yadus, came one day to Braja, the kingdom of the cow-herd King Nanda. On seeing the illustrious Rishi, Nanda was greatly delighted and rose from his seat with folded hands as a mark of respect to him. Then, bowing down unto the Rishi, Nanda worshipped him considering him to be identical with *Adhokshaja*. When the Rishi was comfortably seated, King Nanda offered him hospitality with due greetings ; and he addressed the Rishi saying,—"O Brahmana, what can we do for thee who hast attained the fruition of all thy desires. O potent sage, the coming of illustrious people to the houses of the worldly minded house-holders, is for the welfare of the latter. It cannot be otherwise. Thou hast founded the science of astronomy, dealing with objects beyond the perception of the senses, and by the help of which, a person can remember the deeds he had performed in his previous existences and also those which he has done in the present one. Thou art the foremost of those conversant with the knowledge of *Brahman*. Thou ought to conduct the performance of the purificatory rites for this boy of mine. For verily, a Brahmana is by birth the preceptor of the people." (1-6).

Then the illustrious Rishi *Garga* said,—"O thou noble King of the *Gopas*, it is known everywhere that I am the family priest of the *Yadus*. So, if I perform the purificatory ceremony of the boy, then it will be believed that, this boy is the son of Devaki. Kansa is wicked-minded. There exists also friendship between thee and Vasudeva. And it was exclaimed by Mahamaya (the daughter of Devaki) that the eighth issue of Devaki cannot be a female child. Weighing these considerations and having remembered day and night the words of the daughter of Devaki, Kansa is likely to suspect this son of thine (as the eighth issue of Devaki). Then, if he will kill him (thy son), and a great calamity will come to pass."

The auspicious Nanda réplied saying—"O Brahmana, in this kingdom of Braja, unseen even by mine own people, and in a secret place, do thou perform the purificatory rites prescribed for the regenerate ones, after having pronounced benedictory verses." (7-10).

The auspicious Sukadeva went on saying,—Having been thus requested by Nanda, the illustrious *Rishi* Garga performed in secret the ceremony of attributing name unto the boy. He was, since a long time, desirous of conducting this rite ; and the *Rishi* spoke as follows—

'This son of Rohini should be styled Rama for he charms his kinsmen by his good qualities ; and he should be called with a prefix *Bala* (Balarama) because of his possessing excessive prowess. He should also be known as *Sankarsana*, as he would draw together and re-unite the Yadus when separated by dissensions. This other son of thine had assumed in three previous

Yugas three forms of white, red and yellow in colour. Now he has assumed a black complexion. He should for this reason be called *Krishna*.

"In days gone by, this thy son was born a son of Vasudeva. So, people knowing this fact should also call him the prosperous *Vasudeva*. This thy son also has assumed many forms and names, as suitable to his various qualities and deeds, which neither myself nor any other people fully know of. This child, being born as the delighter of the cow-herds and the kingdom of Gokula, shall be the source of thy prosperity. By his agency, thou shalt speedily overcome all difficulties.

"O thou ruler of Braja, in the days of yore, when anarchy reigned on earth, the pious ones were persecuted by the powerfull robbers. At that time, protected and surcharged with the energy of this thy child, the pious people ultimately conquered the robbers. Those persons who cherish affection towards this one of eminent qualities, are never overcome by their foes, even as the partisans of Vishnu are never overcome by the *Asuras*. Therefore, O Nanda, these sons of thine is equal to Narayana in His qualities, prosperity, fame and prowess: Do thou always carefully protect them." (11-19).

Enjoining Nanda in the above manner, the illustrious *Rishi* Garga repaired to his own abode. Nanda was thereupon greatly enraptured and considered himself blessed with all well-being.

O my child (King Parikshit) in course of time, *Rama* and *Krishna* began to crawl in Gokula placing the weight of their body on their hands and their knees. When they crawled speedily on the muddy pastures of Braja dragging their little feet, their *Nupuras* and *Bangles* made a pleasing tinkling sound. Delighted by hearing these sounds, they would sometimes follow men for a little distance. Then, as if terrified and bewildered, they would hastily come back to their mothers. Milk would spontaneously ooze out from the breasts of their mothers out of affection and they would then embrace their sons—looking beautiful in being besmeared with mud—with their arms, and enjoy felicity by giving them suck and gazing at their countenances beautified with little teeth and charming smiles.

When the time came for their childish sports, they used to catch hold of the tails of calves that dragged them hither and thither on pasture. The damsels of Braja stood looking at them thus dragged on, forgetting their household duties and they laughed and were delighted. At that the mothers of the two boys found it difficult to save their playful sons from horned animal, from fire, from animal having sharp teeth and tusks, from serpents, from water, from birds and from thorns, etc., as well as to attend to their household duties, and they experienced a great distraction of mind on that account. (20-25).

O foremost of Kings (Parikshit), within a comparatively short time, Krishna and Balarama, giving up crawling on their knees, began to walk swiftly on their feet in Braja. Then the almighty Krishna accompanied by Balarama, began to sport with other boys of Braja of the same age with him, thus enhancing the joys of the women of Braja. The wives of the cow-herds seeing the beautiful boyish pranks of Krishna would go to his mother and say to her, Krishna untethers the calves untimely. And if some one out of anger says anything unto him, he laughs out. Inventing novel means of pilfering, Krishna steals away and drinks tasteful curd and milk. He distributes his drinks among the monkeys; and if they do not eat, he breaks the pot containing curd and milk. When he does not find anything in the household, being angry he goes away after having made the infants cry aloud. When these things such as milk, curd etc,, are placed beyond the reach of his hands, he creates expedients by piling wooden seats and mortars, etc. Again, knowing these to be concealed in pots hanging in swings, he will strike holes into the pots. At times when the wives of the cow-herds would be occupied in the performance of household duties, he would finish his works of theft in dark rooms, making the jewels of his person to serve the purpose of lamps. He would perpetrate these and similar other harmful acts. He would even pass urine and leave excretions in cleansed houses. In this way he commits vile deeds by thievish tricks, but when near thyself he lives like a very gentle boy. (26-31).

Thus when the wives of the cow-herds, had apprised Yashoda of the misdeeds of Krishna, she would be looking at his terrified eyes and his beautiful face,—and only laughed and was not willing to chastise him.

One day when Balarama and other sons of the cow-herds were playing together, they coming to mother Yashoda said unto her,—"Krishna hath eaten earth." Thereupon Yashoda being desirous of his welfare, holding Krishna by the hand, reprimanded him. At this Krishna's eyes indicated fear, and Yashoda thus spoke unto him,—"O you naughty boy, why have you eaten earth in secret ? These boys, your companions and your elder brother are speaking to that effect." "Oh no mother, I have not eaten it; they are all liars. If you think they are truthful, you may examine my mouth." (32-35).

Yashoda said, "Very well, then open your mouth." After having been thus spoken to, the Almighty Hari (in the present form of Krishna) of unimpeded prosperity, who had in his sport assumed the form of a human child, opened his mouth. Yashoda then saw inside the mouth of Krishna, the whole universe, the mobile and immobile creation, the ethereal dome, the heavenly quarters, the grand divisions of the earth with the mountains, the oceans and the mundane sphere, the atmosphere, the fire and lightning, the Zodiac with the moon and the stars, water, light, the sky, the deities presiding over the senses, the sense organs, the mind, the objects of perception and the three Principles. She saw in the person of her son inside his gaping mouth the vast and grand universe in its entirety filled with different structures created by soul, the time, nature, actions and desires; as also the kingdom of Braja with her own self. With such a visual experience, Yashoda was seized with terror.

Then Yashoda thought within her mind as follows,—"Is this a dream, or is it the illusion of some deity? Or is it the result of the bewilderment of my own intellect? Or it may be some natural manifestation of my son? I bow down unto the feet of the Supreme Deity, the nature of which is beyond the comprehension and cannot be ascertained by the mind, the heart, the actions and speech; the lotus feet of whom are the refuge of this universe; and through the instrumentality of which and from out of which emanates this universe. May that almighty Lord become my sole protector through whose illusive energy the perversity of my understanding (egoistic) indexed by such things as "I," "This is my husband", "This is my son," "I am the wife of the King of Braja," "I enjoy his wealth, these cowherds, their wives, the kine, and all else are mine."—"These and other expressions like these, have been generated in me." (36-42).

Thereupon that Lord of immense prosperity, spread the *Vaishnavi Maya* (the illusive energy of Vishnu in the shape of maternal affection, on that *Gopika* (Yashoda) who hath come to know His real nature. Instantly the Gopee lost her knowledge of the self and under the influence of Maya took her son on her lap. Then her heart overflowed with increasing affection; and she became as infatuated as before. Her mind turned and she again considered Hari—whose glory is extolled in the three *Upanishads* and the *Sankhya yoga* and by the votaries—as her own son.

The King Parikshit, the protege of Vishnu, said,—"O Brahmana, what greatly meritorious act did Nanda perform ? And what also did the illustrious Yashoda do that Hari sucked her breast ? Even the parents of Krishna did not know his great freaks of childhood, which are even now extolled by the sages and are capable of purifying all the sins of the worlds." (43-47).

The auspicious Vadarayani (Sukadeva said), "When Drona the foremost of the Vasus, in company with his wife Dhara were executing the commands of Brahma, he said unto that Divinity,—May we entertain great reverence for Lord Sri Hari, the god of gods and the Lord of Universe, when we shall be born; for by means of such reverence persons overcome misery."

On Brahma's granting his prayer, the illustrious Drona was born as Nanda in Braja, and his wife Dhara was born as Yashoda.

O descendant of Bharata, for this reason, they (Drona and Dhara) as well as other cow-herds and their wives entertained so much reverence towards *Janardana*, when he was born as Drona's son. Also, to prove the truth of Brahma's words, Krishna incarnated Himself in the kingdom of Braja. Living there with Balarama and sporting with him, he (Krishna) greatly enhanced the delight of the inhabitants of Braja. (48-52).

Chapter IX

SRI KRISHNA WAS TIED BY HIS MOTHER

THE AUSPICIOUS SUKADEVA said,—"Once on a time the female servants of the house having been engaged in other works, Nanda's wife Yashoda herself began to churn the curd. While churning the curd she began to sing remembering the various songs composed on Krishna's childish pranks. On her spacious waist a silken raiment was tied by *Kanchi* (an ornament of that name). At that time milk was trickling down from her breast out of affection for her son; and her arms being tired due to continued churning, the bangles were loosened, the ear-rings were shaken and the flowers dropped down from her locks. Her countenance was marked with drops of perspiration out of toil. Just then Krishna came up to his mother for sucking. By this he delighted his mother and by holding the churning rod prevented her from churning.

On beholding his smiling countenance, Yashoda suckled him seated on her lap, with milk pouring from breast. At that time seeing the milk upheaving from the pot placed upon a hearth, Yashoda hurriedly went out to save it, leaving Krishna who was not till then satisfied by the sucking. At this, worked up with anger and biting his tender lips with his teeth, he broke down the pot of curd with a piece of stone and began to eat butter in one corner of the room. (1-6).

Now after putting down the pot of warm milk, while Yashoda re-entered the room of churning, she found the pot broken, and taking this to be the action of her son, she smiled. On a search for him, she found him (Krishna) seated on a wooden mortar (*Udukhala*) and distributing butter unto the monkeys that had gathered outside a window before him. Being angry for such theft and high handedness, she went behind his back. On seeing his mother near at hand with a rod, Krishna got down from the mortar and fled away in great fear. She too running after him could not at once catch him, whom even the mind of Yogins urged on with devout penances could not approach.

While running after her son, the youthful mother was having her speed thwarted by the weight of the heavy waist and the flowers dropping down in consequence of her braid being loosened. But ultimately she caught hold of him. Then, holding him by the hand and looking him in the face who had committed an offence and was therefore weeping, and was scattering the collyrium by rubbing his eyes with his own hands and who was looking vacant with fear, Yashoda remonstrated with him striking terror into his mind. (7-11).

Finding the son terrified and leaving off the rod and being fond of the son and unacquainted with the prowess of the Lord, Yashoda wished to bind him hand and foot with a rope. Without knowing her son as the unmanifest Adhokshaja assuming a human form, who has neither the inner nor the exterior, neither the beginning nor the end, who is himself the before and the after, the inner and the exterior and who is identical with the universe, the *Gopika* (Yashoda) tried to bind her son to the mortar like an ordinary infant. However, for binding her own son who had committed an offence, she found the rope short by two fingers. Then she added to it another. But she found it still too short and added another ; but this time too when binding she found the string short by two fingers. Then Yashoda added all the ropes in her house and those of other milk-men. But still finding them short as before, Yashoda and all the *Gopees* (females of the cow-herds) were struck with great surprise. (12-17).

On seeing his mother perspiring in her attempts at binding him, and the flowers dropping down from her locks of hair,—out of mercy unto her, Krishna allowed himself to be bound. Such subjection to his votary is shown by Hari, who is independent and to whom is subject this universe with the lords of its quarters. The delight which the *Gopika* (Yashoda) obtained from the Deity, conferring liberation, cannot be obtained by Brahma or Shiva or by Lakshmi; the spouse of Lord Hari. The Divine son of the *Gopi* is not as easily obtainable by the self-knowing ascetics or by sages proud of the discontinuance of the worldly acts, as he is by the devotees. His mother being busy with household works, the Lord Krishna espied two trees named Yamala and Arjuna. These two trees were in their previous lives the two sons of Kuvera, and they were named Nalakuvera and Manigriva. Both of them were highly graceful ; but being imprecated with a curse by the divine sage Narada, on account of their arrogance, they became those two trees named Yamala and Arjuna. (18-23).

Chapter X

THE BREAKING OF THE TREES : YAMALA AND ARJUNA

THE KING PARIKSHIT said,—"O Brahman, please relate to me the cause of the imprecation of curse unto the trees, Yamala and Arjuna by name ; and also what did they do as to offend Narada, the best of the celestial saints."

The auspicious Sukadeva said,—"Becoming the followers of Rudra and growing very proud, those two sons of Kuvera, the king of riches, drinking wine and having their eyes rolling in intoxication, accompanied by some singing damsels, sported in the charming garden of Kailasha mountain. Entering into the Ganges abounding in lotuses, they began to sport with the youthful damsels as elephants do with the she-elephants.

O Kaurava, going there at his will, the Divine-sage Narada saw the two sons of Kuvera there in company with the females of Gandharvas and considered both of them inebriate. On seeing the divine-sage there, the females of Gandharvas were ashamed of their nudity and, being afraid of the curse from him, they quickly put on their clothes. But the said sons of Kuvera, although they were also naked, did not so put on their clothes. (1-6).

Thereupon, finding the said sons of Kuvera in intoxication of wine and blind with the pride of wealth and prosperity, the divine-sage Narada imprecated with the following curse,—

"Pride of high pedigree or any action under the influence of *Rajas* and *Tamas*, cannot so much cloud the understanding of a man as the pride of wealth ; for, in it are present wine, women and gambling. Beasts are ruthlessly slain by such persons of uncontrolled minds, who consider the mortal frame (body) as immortal and shorn of death and decrepitude. How does he know his own interest who slays creatures leading to hell for this body, which, although designated as king, is turned after death into insect, excretion and ash ? Does this body belong to the giver of food, or to father, mother, grand-father, purchaser, the strong, fire or dog ? This is the conviction of the ordinary people that this body originates from something unknown and also ends in something unknown. What wise man, considering the body as his own, shall slay creatures for such an unreal thing ? (7-12).

"Poverty only is the best remedy for such wicked men blinded with the pride of wealth. A poor man considers others in comparison with his own self and takes them to be placed higher than himself ; one having his person pricked with a thorn, and considering other creatures like himself by their gestures, do not like them to be pricked with a thorn. A poor man is freed from egoism and all forms of arrogance. Whoever suffers out of his free-will meets with the best of penances: the body of a poor man praying for food daily grows emaciated out of hunger and thirst ; so all his senses are dried up and he desists from injuring others. The pious ones seeing all creatures in the same light keep company even with the poor. So the thirst of the poor is easily satisfied in getting the company of the pious and they soon acquire piety.

"On the other hand, the impious persons, who are proud of their wealth, are always neglected by the impartial pious men who only seek the feet of Mukunda. I shall, O sons of Kuvera, destroy your ignorance begotten of pride, who are both inebriate, blinded with the pride of wealth, hen-pecked and of uncontrolled minds. Since both of them, being the sons of a Lokapal, possessed by ignorance and growing intolerably arrogant, do not feel themselves ashamed of their being naked,—they deserve to be converted into immobile—and let them be so. Even in that immobile state, by my favour they shall not lose recollection of the past, After one hundred celestial years, they will gain the company of Vasudeva, and shall again attain to the conditions of the celestials and acquire devotion unto him." (13-22).

The auspicious Sukadeva said,—"Having said as above, the divine-sage Narada repaired to the region of Narayana (Vaikuntha). And since then the said two sons of Kuvera, *viz.*, Nala-Kuvera and Manigriva, became the two trees by the name of Yamala and Arjuna. To make good the words of the divine-sage who was greatly devoted unto the Lord,—Sri Krishna slowly went where the two tress Yamala and Arjuna stood. Since the divine-sage Narada is most beloved unto me, I shall make these two sons of Kuvera what was prophesied by that high-souled Narada. Saying this Krishna went between the two trees (Yamala and Arjuna), and the *Udukhala*, (wooden mortar) which had been tied to his waist being dragged by him upturned. It was dragged with great force after him by Krishna with the rope which was tied round his waist, and by it were uprooted with great velocity the two trees with their trunks and branches trembling and making a great crashing sound. (23-27).

The auspicious Sukadeva continued saying,—"O Maharaja, there appeared from out of the said two uprooted trees two persons of immense piety in effulgence like fire, illumining all the quarters with their wonderful beauty. Then, bowing with their heads down unto Krishna, the Lord of the Universe, they, divorced from pride and with folded palms, began to pray.

The auspicious Yamala-Arjuna (Nalakuvera and Manigriva) said,—"O Krishna, O Krishna, O thou of great Yoga, Thou art the great Prime Purusha. Persons cognisant with Brahman consider this Universe, manifest and unmanifest, as thy form. Thou art the body and soul of all creatures, and the Lord of their senses. Thou art *Kala*, the Divine One gifted with spiritual wealth, the Eternal Vishnu and *Iswara*. Thou art *Mahat*, the *Prakriti* endued with the qualities of *Sattwa*, *Rajas* and *Tamas*. Thou art the Prime Purusha and the lord of all forms of creatures. Thou art above the touch of the qualities. Who endued with qualities can know thee who existeth before the creation of all creatures ?

"Salutation unto thee. Thou art the Divine Vasudeva, the Supreme Brahman, whose greatness is enshrouded by qualities manifest of themselves. Although having no body and not existing in creatures, his incarnations are perceived in bodies through his incomparable and great energy. Thou hast incarnated thyself in full for the origin and liberation of all creatures. Thou art the lord of blessings."

"Salutation unto the great auspiciousness, the auspiciousness of the Universe, Vasudeva, the quiescent and the master of Yadus." (28-36).

"O great one ! know us as the followers of thine servants. By the grace of the Divine-sage Narada, we have been able to see thee who art the great Divinity. May our speech be dedicated to the chanting of thy glories ; our ears to the listening of thy holy actions ; our hands to the performance of thine works ; and our mind to thy lotus-feet ; and our head to the salutation of the world which is thine abode ; and our sight to the seeing of the sages identical with thy form."

The auspicious Sukadeva said,—"Having been thus eulogised by them (Nalakuvera and Manigriva), the Divine King of Gokula (Sri Krishna) although tied with the *Udukhala*, (the wooden mortar) said the following to the sons of Kuvera,—

"The auspicious Krishna spoke,—"I was previously informed of the favour extended unto both of you by the kind-hearted Narada by a curse involving the loss of all prosperity—you, who were then blinded with the pride of wealth. On seeing the sun as an eye is not bound by the sight any longer, so at the sight of myself the pious and impartial who have dedicated their souls unto one, are not fettered. Do you, therefore, now proceed to your habitation. O Nalakuvera and Manigriva, a great devotion for me, as you desire, has been created in you."

Then the auspicious Sukadeva said,—"Having been thus addressed, they circumumbulating and repeatedly bowing down unto Him and welcoming Him who was tied to the wooden mortar, went towards the North." (37-43).

Chapter XI

THE DESTRUCTION OF THE DEMONS BATSASURA AND VAKASURA

THE AUSPICIOUS SUKADEVA said,—"O foremost of the Kurus, on hearing the sound caused by the uprooting of the said trees, Nanda and other milkmen, afraid of the falling of a thunderbolt, came there hastily. They saw there the trees, Yamala and Arjuna fallen on the ground and not knowing the cause of their fall were bewildered. Not marking his own son tied with rope dragging the wooden mortar and thinking whence might arise this wonderful calamity they were greatly distressed.

The boys present then said,—"We have seen him (Krishna) dragging the mortar, going between the two trees, and two persons rising therefrom."

The milkmen however did not pay any heed to those words of the boys and they thought, "The boy cannot uproot these trees;" but some of them became of doubtful minds. (1-5).

On finding his own son bound with a rope and dragging the mortar behind him, Nanda, with a smiling countenance, released him. Thus in his boyish sports the Divine One, like a child, would sometimes dance being encouraged by the damsels, and sometimes being beside himself would sing like an instrument. Sometimes being commanded he used to bring articles to them, and again creating the delight of his kinsmen he used to move his arms as if displaying before the men of the world his attachment to his servants. Thus the Lord, with his childish pranks enhanced the delight of the inhabitants of Braja.

Once on hearing a person crying "Do you want fruits ?" Krishna (Achyuta) the conferer of all fruits, speedily went there with paddy in his hands to purchase the fruits. Paddy was falling from his hands. On seeing Krishna, the fruit-seller-woman filled his palms with fruits, and thereupon her basket became instantly full of various precious gems and jewels. (6-11).

Krishna one day having gone to the bank of the river after the breaking of the trees, Rohini sent for him. Finding his sons, engaged in sports, not coming although repeatedly called, fond of her children as she was, she sent Yashoda for searching the boys. On seeing her own son playing with his elder brother, and other boys of Braja, Yashoda having her breast filled with milk in affection, called him from a distance,—

"O Krishna, O Krishna, O thou having lotus eyes, come, suck my breast. No more with sport, thou art now worn out with hunger. It now behoves thee to take thy meals. O Balarama, thou art joy of thy race. Do thou soon come with thy younger brother. Thou didst take thy meals early in the morning. Thou shouldst be tried with playing by now. O my son, the King of Braja is waiting for thee while taking his meals. Do thou please us."

She (Yashoda) then said to the other boys present,—"O ye boys, do ye go to your own houses. O my sons, thy bodies have been covered with dust. Go and take bath. (To her son again). To-day is thy birth-day. Having taken thy bath, and being cleansed, thou shouldst confer kine upon Brahmanas. Behold thy play-mates. How they have been dressed and decorated by their mothers. Do thou also take bath, take meals, and then again come to play being dressed and decorated like the other boys."

O King, having her understanding bound by affection, Yashoda, considering the Lord of the Universe as her son, held Krishna (Achyuta) along with Balarama by their hands, took them to the house and performed auspicious ceremonies. (12-20).

Oh Maharaja, once perceiving great omens in the huge forest the elderly Gopas headed by Nanda assembled to arrive at a concerted measure for the welfare of Braja. Amongst them there was one Gopa named Upananda, who was elderly in age and wisdom, and conversant with the essence of place, time and object wishing good unto Balarama and Krishna he said,--

"This place should be abandoned by us all wishing the good of Gokula, for here have befallen many calamities leading to the destruction of children. This boy (Krishna) has been fortunately saved from the hands of the she-demon, Putana, slayer of children : and by the favour of Lord Sri Hari the cart did not fall on him, and he escaped unhurt. He was carried by the *Daitya* assuming the form of the whirlwind to his sporting place the sky and falling on the rock he was saved by the King of the celestials. That this boy and another getting between the two trees were not killed, was owing to the protection of Achyuta. So long as any other omen does beset Braja, let us with children and younger brothers repair elsewhere. There is one great forest called Brindavana with vast expanse well-suited for animals worthy of being happily resorted to by milkmen, their women and abounding in holy mountains, trees and creepers. Let us all go there to-day. Do ye prepare your chariots ; and if you like, do you send beforehand your precious kine.'' (21-29).

On hearing his words all the milk-men said,—"Well, well !' and getting their conveyances ready and placing their clothes thereon they all went away.

O king, having put on the carriages old men, boys, females, and all articles, the milk-men, taking up bows and arrows, placing the kine before them, blowing their bugles and filling all quarters with the sound, all went accompanied by priests. Having got upon the carriages, the Gopikas having their breasts pasted with new *Kumkumas* and necks adorned with *Niskas* and clad in beautiful raiments, sang verses relative to Krishna's pranks ; being seated in one car Yashoda and Rohini anxiously listened to the stories of Balarama and Krishna.

Having entered Brindavana, pleasant in all seasons, they settled their habitations which appeared like a crescent being encircled by cars ; and beholding Brindavana, Gobardhana and the bank of Jamuna,—O king, Rama and Madhava attained to excellent delight. (30-36).

Thus by their sweet-words and childish pranks, they created the delight of the inhabitants of Braja and in time became cow-herd boys. With various articles of play and accompanied by boys of cow-herds, near Braja, they began to tend the kine. Sometimes they would play on flutes, sometimes they would spin tops made of nuts, sometimes strike the ground with their feet adorned with *kinkini* and sometimes they would crawl on all fours, and imitating sounds of cows and bulls they would fight with one another.

And again sometimes imitating other creatures they used to rove about like ordinary boys. Once on a time while on the banks of Jamuna, Krishna and Balarama were tending cattle alone with their own-mates, a demon came there to kill them.

Beholding the demon in the guise of a calf in the midst of the other calves, Hari pointed him out to Balarama, and as if not knowing anything they gradually approached the said demon. Then holding its two hind legs alone with the tail, Achyuta whirled it for some time and then threw it up at the top of a Kapithwa tree. Then that huge-bodied demon along with the fallen Kapithwa tree fell down with a great crash. (37-43).

Thereupon beholding the said demon to have been so killed, the cow-herd boys were immensely surprised and exclaimed, "Well done ! well done !" The celestials too, being delighted thereat, showered flowers upon them. They, the prime protectors of all the worlds, in the garb of cow-herds, taking their morning meals with them, used to rove about tending kine and calves.

Once on a time being desirous of giving water to their own calves, all the boys went to the tank and having made them drink, they themselves also drank the water. All those boys saw there seated an immensely strong bird like unto the summit of a mountain sundered by thunder-bolt and slipped of the mountain. It was the great Asura named Vaka, assuming the form of a bird *Vaka* (crane). That one of fierce beaks and great strength coming up very quickly devoured Krishna. On beholding Krishna to have been possessed by that huge Vakasura, Balarama and other boys became confounded like the senses devoid of life. But it soon vomitted out Krishna the father of the world, who like fire was burning up his throat. Seeing him come out unhurt, Vakasura in great anger instantly approached him with the purpose of killing him with its beaks.

Holding Vakasura, the friend of Kansa, by the beaks, He, the refuge of the pious, easily tore it into pieces like a twig before the very presence of the boys to the delight of the celestials. Then the inhabitants of the celestial region showered Nandana and Mallika flowers upon that slayer of Vakasura, and with the sound of conch and Dundubhi chanted his glories. Seeing this the cow-herd boys were greatly astonished. (44-52).

On finding Krishna released from Vakasura and coming to his own place, Balarama and other boys regained their consciousness like unto the senses with the return of life, and embraced him. Then collecting their calves they went to Braja and described it to all. On hearing about this miraculous incident, the *Gopas* and *Gopees* were greatly astonished, and drawn by love they curiously looked towards Krishna with eager eyes, as if he was coming from the land of dead. They then said, "Oh ! various causes of death of this boy occurred but all those who were dreaded before have met with their end through him (Krishna). The dreadful *Danavas* have not been able to overpower him—but approaching him with a desire to kill him have themselves been consumed like flies by fire. Oh ! never do the words of those conversant with *Brahman* become false ; what did the illustrious Garga said has been amply verified."

Thus delightfully recounting the interesting stories of Balarama and Krishna,—Nanda and other milk-men passed their days happily without experiencing the troubles of the world. (53-59).

Chapter XII

AN ACCOUNT OF THE DESTRUCTION OF AGHASURA

THE AUSPICIOUS SUKADEVA said,—"O king, once on a time being desirous of taking his breakfast in the forest Krishna arose early and arousing his playmates with the charming music of his flute, Krishna issued out with the calves going before him. With him thousands of boys filled with affection came out in great delight taking more than a thousand calves before them. They had in their hands, strings, horns and rods ; and making their own flock join the numberless flock of Krishna and tending them, they began to sport at various places.

Although they were adorned by their own mothers with crystals, pearls, gems and gold ornaments, still they bedecked themselves anew with flowers, fruits, leaves, peacock feathers and various other articles. Then pilfering the strings *etc.* belonging to each other they threw them when detected at distance and other boys brought them back in the sportive humour. (1-5).

Whenever Krishna used to go at a distance to see the beauty of the forest, they used to sport around him saying—"I shall go first, I shall go first." Some played on flutes, some blew the horns, some sang in accompaniment with the music of black-bees and some emitted mellifluous notes with the cuckoos. Some ran after the shadows of birds, some followed the swans, some sat with cranes and some danced with peacocks. Some pulled the tails of young ones of the monkeys hanging in the tree, some climbed up the trees with them, some made faces at them or jumped from one branch to the other of the trees; some boys tripped over the streams along with toads, and some laughed at the shadows and cursed the echoes.

Thus, the boys who had accumulated virtues, sported with Krishna, who is the eternal bliss unto the pious, the Deity, Self-effulgent unto His devotees and who is again a boy unto those who are under the influence of His own illusive energy. What shall I say of the good luck of the inhabitants of Braja, unto whose perception he has himself come, the dust of whose feet cannot be attained by ascetics of controlled minds even with austere penances extending over many births. (6-12).

One day while the boys were sporting in the forest, one mighty *asura* named Agha being unable to bear seeing. their delightful sports, came there. His weak points were being daily watched over even by the *Devas*, who had become immortals by drinking nectar, being afraid of their lives. Beholding the boys headed by Krishna, that *asura*, the younger brother of Putana and Bakasura, despatched by Kansa, thought within his mind—"This must be the slayer of my brother and sister ; I shall slay him to-day together with his calves. Since they have treated my kinsmen, as sesamum and water, the inhabitants of Braja are already destroyed ; with the life gone there is no thought for the body ; the children are the lives of those having lives."

Having thus resolved upon and assuming the form of a wonderfully huge *Ajagara* (Snake ; Reptile) extending over a *Yojana*, that wily demon (Agha) lay down on the way with a view to depouring them with an expanded mouth like unto the cave of a mountain! The lower lip extended to the earth and the upper one touched the clouds and the ends were like expanded mountain caves. The teeth of the *Ajagara* were like summits of a mountain ; the interior of its mouth was like darkness and the tongue was the road thereof ; its breath was the dreadful wind and its eyes looked as hot as the forest fire. (13-17).

On seeing him the boys mistook him to be the presiding deity of Brindaban. They sportively began to discuss about the semblance of the mouth of that *Ajagara*. They said,—"O ye friends, say, is this one, placed before us, the outcome of the quality of goodness ? Or is he, to devour us, conducting himself like a huge serpent ? This is the truth perhaps. The clouds reddened with the rays of the sun are like its upper lip, and the earth covered with the reflection of the clouds is like its lower lip. The ends of the two lips are competing with the mountain caves and its teeth are like unto the summits of the mountain; the spacious and extensive highway is like its tongue, and the darkness inside the summits is like the cavity of its mouth. The fierce wind heated by forest fire is like its breath and a bad smell smacking of fish is coming out like that consequent upon animals being burnt by forest fire. Shall it devour us all who are not to be slain ? Krishna shall soon kill him like Bakasura."

Then looking at the beautiful face of Krishna and clapping their hands smilingly they entered the mouth of the said, *Ajagara* (Aghasura). (18-24).

On hearing those words of those boys who were ignorant of the true knowledge regarding Krishna, the Divine lord stationed in the minds of the entire universe thinking that the Rakshasa, assuming the form of a serpent, appeared to his kinsmen, as without real existence, made up his mind to prevent them from doing so. In the interval the boys along with their calves had entered in the belly of the Asura. The boys and the calves were not however at once devoured ; by that Rakshasa because he was then expecting Krishna to enter his mouth remembering the ends his brother Baka and sister Putana met in his hands.

On finding those unfortunate boys going out of his grasp, so as to be converted into twigs for the fire of hunger of Death,—Krishna, who declares safety unto all, was surprised and stricken with agony considering it as the work of destiny. Then thinking how the life of this wicked one may be taken and those of the boys saved and arriving at an expedient the All-seeing Hari himself at last entered into the mouth of that Ajagara.

Thereupon, the celestials behind the clouds stricken with fear bewailed saying "Alas ! Alas !!" But delight of the Asuras such as Kansa and others, the kinsmen of Agha, knew no bounds. (25-29).

At this the Eternal and divine Krishna being desirous of destroying it, speedily increased his own form in the throat of that Asura (Ajagara) which contained those boys and the calves. Thereupon the throat of that huge-bodied demon was obstructed and his eyes burst out of their sockets. Then he began to run about hither and thither. The wind inside his body was obstructed and being choked in full in no time it issued out riving the head of the Ajagara. All his vital breaths went out with the wind. The Divine Mukunda then revived all his friends and their calves who were shorn of their vitality by his life-giving looks and issued out of the Ajagara's mouth with them.

Illumining the ten quarters with its own eflulgence, the quality of purity in the body of that serpent, was waiting in the welkin for the Divine Lord to come out and immediately entered into His form as soon as Krishna came out before the very eyes of all the celestials.

Thereupon the celestials were greatly delighted, and they worshipped Hari who had thus accomplished their objects, with showering of flowers ; the Apsaras with graceful dancing, the songsters with songs, the musicians with music, the Brahmanas with the chanting of His glories and His own followers Garuda and others with exclamations of success. Hearing the wonderful chanting of the glories, songs, music, exclamations of joy and other auspicious sounds bespeaking a festivity, Brahma (the creator) immediately came there and was greatly surprised on seeing wonderful feat of the Lord. (30-35).

O King, the wonderful skin of the *Ajagara* having been dried up remained for a considerable time as a playful hole to the inhabitants of Braja. This work of releasing himself and the boys with their calves from the hands of death, and the Ajagara from the bonds of the world was accomplished by Krishna when he was a boy of five years of age. But the boys who had witnessed the incident reported the fact in Braja when Krishna was in the sixth year saying, "We have seen him to do this to-day."

That the Asura named Agha having his sins washed by the touch of Krishna, attained to His own self, which cannot be obtained by the impious, is no wonderful action for the Great Lord of mobile and immobile, assuming the form of a boy by His illusive energy. What wonder it is in it, O my son, since He, Eternal and Great, throwing away Maya by the perception of the joy of His own self, conferred the condition of the Divinity upon Prahlada and other votaries who had only placed in their mind an image of his auspicious form. (36-39).

The auspicious Suta said,—"O ye twice-born ones, on hearing this wonderful story of his saviour, Parikshit who was much moved by it again asked Sukadeva regarding that sacred theme."

The King Parikshit said,—"O Brahmana, how could he

(Krishna) think of a past action as immediate ? How could the boys in their sixth year inform what Hari did in his fifth year ? Forsooth it is Hari's Maya and nothing else ; speak this unto me. O thou preceptor of the great Yogins, I have great curiosity about this. Although we kshatriyas are greatly blessed on this earth, since we have been drinking repeatedly the ambrosia-like theme about Krishna from thee, our own preceptor."

The auspicious Suta again said,—"O Saunaka, the foremost of the votaries of the Lord, on being thus remembered of the Lord by king Parikshit Vadarayani (Sukadeva) fell into a deep meditation of the Lord. Then regaining with difficulty his external vision, slowly replied." (40-44).

Chapter XIII

THE DESTRUCTION OF THE INFATUATION OF BRAHMA

THE AUSPICIOUS SUKADEVA said,--"O thou high-souled one, O thou foremost of the votaries of the Reverend One, a very good question has been asked by thee, since by listening again and again to these themes thou art making them new. This constitutes the subject of speech, hearing and thought of the pious appreciating the truth ; like unto a topic of women to males, this sacred theme about Achyuta always appears to them as new.

"O King, hear attentively, I shall relate unto thee the secret, for the preceptors disclose secrets unto their beloved disciples. Having so saved the cow-herd boys from the mouth of *Aghasura* resembling Death and having brought them to the banks of the lake, the Lord Krishna said, –

"Ye friends, highly charming is this bank. Here exist all the requisites of our sport. The sands on the bank are very tender and clear, the full blown lotuses here have drawn many birds and black-bees, and all the trees on the bank have been rendered resonant with the echoes of their sound. We should take our meals here, because the day is well-nigh gone and we are stricken with hunger. Drinking water is available at no distant place, let the calves slowly graze here and roam about." (1-6).

Saying, 'So be it,' and setting the calves to graze in the green fields, and the boys untying the strings of their bags began to eat with the Lord (Krishna) in great delight. Arranged in rows like a lotus around Krishna, all the boys of Braja sat in that forest with their faces towards him (Krishna) and they all looked like lotus petals. Having converted either flowers or leaves or tender roots, or barks, or strings, stones unto plates, the boys began to partake of their meals.

Having exhibited separately their respective taste, they cut jokes with one another and began to take meals in company with Krishna. He (Krishna) kept the flute between the belly and the cloth thereupon, the horn and rod on the left side and had a morsel of food mixed with curd in his left hand and Bilva fruits in his fingers. Being seated in the midst of his friends, he (Krishna) made all laugh with jokes. The inhabitants of heaven and earth eagerly looked at that merry-making and eating. While all the cow-herd boys, having their minds fixed on Achyuta, were taking their meals, the calves encouraged in their grazing had wandered away far off into the deep forest overgrown with new grass and leaves. (7-12).

On finding the calves having so wandered away, the cow-herd boys were all afraid in great apprehension. Beholding them all stricken with fright, Krishna, who is fear to fear itself, said unto the cow-herd boys,—"O ye friends, do not desist from thy meals. Take thy food without any anxiety. I shall bring for you all your calves."

Saying this and with the morsel of food in his hands he (Krishna) stayed away in quest of the calves, on mountains, in caves, holes covered with creepers and other places of danger even.

O thou foremost of the Kurus, the lotus-sprung deity (Brahma) who being stationed already in the sky, had seen him (Krishna) release the *asura Agha*, with great surprise, and with a view to seeing another achievement of Krishna, in the guise of a boy, pilfered away his calf and all the cow-herd boys from that place and having kept them elsewhere hid himself.

Thereupon, not finding the calves there and the cow-herd boys who were on the bank of the river, Krishna searched them both on all sides of the forest. Not seeing neither the calves nor the boys anywhere in that forest, Krishna knowing the Universe, immediately thought that this must be the work of Brahma.

Then, to satisfy the mothers of the cow-herd boys and also Brahma, Krishna, the Lord and Maker of the Universe, converted himself into the calves and the cow-herd boys. Having exactly changed himself into the small forms of the calves and into the cow-herd boys with small hands and legs, their horns, rods and strings, their clothes, ornaments, their character, accomplishment, qualities, age and their manner of sporting, the Lord (Krishna) being thus identical with all shone there; and this evidently proves the saying that Vishnu is identical with the Universe.

Having made the calves of the cow-herd boys from out of his own self, and the calves as well and that Great One, the soul of all thus sporting with his own self, entered Braja. Having taken away the calves separately and placed them in their respective folds, Krishna entered the respective houses of the boys. Rising up with the sound of his flute, the mothers of the boys taking up and embracing with their arms the Great *Brahman*, suckled him with their milk which was naturally coming out from their breast in affection and was sweet as the ambrosia and intoxicating like *Asava* wine. O King, the pasture with timely sports, every evening returning from Krishna with his good conduct, pleased the mothers. The mothers too in their turn by shampooing, bathing, pasting, adorning, protecting, patting and feeding him, brought him up in every way. The kine also, speedily coming to the pasture lands, looked repeatedly at their calves, and fed with their self-flowing milk their respective calves which had been called and assembled there. (13-24).

The cows and the milk-women previously cherished motherly affection towards Krishna, now this affection seemed rather more ardent. Hari also previously loved them as his children, but now his attachment seemed to be more intense. Thus the affection of the inhabitants of Braja towards their own children exceeded what they had before towards Krishna. It grew up within a year to such an extent that it overcame all limits. Thus having protected himself through his own self under the guise of calves and cow-herd boys, Krishna, the soul of his own soul, sported in the forest and pasture-lands for one year. Five or six days before completion of one year,—Krishna with Balarama while tending the calves entered into the forest. Some cows while grazing on the summit of mount *Govardhana* at a distance from the forest, espied their calves grazing near Braja.

Beholding them there all the cows, possessed by affection and forgetting themselves, ran speedily towards Braja with bellowing, evading the guards they ran across difficult ways and appeared as having two legs,—their necks were folded with humps, faces were upwards and milk was falling from their udder. (25-30).

Those cows which had again borne young ones, united with their old calves at the foot of the mountain and licking their limbs as if devouring them, gave milk to the calves in great affection. The milk-men running after them were ashamed and enraged in consequence of their attempts to obstruct them proving futile. Having traversed the difficult thoroughfares they felt tired. But when they saw their sons beside their calves their attachment for them grew and their minds were drenched in affection in seeing then. Then embracing those boys with their arms, smelled their heads and attained to great delight.

Thereupon being enveloped with affection the elderly milk-men although desisting from embracing them, began to shed tears while remembering it. (31-34).

Beholding the increasing affection of the inhabitants of Braja, towards the children who were then not in need of suckling, and not knowing the cause thereof, Balarama began to think as follows,—

"What wonder it is ? Why this affection of mine as well as that of the inhabitants of Braja is increasing towards them which was formerly for Vasudeva, the soul of the Universe ? Whose *Maya* (infatuation) is this ? Whence is it come ? Does it belong, to the Gods, men or *asura* ? Forsooth this is my Lord's *Maya* (illusion), and of none else, since I have been possessed by it."

Thus thinking, Balarama, with his eyes of knowledge, saw all the calves with his playmates in *Vaikuntha*. So he observed,—"I previously believed that these cow-herd boys are celestials and these calves are *Rishis*– but now I find thou art manifest in them, O Lord (Krishna). Do thou tell me everything in detail." Thereupon being spoken to in brief by Krishna,— Balarama became informed of all. (35-39).

O King, then, after the expiration of one year which is but an apology of the limited time in comparison with that of his, the self-sprung, (Brahma) saw Hari (Krishna) sporting there with his play-mates as before. Thereupon Brahma thought,—

"All the boys of Gokula along with the calves are lying on the bed of illusion created by me. Even now they have not risen up. Whence have they all come separated from those who have been possessed by my illusion ? They have been all playing here with Krishna for one year."

Thinking thus, the self-sprung (Brahma) could not by any means distinguish who amongst them were the real boys and who otherwise. So, attempting to spread his illusion over Vishnu (Krishna) enchanting the Universe, although he himself was free from illusion, the unborn was possessed by his own illusory energy. Like unto darkness begotten of dews in a dark night or the light of a glow-worm in the day time the illusion that one intends to spread on the Great, becomes ineffective and is lost in the Superior illusive energy of the Great. (40-45).

Oh Maharaja, all the boys appeared before the unborn Brahma as of dark colour, wearing yellow silken raiments, having four arms with conch, discus (*Chakra*), mace and lotuses in their hands, and adorned with diadem, ear-rings, necklace and garlands of wild flowers. They all shone having arms adorned with *Angadas* (bangles) accompanied with the lustre of *Srivatsa*, hands adorned with jewelled *Kankanas* (bracelets) set in three lines like conch, and *Nupuras*, waist ornaments and rings. They had their feet and hands covered with new *Tulasi* leaves offered by votaries whose pieties had been accumulated in various births. With moon-like serene smiles and with sunny sidelong looks they shone, in their qualities of *Sattwa* and *Rajas*, as the creators and preservers of the desires of their votaries. All the deities, Brahma and others, the mobile and immobile including even the grass sprouts were worshipping them separately with dancing and singing. They were all endued with *Anima* etc. (eight kinds of spiritual wealth), the energy of ignorance and surrounded by twenty-four *Tatvas* such as *Mahat* and others. They were also adored by those incarnate whose individuality is sunk in the energy of the Lord which is the associate of time, nature, impression, desire, action, quality and other things. They all had the form of *Brahman*, who is eternal and at one with knowledge and of unceasing felicity; and so the unlimited greatness of these forms was above the touch of persons even having knowledge of the Upanishads and cognisant of their own selves. Thus the unborn Brahma saw them all as identical with the Great Brahman by whose effulgence, the entire Universe, mobile and immobile, as manifest. Then having turned his looks in wonder, and having his senses rendered inert by their energy,—he remained silent and appeared as a toy of a golden image of four faces in contrast with the god presiding over Braja. (46-56).

In this way, Brahma who is the lord of the goddess of learning, who is above the range of discussion, is identical with knowledge by which everything is manifest, is above *Prakriti*, as devoid of births and of incomparable energy, being amazed and unable to see, said,—"What is this ?"

The Lord identical with great energy, knowing this removed the curtain of Maya. Thereupon, regaining his vision outside, Brahma rose up a little like a dead person ; and then opening his eyes with great difficulty saw the universe along with himself. Casting his looks on all sides, all on a sudden he saw Brindabana before him, which was created with divine trees and creepers forming the abode of men and abounding on all sides, with various lovely objects. Human beings, lions, and other, creatures that have natural enmity towards each other were living there amicably, from which, on account of its (Brindabana's) habitation of Vishnu, anger, avarice and other have fled away. (57-66).

There Brahma saw the Great Brahman assuming the guise of a cow-herd boy. Paramesthi saw the one, endless, measureless Lord, roving about with a morsel of food in his hands in quest of his comrades and calves. Beholding him, speedily getting down from his carrier, throwing his body on earth like a golden rod and bowing unto him touching his feet with the tops of his four diadems, he sprinkled him with auspicious tears of joy. And repeatedly recollecting the glorious deed of the Lord, which he (Brahma) had witnessed ere long, rising again and again, laid himself down at his lotus-feet for a long time. Then gradually rising up, and rubbing his eyes, with his head down, he looked towards the Lord, and then with humility, folded hands and a controlled mind, trembling chanted his glories. (61-64).

Chapter XIV

THE EUOLOGY OF KRISHNA BY BRAHMA

THE AUSPICIOUS BRAHMA said,—"O thou praiseworthy One, I do bow down unto thee, who art possessed of a body like unto the clouds ; whose garment is like unto the lightning ; and who again has the facial appearance enhanced by the wearing of an ear-ring in the ears, and a turban topped with the feathers of a peacock on the head ; and who hast the garlands of forest-creeper and flowers on thy neck ; and who hast the splendour of thy beauty, made conspicuous by the signs of a cane, a horn, and a flute, and also by the eating of a mouthful of butter.

O Lord, the touch of thy feet has been mild and thou art the son of the best of the cow-herds. O Sire, who is able to understand even by the inner-heart, the magnanimity of this thy emanation, from which follows the kindness towards me, and which again is shaped according to the pleasure of those attached to thee ? This thy personality, unlike others of thine, is not inconceivable, although this thy reality is hardly conceivable. Then, O Lord, none in fact can comprehend the greatness of thy reality, which is imaginable only as the pleasures of the senses themselves. The persons who without making the slightest efforts in the direction of knowing thee, simply pass their days by listening to thy praises uttered by the devotees, and yield to those utterances, as they enter their ears, by bending their bodies and submitting their thought or speech—they only, O Lord, gain victory over thee in these three worlds, though thou art ungained by others, who perform various observances on thy account. Those unfortunate creatures who neglect the superior paths of virtue, and only endeavour very hard in the acquisition of knowledge regarding thee, have a very painful end. These persons are like unto those who are busy with the rough husks only and neglect the grains of rice, etc.

O thou Infinite One, in this world, many individuals first practising *Yoga* could not realise the mystery of thy knowledge, but at length they resigned all their endeavours unto thee. O thou Eternal One, thereafter they obtained the knowledge of their own selves by means of their devotedness unto thee, which was the result of the resignation of all their services unto thee and also of their listening to thy prayers incessantly. These Yogins thus most easily gained that excellent state of their existence that is the condition of their perfect realisation of thy real nature. Therefore it follows that realisation of knowledge can be attained through devotion. (1-5).

O thou Eternal One, although it is too difficult to comprehend thyself, either create or uncreate, yet there is some possibility of realising the greatness of such thy uncreate self, as transcends all the perceiving faculties, by the power of the inner soul, when it is entirely freed from all imperfections. The reason being that, although thou dost not possess any particular form, yet thou art perceptible to the heart only, when it is the same as the soul in character ; and that thou art self-manifest, though thou art above all forms. This capability of comprehending thee is possible only as thou art the self-manifesting energy ; otherwise nothing can be realised regarding thee.

O Lord, who is able to count thy innumerable virtues, as thou art the father of all good qualities, and as thou hast revealed thyself simply for the benefit of the universe ? Even the most skilfull persons cannot measure thy qualities during their several existences or within a very long time even if they are likely to number the dusts on the earth, or the snow flakes in the air, or the stars of the heaven.

O Lord, that person only who always expects to receive thy kindness, whilst he is suffering the results of his misdeeds committed by him during his past existence, and who also salutes thee with his body, mind and speech directed towards thee, is worthy of salvation.

O God, O Eternal One, O thou that art the beginning, observe my evil habits in this, that I intended to scatter my own illusion over thee, who art the supreme soul and himself the mover of all illusions with the desire of viewing my own energy and effulgence. Thereby I have really deceived myself ; for, I have fruitlessly played with thee, even as the flame performs no part of the fire itself.

Hence, O everlasting One, do thou grant me forgiveness ; for I was born with the predominance of *Tamas* in me ; that is, because I am really ignorant. In consequence of this darkness, in me, my eyes which are susceptible to true knowledge are blinded by the vain estimation of my own self, which I suppose to be unborn. This ignorance has also encouraged me to think of a separate God apart from thee. However, be thou kind unto me and excuse, for, O God, thou art my Lord. (6-10).

This universe (*Brahmanda*), which is composed of the passive energy, the active or intellectual principle, consciousness, the sky, the atmosphere, heat, water and the earth measures seven spans by my body. Hence, though I pervade the whole universe, yet, O Lord, what I am in comparison with thy magnanimity ? Because innumerable universes, like unto what I describe, pass through the capillary orifices of thy body, even as the molecules of dust go through the windows.

Hence, O Lord, be thou kind unto me. O thou who never lapseth, is there any fault in the child, when its feet strike the mother whilst living in her womb ? All things of the universe, whether subtle, gross, or causal, are within thy endless womb. In fact nothing rests without thee. Therefore, I too am within thee. Do thou, therefore, graciously tolerate my fault, like a mother excusing the fault of her child. At the time of the dissolution of the three worlds, Brahma sprung from the umbilical cord of the naval of Narayana's abdomen whilst he was lying in the bed of the water of the different oceans mixed together. Is this saying untrue ? O God, it is not. I have really taken my rise from thee. O God, thou art the life and soul of all embodied creatures ; and also thou art all-seeing, still art thou not Narayana ?

'Nara' means the embodied beings and 'ayana' means the shelter place ; hence thou art the very Narayana who is the soul of all beings. In fact, he who is famed as Narayana, having water as his shelter, and wherefrom is derived the twenty-four tattwas is thy form. As thou dost lie on it, so thou art taken to be identical with it. If it is real that thy body, which is the same as the universe, did lie in the bed of water (at the time of the Great Flood ; the universal deluge), then O All-mighty Lord, why could I not have a sight of thee even after entering through the channel of the lotus-stalk even after search for hundred years ? Neither were you perceptible in the hearts ? Then again why at that time, that is at the end of my efforts, could I not at once realise thy reality ? (11-15).

O thou who dost drive away all delusions, during thy present incarnation thou dost show within thy womb a perfect manifestation of this entire universe, exactly as it is seen externally. By showing such a manifestation to thy mother (Yashoda), thou dost indeed give forth thy own illusion in this incarnation of thine. With thyself this whole universe is manifest within thy womb, as it is outwardly seen without thee. As regards thyself, the fact cannot really happen. In truth, the whole cannot be other than thy illusory energy. Keeping thyself back, thou dost show, not only thy mother but also to me just to-day the superior nature of thy illusion. For, thou art at first single ; and thereafter dost thou turn thyself to the dearest friends and even the calves of Braja. I see them too possessing four arms. But whilst I worship them, I find each of them presiding over so many universes. Now dost thou remain as the immeasurable and unparalleled *Brahman.* Thou art, O God, the most unaffected spirit. Moreover thou dost reveal thyself, casting a peculiar sort of illusion over those who do not know thy reality, even as I do in the beginning of the creation. In this way thou dost manifest thyself during the preservation of the universe ; similarly *Trilochan* (Siva) reveals himself at the time of the destruction of it. O God, O Lord , O destiny, although thou art unborn, yet thy incarnation as a Divinity, as saintly existences, as human beings, as also in the lower order of animals,– is for the repression of the impious ones and also for granting thy grace unto those devoted to piety. (16-20).

O thou Eternal One, O almighty Lord, O Supreme Soul, O master of the powers of yoga, who in three worlds can penetrate into thy inscrutable mystery ? And how or when or what amount of it he can realise ? For thou dost sport about, spreading the whole of thy delusive energy over all. In consequence of this, the whole universe, which is an embodiment of illusion and is like unto the dream itself, which has the appearance of gloominess, and is full of troubles and vexations, shines most happily and seems to be indestructible ; for it has sprung from thee, who art eternal and ever delightful, and who also art the very personification of knowledge itself. O Lord, thou art single, and identical with truth, because thou art the very essence.

Again thou art the beginning, because thou art the first ; that is, because thou art present even from before the creation. Also thou art eternal, perfect, imperishable and immortal. Thou art endless and unparalleled. Thou art the very light itself. Thou art faultless, as also thou art emancipated from all appellations. Those who realise that thou art their common and supreme soul, easily cross over the great ocean of worldly troubles by means of the eyes of knowledge acquired by study from the great teacher, *viz.*, the sun.

The whole universe manifests itself as such on account of the absence of proper knowledge of thyself as one's own soul or personality. On the contrary, the visible universe disappears of itself respecting that individual, when he indentifies himself with thee in spirit. In fact, this consciousness or unconsciousness of the universe is like unto the erroneous attribution of the nature of a rope to the body of a serpent, according as one knows or does not know the reality of things. (21-25).

The attachment to the world and the emancipation of the soul are the two sorts of consciousness derived from ignorance ; but they are not other than the truth and consciousness itself. For the individual who identifies himself with the Supreme Spirit, and is delivered from the accompaniment of the gross body, there is no ignorance ; and hence he has no binding with the present existence. That is, where there is no consciousness of the Supreme Soul, there is, in fact, no emancipation of the self, even as there is no day or night in the sun itself.

What a great wonder that one ascribes a gross body unto thee, who art the Supreme Soul, as also he indentifies the Spirit with the gross body, even as he searches for the lost soul not in the inside of the body itself, but outside of it. This dullness of the ignorant should be marked.

O thou Eternal One, those who are pious have sought after thee within their own gross bodies, by suppressing what is misgiving in themselves. For without this foregoing there can be no consciousness of reality, even as the recognition of the rope is impossible, if there be no true consciousness of the thing itself. Although salvation is gained only by the unscrupulous conception of thyself, yet, O Lord, that person who is graced by the touch of thy lotus-like feet themselves, only knows the mystery of the magnanimity of thyself, who art possessed of immense energy. In fact, none else has the power of realising thy greatness, even if he continues for ever to meditate upon thyself. O Lord, be it my good fortune that either in my present existence or during my existence in the lower orders of animals, I may turn out as one of thy persons, and thus I may have the opportunity to worship thy feet that are like unto the tender twigs themselves. (26-30).

Oh, most fortunate are the cows as well as the wives of the cow-herds of Braja ; for, O most enlightened one, thou dost drink to thy satiety the ambrosia of milk from the udders of the cows and breast of the milk-maids, even as thou art the off-spring of the cows and the child of the milk-maids. But no sort of offerings could satiate thee in that way.

Oh, how good is the luck of the cow-herd Nanda, as well as of the inhabitants of Braja. That embodiment of happiness, that perfect and undecayable *Brahman* has become their dear friend. O thou that never lapseth, who is able to describe the immensity of their good fortune ?

Oh, we too, the eleven gods as well as other celestials headed by Ṣarva (the presiding deity of *Ahankara*), are in the same way most lucky; for we suck, all at a time, through the vessels of our senses, the sweetest liquor-like honey of thy feet, that are like unto the lotuses themselves. It is equally our good fortune, either to have our being in the present existence, or to take birth in the woods of Gokula; for, in that case, there is some possibility of our being sprinkled with dusts of the feet of some one of those whose life is a continuous devotion unto thee. (31-34).

O thou that art possessed of immense energy, the dusts of thy feet are ever being sought for by the *Srutis*, even up to the present day. O God, brooding over this matter that now thou art going to grant unto these cow-herds a superior kind of prosperity, even superior to thyself, who art an embodiment of all classes of success, our mind gets awfully excited.

When, O Lord, the most vicious Putana, Bakasura, Aghasura, and others had won thee like all thy relatives, simply by pretending to be thy devotees, why then will they not prevail upon thee, who have resigned everything unto thyself, *viz.*, their homes and riches, friends and relatives, and even their souls, sons and lives, as also their aspirations?

O Krishna, the senses play as thieves; and the homes are no better than prisons; as also the spiritual ignorance is but shackles about the legs, so long as thy men do not surrender themselves wholly unto thee. O thou all-pervading One, although thou art above all material things, yet thy act of spreading the world by things is but for cheering them all, who are stupid in danger.

O Lord, it behoves me not to talk much on the matter. Let him realise thy nature, who thinks he really knows thee. But it is beyond the power of my mind, or of my body or also of my speech, to comprehend the immensity of thy grandeur.

O Krishna, do thou allow me to depart. Thou dost know all; for thou art omniscient. Also thou art the lord of the world. Hence do I surrender unto thee the whole Universe as well as my own body.

O Krishna, thou art like unto the sun the promoter of the happiness of the Vrishni race; thou dost like unto the Moon influence the expansion of the Earth, the multiplicity of the celestials, the twice-born ones and the beasts, and also the swelling of the oceans; thou dost drive away scepticism which is like unto the nocturnal darkness; thou dost slay the

Rakshashas on Earth. O thou are the objects of worship of even Surya and other gods who are worthy of worship ; thou art the most adorable, do I bow down unto thee till the time of the dissolution of the world. (35-40).

The auspicious Sukadeva said,—"O king, thus having chanted his praises, and also having bowed down unto that adorable and Eternal Supreme Soul or *Brahman*, the preserver of the Universe, departed to his own residence after he had thrice gone round him. Thereupon Lord Krishna with the permission of Brahma brought his young companions to the bank of the Yamuna. All his friends once more assembled there as before, Although hithertofore his young mates supposed a moment to be a pretty long year, when they were without Krishna ; who was their presiding god and their dearest friend, yet now, O king, they, being acted upon by illusion, considered the whole period of time to be but one-half of a moment. What can they not forget, who almost every moment forget their self under illusion ?

"The friends of Krishna addressed him saying,—"Do thou come happily ; thou dost speedily arrive here. We have not swallowed up a single mouthful of food without thee. So do thou come ; and O pious One, do thou eat with us."

"Thereupon Hrishikesha smilingly began to eat with his young mates. Thereafter he showed them the skin of a gigantic serpent ; and came back from the woods to Braja. Whilst he entered Gostha, Krishna's body was adorned with flowers and the feathers of a peacock ; as also with various new articles obtainable in the forest. At that time he himself became puffed up with joy, consequent upon the animating sound of his own flute and horn. Then having called his young campanions to follow him, who, as they went, sung the sacred songs of his glory, he was beheld by the milk-maids, whose eyes reflected great animation on account of that happy sight.

The son of Yashoda, who was the object of her great joy, slew this day a gigantic serpent, from which also we were saved by him. Thus saying, the boys went away to Braja. (41-48).

The King Parikshit said,—"O Brahman, you said before that the inhabitants of Braja entertained a great love for Krishna, and that their love was rather superior to what they cherished for their own children. So do thou relate unto me how this love for others' son grew in their hearts.

The auspicious Sukadeva replied saying,—"O Monarch, to all living beings the soul is very dear. But as the children, wealth and other things are loved by the soul, so these become dear to all. O foremost of kings, in consequence of this, the amount of love which the corporeal beings entertain for their own selves is not the same as that they hold for their children, wealth, or homes, who are their objects of love.

"O best of kings, the body is dearest unto those persons who assert their body as the soul. Even not so dear are the things that follow from the body. Although the body is the object of great love, yet it cannot be so dear as the soul itself. Look, love for existence remains very strong, even if the body gets impaired. Hence, the soul is the dearest to all corporeal beings ; and the whole of the mobile and immobile universe is dear for the soul.

"O king, you know Krishna to be the soul of the entire corporeal existence ; and you should also know that he has revealed himself here in the shape of man by his own delusive energy for the benefit of the universe. (49-55).

"To those persons who know Krishna to be the cause of the mobile and immobile universe, all things seem to be identical with that Omnipotent one. Really they know of no other things in earth but Krishna. The real essence of thing rests with the cause. The Almighty Krishna, again, is the cause of that cause.

"Hence, O King, do thou ascertain what is there that can go beyond Krishna. Those who take shelter under the delicate feet of the enemy of Mura (*asura* of that name) of sacred fame, which feet are ever the refuge of great men, obtain the highest state of existence. To them the great ocean of present life seems to be as insignificant as the small volume of water contained in the foot prints of a calf's feet ; and in respect to them the troubles also disappear.

"Now, O Monarch, I have related unto you what you had asked of me, that is, the whole history of the deeds performed in the sixth year of Hari's boyhood. The person who listens to or studies the doings of the enemy of Mura (Krishna) with his friends, the story of his slaying the *asura* named Agha, the manner of his taking food on the green pasture, the fact of understanding his true reality as different from the visible universe, and also the happy recitations of his praises by Brahma, —obtains the highest bliss.

"Thus, O King, both Balarama and Krishna passed their childhood in the kingdom of Braja, joining each other in such boyish pranks and pastimes as 'hide and seek,' the construction of artificial dams, and the jumping with the boys. (56-61).

Chapter XV

THE DESTRUCTION OF DHENUKA

THE AUSPICIOUS SUKADEVA said,--"O King, Krishna and Balarama, having attained to their sixth year, were then engaged in Braja in tending cattle. Grazing the kine in company with their mates, they (Krishna and Balarama) greatly sanctified Brindabana with their auspicious tread. Being desirous of enjoyment, Madhava (Krishna) playing on his flute in company with Balarama, surrounded by the cow-herds singing his glory, having the cattle grazing in front of him, entered into a forest abounding in floral beauty and beneficial to the cattle.

"On seeing that forest, echoing with the pleasing notes, sounds, and hums of birds, beasts and bees in which the forest abounded, as also seeing it delightful with the constant sweep of balmy breeze--soothing on account of having come in contact with lake-water, translucent like unto the minds of the illustrious ones, and fragrant with the odour of lotuses--the Almighty Lord made up his mind to rove in that forest. There he saw trees decked with the beauty of fresh sprouts and having the tops of their branches kissing the ground of his feet under the heavy load of fruits and flowers. At this being struck with wonder and overcome with delight he addressed his elder brother Balarama,—"O foremost of the deities, yonder trees are bowing down to thy lotus-like feet,—worshipped even by the immortals—with their branches, having approached thee with presents of flowers and fruits. In so doing, methinks, their prayer is that their sins, in consequence of which they are born as trees, may melt away.

"O Prime Purusha, these bees singing thy praise capable of sanctifying all the worlds, are following thy footsteps. O sinless one, it appears to me, that the great sages, thy followers cannot leave thee, who art their cherished divinity, even when thou art hidden in this forest.

"O praiseworthy One, yonder dance the peacocks at thy arrival at their home. The female deer, being overwhelmed with joy, are joyfully looking at thee, like unto the wives of the cow-herds ; and the cuckoos the worthy dwellers of the forest, are doing thy pleasure, who hast become their guest.

"Surely this is the nature of the good. To-day the ground underneath thy feet, the grass, the bushes touched with thy feet, and the trees and the creepers scratched by thy nails, have been crowned with all blessings. The rivers, the mountains, the beasts and the rangers of the sky are blessed being kindly looked at by thee. The wives of the cow-herds are also blessed this day, having come within thy two arms,—a condition coveted even by the god of prosperity herself." (1-8).

Thus ever joyful and delighted at heart, Krishna with his followers roamed about in the prosperous Brindabana, grazing the cattle on the banks of streams near the mountain. Sometimes on the way in company with *Sankarsana* (Balarama), Krishna would sing imitating the hum of intoxicated bees, while his own achievements would be recited by his followers. Sometimes he would imitate the parrot chattering in pleasing and indistinct notes ; sometimes he would warble in imitation of the cuckoo in charming notes. Sometimes he would imitate the quaking of the sweet-toned swans. Sometimes making his playmates laugh, he would dance in imitation of the dancing peacocks. Sometimes out of delight he would call aloud the name of the cattle grazing in distant pastures, in a voice sonorous like the rumbling of clouds, and pleasing to the kine and cow-herds ; sometimes he would counterfeit the notes of the *Chakora* or the *Krauncha*, *Chakravaka* or the *Bharadwaja* or the peacock.

Sometimes he would give forth sounds resembling those of beasts frightened by lions and tigers. Sometimes he would afford comfort to his elder brother fatigued with the toil of play, by chafing his feet, after having made his brother lie down on the lap of other young cow-herds. Sometimes holding each other by the hand and laughing, dancing and singing and leaping and jumping, the two brothers would praise the other cow-herds engaged in feats of wrestling. Sometimes being tired with wrestling, they would lie down on the leafy beds under shades of trees, placing their heads on the laps of other cow-herds. Some among the sinless boys would then chafe the feet of that high-souled One (Krishna); others having their sins destroyed, would fan him with fans. O Monarch, others again, with their hearts swelling with affection, would then slowly sing songs suitable to the taste, and pleasing to the mind of Krishna. (9-18).

Thus by dint of his illusive powers hiding the identity of his own self, and by deeds vindicating his being a son to the cowherd, that divinity of godly doings whose lotus-like feet is adored by the goddess of prosperity herself, sported in Braja like a country boy with his country companions.

One day a cow-herd named Sridama, one of the companions of Balarama and Krishna, and Subala and other cow-herd boys said to the brothers out of their great affection for them,—"O Rama, O Rama of wonderful prowess, O Krishna, the repressor of the wicked, not far from this place is a great forest abounding in rows of palm trees. Numerous palm-fruits are always falling there and are lying fallen. But these fruits are all monopolised by the evil-souled asura named Dhenuka. O Rama, O Krishna, that Asura of mighty prowess always roams about in the garb of an ass and is surrounded by his kinsmen, equal in strength with his own self. O slayer of thy enemies, being afraid of that man-eater, people are deprived of pleasure of tasting those fragrant fruits which have never been eaten before. Now, the sweet odour of those fruits has filled the air in all directions. (19-25).

"O Krishna, give some of these fruits unto us, whose appetite have been excited by their fragance, O Rama, we have been cherishing a desire to taste those fruits since long. If you approve of our proposal, then let us fetch some of the fruits for us."

Hearing the words of their friends and being desirous of fulfilling their cherished desire, Krishna and Balarama surrounded by the cow-herds and with smiling countenance entered the forest of palm trees. After having entered the palm-forest he shook the palm trees with his arms and forcibly caused thereby to drop some palm-fruits, just as an elephant maddened with ichor-shedding fells them by shaking the trees.

On hearing the sound of the falling of palm-fruits, the *asura* in the form of an ass came running, while the earth with its mountains trembled underneath his feet. Approaching with great speed, that powerful *asura* kicked with his two hind legs on the breast of Balarama. Then that crooked-hearted *asura* gave forth the repulsive bray and began to run hither and thither.

O Monarch, again coming near him (Balarama) and possessed with wrath, the ass stood with his face turned away from Balarama and out of extreme anger he kicked his hind hoofs on Balarama with all intent to kill him. But this time Balarama caught hold of him by the legs, and then whirling him again and again with one of his hands, he threw the *asura* (in the form of that ass) against a palm-tree, thinking that his (the *asura's*) life has left him, in consequence of the whirl in the air. Being struck with the corpse of that *asura*, that mighty palm-tree of great height shook and shaking the one standing near it, it fell down broken. The latter shaking fell down, destroying another and this one again in the same way, broke down. Being struck with the heavy body of that *asura*, which had been thrown by Balarama with perfect ease, all the trees of the forest shook, as if stirred by a violent tempest. O king, this feat is not marvellous with regard to the endless almighty Lord of the Universe ; for in Him is woven so to say this Universe, like unto the warp and weft of a cloth. (26-35).

Thereafter the relations of Dhenuka being enraged at the death of their relative, assuming the forms of asses, attacked Krishna and Balarama. O king, then Krishna and Balarama with perfect ease caught hold of these assaulting asses by their hind legs, and struck them against the palm-trees. Then the ground of the forest was covered over with palm-fruits, palm-twigs and the dead bodies of the *Daityas* (Dhenuka and his relations), and resembled the beautiful firmament covered over with clouds.

Having heard of this marvellous achievement of the brothers, the sages and others showered flowers on them, sounded musical instruments and began to eulogise them. Then at the death of Dhenuka, people were freed from their fear from him, and thereafter enjoyed the palm-fruits and the cattle grazed on the postures of that forest.

Thereafter Krishna having eyes resembling lotus petals, the recital and audition of whose glory confers religious merits, re-entered Braja in company with his elder brother and was praised by his followers, the cow-herds. Seeing Krishna with his locks soiled with dust from the hoofs of cows and decorated with wild flowers and tails of peacocks, and with beautiful glances and charming smiles, and seeing him playing on his flute, and hearing his glories extolled by his followers, the wives of the cow-herds came in a body, with eyes beaming forth in eagerness. (36-42).

The damsels of Braja drinking with their eyes which may be favourably compared to bees, the honey from the lotus-like countenance of Mukunda, gave up their grief of separation from him during the day. He entered the kingdom of Braja, being welcomed by their homages in the form of bashful smiles, sidelong glances and respectful behaviour.

Then Yashoda and Rohini greatly affectionate towards their sons, pronounced upon them great benedictions suitable to the season, to their heart's content. Then getting over their fatigue of journeying, by baths and shampoos, the brothers wore beautiful raiments and were decorated with charming garlands, and sprinkled with perfumeries. Then eating the tasteful eatables brought by their mothers, and being fed by them, they lying down on good beds slept in happiness in Braja.

O king, one day the almighty Krishna in his rambles in the kingdom of Braja surrounded by his other companions except Balarama went near the river Kalindi. Thereupon the cows and the cow-herds oppressed with the heat of the sun and burning with thirst, drank the poisonous and polluted water of that river.

O foremost of the Kurus, in consequence of their reasons being distracted by Destiny, they touching that poisonous water; fell down lifeless near the banks of that river. On seeing them in that condition the Almighty Krishna, the Lord of all Yoga-prowess, revived his followers by looking at them with his eyes shedding nectar. Being so revived by Krishna, they arose from the banks of the river ; and regaining their memory they were struck with amazement, and looked at one another. O Monarch, then they considered their regeneration after they had drank poison to be the result of a favourable glance from Govinda. (43-52).

Chapter XVI

DESTRUCTION OF SERPENT KALIYA BY KRISHNA

THE AUSPICIOUS SUKADEVA said,—"O King, the almighty Krishna knowing the waters of the river Kalindi to have been poisoned by the great serpent Kaliya, and being desirous of purifying it, sent away that serpent from that river.

Thereupon the king Parikshit said,—"O Brahman, relate to us, how did the almighty Lord chastise the serpent in the deep waters of that river as also how did that serpent manage to live in that river for so many Yugas ? O Brahman, the almighty Lord is all-pervading, and presents himself everywhere at his unrestrained pleasure. What person is ever satiated by drinking the ambrosia of his great achievements, performed at the time of his tending the kine ?"

The auspicious Sukadeva replied saying,—"In the river Kalindi there was another lake in which dwelt the serpent Kaliya. The water of this river always boiled with the fire of the poison of Kaliya. Oppressed by its heated fumes even the rangers of the sky (birds etc.) fell down on it, when trying to cross the river. Also, mobile and immobile objects and other-creatures, travelling by its shores, were instantaneously killed on being touched by the wind, rendered poisonous in consequence of its having come into contact with its poisonous waves, and moist with particles of its water.

Then Krishna, who had incarnated himself for subduing the wicked-minded ones, seeing that serpent of virulent venom and knowing the waters of the river to have been polluted by his poison, climbed on a *Kadamba* tree. There having girded up his loins tightly, and striking his palms against his muscles, he jumped down from the highest top of the tree on the surface of that poisonous expanse of water.

Thereupon the waters of that river wherein dwelt that serpent, swelled in consequence of the venom discharged by other serpents who were also in that river and who were terrified at the sudden vehemence of the plunge made by that Great Being (Krishna). O most intelligent monarch, the water of the river completely spread over of one hundred *Dhanus*. Then its waves were all blackened with venom and presented a terrible spectacle. But all these were mere trifles to that Being (Krishna) of infinite prowess.

O my child, like unto a mighty elephant, Krishna then swam and played in the water of that river striking it with his club-like arms and thereby producing whirlpools in it. On hearing that noise thus created by Krishna and seeing the destruction of his own abode, the serpent Kaliya, impatient of bearing such troublesome state of things and being highly enraged encircled

Krishna within its mighty coils round his body. (1-9).

The serpent Kaliya stinging him in his (Krishna's) vital parts, twisted in his coils that Lord whose personal grace attracted every eye, who was effulgent like unto the clouds, who bore the emblem of *Srivatsa* on his breast, and was clad in a yellow garment, whose face was beautified in consequence of a smile playing on it, whose two feet were red like unto the filaments of a lotus, and who had been fearlessly sporting in the waters of that river.

On seeing him (Krishna) thus caught in the coils of that terrible serpent and bereft of all efforts, his friends and companions, the cattle-tenders, were greatly distressed ; and these people who had resigned their selves, their friends, their wealth, family and desires to Krishna, having their intellect bewildered with grief, affliction and fear, began to fall down senseless on the earth. The kine, the oxen and the calves being sorely distressed with grief, began to low aloud. And being terrified and casting their eyes on Krishna they stood motionless shedding incessant tears.

At that time the three kinds of portents and most terrible calamities invaded the kingdom of Braja. Earthquakes became frequent, and meteors shot through the skies, and the limbs of men's bodies trembled, indicating by all these signs the advent of a catastrophe. Then everybody spoke of danger as imminent. Seeing these evil-omens, the cow-herds were verily agitated with fear, and they resorted to the place of their king Nanda. There they came to know that leaving Balarama behind, Krishna had gone out to graze the cattle. These people, unconscious of the power of Krishna, inferred by seeing these evil omens that Krishna had met with his destruction. (10-14).

They were heart and soul devoted to him ; so they were overpowered with grief, affliction and terror. Cherishing immense affection for Krishna, the old, the young, and the females of Braja went out of Gokula, with eager desire of having a sight of Krishna. The potent Balarama seeing the people of Braja so distressed only laughed, but said nothing unto them ; for he was conscious of the prowess of his younger brother (Krishna). Then searching for their beloved Krishna, the dwellers of Braja, all arrived at the banks of the river Kalindi by following the route that was indicated to them by the signs of the Lord's tread.

O king, even as the peaceful ascetics follow the path of *Srutis*

(Vedas), rejecting entities other than the real one, and only seek the latter, so the cow-herds discriminating among the prints of the cow's hoof the impressions of the foot of the Lord of the cow-herds which were being marked with signs of lotuses, *Java, Ankusa, Ashani*, and *Dhwaja*,—pursued in all haste the route taken by him (Lord of the cow-herds).

Then, from a distance beholding Krishna merged in the water of the river and caught fast in the coils of the snake and effortless, and finding the cow-herd boys standing on all sides with bewildered intellect as also the cattle lowing aloud, the inhabitants of Braja greatly distressed, were deprived of all consciousness. The hearts of the *Gopees* were greatly attached to the endless Almighty Being, and their memory was alive in cherishing his friendship, his charming smiles and glances and pleasing words. So, when they found their best beloved Krishna entrapped by the serpent, they burnt with great affliction. And in the absence of their beloved one, the three worlds appeared to them to be totally empty.

Thereafter these damsels, repairing to the mother of Krishna who was oppressed with grief for her son, sympathised with her and shed torrents of tears of grief. Then recounting the tales of the achievements of Krishna which all the inhabitants of Braja loved to hear, they stood fixing their eyes on the countenance of Krishna and they appeared to be more dead than alive. Then the mighty Balarama, conscious of the prowess of Krishna, seeing Nanda and others—whose life was Krishna—ready to drown themselves in the river Kalindi, prevented them from doing so.

Thus finding his own kingdom of Gokula—That had no other protector save himself—with its woman and boys reduced to such a plight, and knowing them (boys and women) verily distressed with grief on his account, and imitating the nature of human beings and waiting for a while, Krishna rose (set himself free) from the coils of the serpent. The body of the serpent suffered extreme pain in consequence of the increasing bulk of Krishna's body. Then leaving him (Krishna) and highly enraged, the serpent Kaliya remained still with his hoods lifted and breathing hot, and gazing fixedly on Krishna. At this stage, venom trickled down the serpent's nasal pits and his eyes were winkless and burning like a heated frying pan; and his mouth was blazing like unto a fire-brand. (15-24).

Like unto the foremost of birds, Garuda,—Krishna moved in sport round this serpent, who was licking the two ends of his mouth with his divided fangs, and whose eyes were very terrible and emitting fiery venom. The serpent also moved, watching for an opportunity to bite him. Thus when the strength of the serpent failed in consequence of those movements, Krishna (the Prime Purusha) bending the serpent's raised neck ascended on his broad hood.

Then Krishna, the master of all kinds of dancing, began to dance on the hood of that serpent, having his lotus-like feet rendered reddish by the lustre of the many jewels on the serpent's head. Thereupon, seeing him ready to dance, the wives of the *Gandharvas*, *Siddhas*, Sages, *Charanas* and Celestials, suddenly approached him playing out of delight on *Mridangas*, *Panavas*, *Anakas* and other musical instruments, and singing and praising him with presents of flowers, etc. The chastiser of the wicked, Krishna, trampled underneath the tread of his feet, the erect hoods of the hundred-headed serpent, that was moving inspite of his gradual failing strength.

Then profusely vomiting blood from his mouth and nose, the serpent Kaliya lost all consciousness. Again and again the serpent, breathing audibly out of wrath and shedding venom from his eyes, lifted his hoods, but again and again, dancing and striking by his feet, Krishna pressed them (the created hoods of the serpent) down. Thereupon he was worshipped with flowers like unto the ancient Male Being (*Parama Purusha*).

O king, thus when due to the wild dance of Krishna, Kaliya's thousand hoods were rendered powerless, and when he vomitted blood profusely and when his body was smashad, then the serpent meditating in his mind on the preceptor of the mobile and immobile Universe, the Parama Purusha *Narayana*, sought refuge in Him.

Beholding that terrible serpent sinking under the heavy weight of Krishna bearing the Universe inside his womb, and seeing the serpent's umbrella-like hoods ailing with the tread of his (Krishna's) feet, the serpent's wives greatly distressed, with their garments and ornaments falling off, and with their hair-knot loosened, sought protection in the Primary Purusha, (Krishna).

Thereafter these chaste wives of the serpent, having their hearts smitten by anxiety and with folded palms, saluted Lord Krishna by prostrating themselves on the earth ; and being desirous of saving their sinful husband, they leading their infant children before them,—they sought shelter in Him (Krishna) who giveth shelter unto all. (25-32).

The wives of the serpent said,—"O Lord, the punishment that thou hast inflicted on this sinful husband of ours is deserving of him. Thou dost incarnate thyself for repressing the wicked. Thou seest with an equal eye thy adversaries as well as thine own sons. And after considering the fruits of actions thou dost met out retributions. Thou hast indeed shown grace unto us. For the punishment, thou inflictest on the wicked, goes to destroy their sins. We take thy apparent wrath in the light of mercy : for the former will release this creature (our husband) from his state of being a serpent. Indeed in days long gone by, this one devoid of self-respect but showing respect to others, must have undergone some awful asceticism or must have performed some righteous acts by way of showing kindness unto all creatures, in consequence of which, thou, the regenerator of beings, art now propitious unto him and press him by thy holy feet, for touching the dust of which, the goddess of prosperity (Lakshmi), the most exalted of women, relinquishing all desires, observes great vows and undergoes rigid austerities.

"But, O Lord, we do not know of any meritorious act performed by our husband which may entitle him to a sprinkling of the dust from thy feet on his head. Those people who attain to the dust of thy feet, do not desire to reach Heaven, or to secure monarchy over the universe, or the state of *Paramesthi*, or the sovereignty over the nether-regions, or success in yoga or freedom from respected births, that is emancipation.

"O Lord, this chief among the serpents, though sprung out of *Tamas* (the Principle of Dullness) and thought possessed with anger, hath attained to that bliss of being favoured with the sprinkling of the dust from thy feet which is difficult for others to obtain. From such a sprinkling, corporeal beings cherishing desires and whirled on the wheel of life come by all sorts of coveted prosperity.

"Salutations unto the almighty being of supreme soul, salutations unto thee who art the container and stay of all things and identical with them ; unto thee who art the sole cause and who dost transcend all causes, salutations unto thee, the receptacle of mediate and immediate knowledge ; unto thee, the *Brahman*, and of infinite potency ; salutations unto thee who dost transcend the principles, and art above the influence of evolution ; unto thee, who art the regulator of *Prakriti* ; salutations unto thee who art Time, the repository of the energy of time, and the overlooker of the dimensions of Time ; unto thee who art the universe, its superintendent, its modeller and its origin ; salutations unto thee who art unified with the created beings, their senses, their lives, their minds, their understandings, their hearts and their souls. (33-41).

"Salutations unto thee by whom the realisation of the knowledge of the souls and their portion, hath been shrouded with self-consciousness permeated with the three cardinal principles. Salutations unto thee, endless and subtle Being, that dost dwell in the elementary ingredients ; unto thee, who art Omnipresent. Salutations unto thee, who art the object of different speculations and debates ; unto thee, who dost constitute the thing predicated and art also the agent that predicates. Salutations unto thee who art the root of the channels of perception, and who art impartial and the source of the Shastras. Salutations unto thee that art simultaneously the *Prabritta*, the *Nibritta* and the *Nigama*. Salutations unto *Krishna*, unto *Rama*, and unto the son of Vasudeva. Salutations unto *Pradyumna*, *Aniruddha* and unto the protector of the devotees. Salutations unto thee who bringest into light (reveals) the inner senses, and unto thee who dost hide thyself underneath these senses ; unto thee who art the superintendent of the Three Principles, and who art known only to thy own self.

"Salutations unto thee whose greatness is beyond the range of debate, and who art the cause and manifestation of actions. O Hrishikesha, Lord of the senses, salutations unto thee who art a sage and of taciturn nature. Salutation unto thee, who art conversant with the status of the superior and the inferior creations, who art the Superintendent of all things and beings ; unto thee who art permeated and not permeated in this universe, who art its spectator and its cause.

"O Lord, though effortless, still containing within thyself, the energy of time, thou dost create, preserve and annihilate this universe, through the instrumentality of the principles. Therefore displaying these thy nature of peacefulness, heartlessness etc. in consequence of *Samskara* (natural propensities) thou art successfully sporting in this world.

"O God, in these three worlds, the gentle, the conscientious and the foolish, all equally constitute thy body, that is they are the means of thy sport. But at the present, the meek are thy favourite, for thou art now striving after protecting the religion of the pious, and art looking after their welfare. Hence one's single fault committed by own people ought to be overlooked by a master.

" O thou of peaceful nature, it behoveth thee to pardon the fault of this one who committed it being ignorant of thyself. O almighty Lord, be thou propitious unto our husband. This serpent is about to give up his life. Spare the life of our husband, as we are helpless women ; and as by our sorrow we shall create sorrow in the minds of the pious. Ordain what we, thy maids, shall do ? We shall abide by thy commands. Executing thy commands with respect, a person is liberated from fear from every source." (42-51).

The auspicious Sukadeva said,—"Having been so eulogised by the wives of the serpent, the Almighty Lord left the swooning serpent (Kaliya), whose head was smashed with the kick of his feet. Regaining his senses and life, the miserable Kaliya breathing with great difficulty and with his hands folded, mildly said unto Krishna as follows,—

"O Lord, we are evil-minded from our birth and our anger lasts long, as it springs from the principle of Dullness. O Lord, it is difficult for created being to relinquish their nature ; for like an evil spirit it does possess them. O Creator, this universe, the outcome and manifestation of three principles, is created by thee, and it is replete with various natures, prowess, energy, sources, seeds, desires and forms. O Lord, in this universe, we who are ourselves bewildered by thy illusive power, renounce it which is difficult of renounce. O Lord, thou art the cause of the renouncement to the energy of illusion ; thou art omniscient and the Lord of the universe. Ordain grace or chastisement unto us, whichever of the two, thou mayst think meet." (52-59).

The auspicious Sukadeva said,—"O king, having heard those words of the serpent (Kaliya), the Almighty Lord who had assumed the human form for the performance of this act, then commanded the serpent thus,—

"O serpent, you should not stay here. Repair in all haste to the ocean, with thy kinsmen, sons, wives and friends. This river (Kalindi) shall be for use of the kine and human beings. Whatsoever mortal being, remembering this my injunction on thee, shall recite it during the periods of both the twilights, shall have nothing to fear from thy race. Whoever performing ablutions in the waters of this river, in which I have played, shall offer oblations with its water to the celestials and their ancestral manes, and whatsoever person, after having observed a fast and meditating on me, shall adore me, shall be released from all their sins. Leaving this river, take shelter in the island of *Ramanaka*. The *Garuda*, in terror of whom thou didst hide thyself in this river, shall not devour thee now as thou bearest the mark of my feet.

The auspicious Sukadeva said,—"O monarch, being released by the Almighty Krishna of wonderful achievements, the serpent Kaliya and his wives were greatly delighted, and they adored him (Krishna) with great pomp. Then worshipping the Lord of the Universe with fine raiments, garlands, jewels, various ornaments, incense and unguents, and valuable coral-necklaces, they propitiated the Divinity having Garuda for his carrier. Thereafter enraptured and with his permission and circumumbulating and greeting him (Krishna),—the Serpent *Kaliya* with his wives, friends and sons, repaired to the island of Ramanaka in the midst of the ocean.

From that time forward the water of the river Yamuna became free from poison, and it turned as tasteful as nectar through the grace of the Almighty Lord (Krishna) who out of sport assumed human form. (60-67).

Chapter XVII

SWALLOWING UP OF FOREST FIRE BY KRISHNA

THE KING PARIKSHIT enquired saying,—"O Brahman, why did the serpent Kaliya left his place of habitation for the island Ramanaka, and what offence did he commit to Garuda ?"

The auspicious Sukadeva replied saying,—"O thou mighty armed king, in every dark and bright fortnight of a month, the Nagas (serpents) used to give unto the high-souled Garuda their respective portions of the food which as agreed, was offered by their subjects at the root of the tree every month to avoid agression. Possessed by pride originating from venom and energy, Kadru's son (the Serpent Kaliya) disregarded Garuda and himself partook of the food offered by others unto him, far less to speak of his offering the food and respect himself unto Garuda.

Having heard of this, O king, the divine Garuda beloved of Lord Sri Hari, became angry and bent upon killing him, speedily approached the serpent Kaliya. Thereupon Kaliya having a venomous weapon with a numberless uplifted hoods faced Garuda quickly, and having tooth for the poisoned weapon, dreadful tongue, long breath and hard eyes, Kaliya tried to bite Garuda with his venomous tongue. Having stopped the serpent from his attempt, Garuda gifted with great velocity and the carrier of the slayer of Madhu, hurt the son of Kadru (Kaliya) with a stroke of his left wing resplendent like gold. Being struck by the wing of Garuda and greatly overwhelmed with fear, Kaliya entered into the waters of Kalindi which cannot be reached and entered into by Garuda. (1-8).

O king, once on a time while Garuda was pursuing a fish with intent to devour it, he was prevented in doing so by a sage named Sauvari. But being under the pangs of hunger Garuda did not stop and he ate the fish. The husband of the fishes being so devoured by Garuda, the females of the fish were stricken with great sorrow. On finding the fishes so greatly overwhelmed with sorrow, and out of great compassion for them, the sage Sauvari wishing their well-being said—"If Garuda ever enters here and eats fishes, he shall die immediately, this I say for certain."

Only the serpent Kaliya knew this and none else. Being afraid of Garuda, the serpent Kaliya lived there from a long time until he was at the end exiled from that lake by Krishna. Beholding Krishna wearing celestial raiment, garland and perfumes, adorned with gold and excellent pearls and gems, issuing out of the lake Kalindi,—the milk-men like unto senses returning with the return of vital breath, stood up and delightedly embraced Krishna.

O Kaurava, obtaining Krishna, Yashoda, Rohini, Nanda and other milk-men and women again became active like unto the dry trees regaining signs of life. Balarama, apprised of Krishna's prowess, smiled and accorded warm embrace unto him (Achyuta) and placing him on his lap looked upon him again and again out of deep love. On seeing Krishna, the kine, the bulls and the calves also attained to a great delight.

Then the preceptors and the other Brahmanas with their wives approached Nanda and said,—"O king, by thy good fortune, thy son, possessed by Kaliya, has been released. In his welfare you should give away wealth. women and kine, etc.

unto the Brahmanas." And on this the King Nanda was overwhelmed with joy and gave away in numbers kine, bull, clothes, ornaments and wealth unto the Brahmanas. (9-18).

The chaste and noble Yashoda having regained her lost son, embracing and placing him on her lap, continually shed tears of joy on his head. O king, although worn out with hunger and thirst, the inhabitants of Braja and also the kine spent that night on the banks of the Kalindi.

Thereupon at the dead of night a forest-fire, originating from forest of Eranda trees and encircling them on all sides, was about to burn down the inhabitants of Braja who were asleep. Touched by fire and waking up suddenly with great anxiety, the inhabitants of Braja thus sought the refuge of Krishna, assuming a human form by dint of his illusory will (Maya).

The inhabitants of Braja (the Gopas and Gopees) said,—"O Krishna, O great One, O Rama, O thou of immeasurable prowess, this dreadful forest-fire is about to devour us who are thy dependents. O Lord. dost thou save us who are thy friends and kinsmen from this dreadful fire of dissolution, so to say. We do not fear to give up our bodies, but we do not like to be separated from the Lord's feet."

Beholding such affliction and hearing the words of resignation as above of his kinsmen,—Lord Krishna of endless energies drank that forest-fire up. (19-25).

Chapter XVIII

THE DESTRUCTION OF THE ASURA NAMED PRALAMBA

THE AUSPICIOUS SUKADEVA said,—"O king, thus Krishna having been surrounded by his relatives who had been singing his glory with delight entered the kingdom of Braja beautified by the king. When Krishna and Balarama were thus sporting in that kingdom under the guise of cow-herd boys through their energy of illusion, the summer season, which is very much disliked by corporeal beings, set in. But by the virtue of Brindabana where the Almighty Lord (Krishna) with Balarama had been sporting, it (the summer season) appeared there as spring time. For even then, on the advent of summer, the kingdom of

Braja echoed with the sounds of the cascades that even drowned the jingling of the crickets. It was decorated with trees sprinkled with the particles of water of the cascades. The dwellers of that pasture overgrown with green grass, did not all fell any burning sensation from the scorching rays of the sun, or summer heat ; for a pleasant breeze, moistened with the sprays of cascades, rivers and lakes, and fragrant with pollens of white lilies, blue lotuses, and other aquatic flowers, was constantly blowing there. The burning rays of the sun. fierce like some virulent poison, were not capable of robbing the moisture and greenness of the soil ; for the soil was always covered with silt, produced by the crumbling of banks against which dashed the waves of deep watered lakes.

They, being desirous of sport, the Almighty Krishna in company with Balarama and being surrounded by cow-herd boys and cows, playing on his flute, entered the beautiful forest decked with floral beauty, and resounding with notes and roars of diverse kinds of birds and beasts ; and where bees and peacocks were singing, and cuckoos and cranes were warbling. (1-8).

After having entered the forest, they decorated their persons with foliage, peacock-tails, nose-gays, garlands, and red ointment; and then they with other cow-herd boys began to dance, sing, and wrestle. When Krishna would dance, some of the boys would sing and the others would play on musical instruments ; some else would again cheer him up with claps, and play on flutes and blow horns.

O king, the celestials, disguised as cow-herds, worshipped Krishna and Balarama, who had also assumed forms of cow-herd boys, like unto the minor actors praising the principal ones. With their heads as glossy black as the feathers of crows (*Kakapaksha*), Krishna and Balarama would sport by running, jumping, leaping, striking their arms with their hands, and tugging one another and wrestling amongst themselves.

O Monarch, at times when others would dance, both Krishna and Balarama, would perform the part of singers and players on musical instruments. They would then encourage them saying "well-done", "well-done", etc. Sometimes they would play with *bel*-fruit, and sometimes with *Kumbah* fruit, sometimes they would play the "Blind man's buff" and would engage themselves in other kinds of pastimes. Sometimes they would play with handfuls of *Amalaki* fruit. At other times again they would play imitating birds and beasts. Sometimes they would play leaping like frogs, and sometimes, exchange jokes and repartees. Sometimes, they would sport rocking and swinging ; and sometimes they would play imitating the duties and functions of kings. Thus engaging themselves in these well-known pastimes, they sported in the rivers and lakes of the Brindabana, on its mountains and in their caverns, in groves and gardens and in lakes. (9-16).

One day when in company of other cow-herd boys, Krishna and Balarama had been tending the cattle,—an *asura* named Pralamba came there under the guise of a cow-herd, being desirous of capturing the brothers, Krishna, the all-seeing and Almighty Lord, knowing the intentions of the *asura* and deciding to kill him, accepted his friendly advances. Then Krishna who was expert in all kinds of games, addressing the cow-herd boys, said as follows :

"What ho cow-herds, let us play in parties of two each, formed according to age and strength." Then the cow-herds made Balarama and Krishna their leaders. Some sided with Krishna and the others with Balarama. They then indulged in various sorts of pastimes, in which the winners rode on the shoulders of the members of the defeated party. The principal feature of these pastimes was that one should carry another on his back.

In this way, carried by and carrying one another and tending the cattle, they with Krishna at their head approached the banian tree named *Bhandiraka*. O king the partisans of Balarama, Sridama, Brishaba, and others became victorious and the partisans of Krishna bore them on their back. The Almigthy Krishna, being defeated in the game, bore Sridama on his back and Bhadrasena bore Brishaba and the *asura* Pralamba (in the guise of cow-herd boy) bore the son of Rohini (Balarama). Pralamba, the foremost of the *asuras*, finding the effulgence of Krishna to be unbearable, speedily went to a distant place, bearing Balarama on his back. But the speed of the mighty *asura* soon slackened owing to his bearing Balarama who was heavy like a mountain.

The *asura* then assumed his real form and was decorated with gold ornaments. Then he shone forth like a cloud lustrous with the flashes of lightning, and bearing the radiant moon on it. Seeing the body of the *asura* of portentious dimensions, with burning eye-balls and frowning countenance and terrible teeth, and with hair resembling the tongues of blazing flames of fire and beautiful with the rays of the gems of his diadem and earring. *Haladhara* (Balarama) was a little frightened, The next moment, regaining his natural composure, fearless and courageous, Balarama struck a heavy blow on the head of his enemy who had been carrying him away from his friends, even as the king of the celestials (Indra) had struck the flying mountains with his thunder-bolt. The moment the blow fell, the head of the *asura* was shattered to pieces ; and vomitting blood, the *asura* soon lost his senses. Then giving forth a terrific roar, and deprived of his life, the *asura* fell down, like unto a mountain smitten with the weapon of Indra.

On finding the *asura* Pralamba slain by the powerful Balarama, all the cow-herds were astonished and they exclaimed 'well-done', 'well-done'. They praised him, after having pronounced benedictions on him who was worthy of them. Then embracing him, whom they considered as returned from the region of Death, they were overwhelmed with affection. The celestials were highly pleased at the death of the sinful *asura*, and they showered garlands of flowers on Balarama and they also praised him exclaiming 'well-done', 'well-done'. (17-32).

Chapter XIX

THE RELEASE OF THE CATTLE AND THE BOYS FROM FOREST-FIRE BY KRISHNA

THE AUSPICIOUS SUKADEVA said,—"O king, when the cow-herd boys were deeply engaged in play, the cattle grazed in distant pastures. Freely roving about here and there, the herd of cows then entered into a cavern of a mountain, being tempted by fresh grass growing inside it. The goats, the cows, the buffaloes, wandered from forest to forest. But suddenly oppressed with the heat of the forest conflagration and becoming thirsty, the herd entered into a pasture overgrown with grass. Thereupon the cow-herd boys with Balarama and Krishna at their head, not finding the cattle became very much anxious ; for even after a careful search, they were not able to find any trace of the herd.

Then the cow-herds were bewildered at the loss of their charge. They followed the track of the cattle as marked by the grass torn by their teeth and hoofs and impressions of foot-marks on the ground. They found their own herd gone astray and lowing in a thicket of reeds. Though they were all fatigued and thirsty, they did not come back from that place. The cattle, called by the Almighty Lord in a voice deep like the rumbling of clouds, and hearing the sound of their names, became very much delighted and answered the call by lowing.

At that time a terrible conflagration, destructive of the dwellers of the forest, raged there without any feasible cause. That great conflagration, helped by a strong wind, seemed to be desirous of licking with its dreadful tongues (flames) the mobile and immobile objects of the forest. On seeing that terrible conflagration raging on all sides of them, the cow-herds and the cattle were greatly frightened ; and they said unto Balarama and Krishna, seeking protection from them, even as people oppressed with the fear of death seek shelter in Lord Sri Hari.

O Krishna, O Krishna, O Rama of infallible prowess, ye ought to protect us who are burning in this conflagration and have sought shelter in ye. O Krishna, we are thy friends, and therefore at least, do not deserve destruction. O thou versed in all duties, we posses none, except thyself; as our Master. Thou art our sole protector." (1-10).

The auspicious Sukadeva said,—"Having heard these piteous words of his friends, the Almighty Lord Krishna said,—Be not afraid, but shut your eyes."

Then saying "Yes" to his commands, they closed their eyes. Thereupon the Almighty Sri Krishna, the Lord of all *Yoga*, drank up that fire by his mouth and thus saved his followers from that great danger.

Thereafter the cow-herd boys opening their eyes, saw that they were staying in the *Bhandira* forest. And finding themselves and the cattle freed from all danger, they were greatly amazed. Beholding Krishna's mastery of the *Yoga* which had been given to him by the goddess *Yogamaya* and seeing themselves saved from the forest conflagration, they considered Krishna to be an immortal.

In the evening, driving the cattle homewards and playing on the flute, Krishna with Balarama came back to Braja while the other cow-herd boys sang in his praise. Having seen Krishna the wives of the cow-herds were overcome with delight ; for, moments appeared to them to be ages when they were separated from Krishna. (11-16).

Chapter XX

DESCRIPTION OF THE RAINY AND THE AUTUMN SEASON

THE AUSPICIOUS SUKADEVA said,—"O king, the marvellous achievements of Krisnna and Balarama, the liberation of their own selves by the brothers from the forest conflagration and the destruction of Pralamba,—these the cow-herds re-hearsed to their wives. Having listened to the accounts, the elderly cow-herds and cow-herd-women were struck with wonder. Thenceforward they looked upon Krishna and Balarama as two foremost among the celestials, born in the kingdom of Braja.

Then set in the rainy season, the regenerator of all things, during which the cardinal quarters become clear and washed, and the sky is interspesead with clouds. The concave sphere, overspread with deep blue rain-clouds emitting thunder and flashes of lightning, became hazy, and with its splendour veiled over, it shone like unto *Brahman* existing behind the principles of goodness, energy and dullness. The wealth of moisture of the earth, which the sun had sucked by his rays during the other eight months of the year, is now, in proper time, poured down by the rain-cloud *Parjanya*.

The mighty and large clouds charged with lightning and agitated by violent gusts of winds, poured down their life-giving and soothing contents, as if struck with pity at the parched condition of the earth. Just as the body of one under-going austere asceticism, increases in bulk when success is attained by him, so the earth parched with the heat of summer, now swelled up owing to its being drenched with rain-water. As during the age of *Kali*, sinful wretches and not learned Brahmanas, hold sway,—so during the rainy season at the approach of sable night, the glow-worms and not the stars, shine forth. On hearing the rumbling of the rain-cloud *Parjanya*, the frogs that had so long remained silent, now began to croak forth aloud like unto the disciples of Brahmanas reading aloud at the end of their daily duties. (1-9).

The streamlets that had been dried up, now overflowed their banks, and flowed in a wrong channel even as the bodies and wealth of persons enslaved by their passions are employed in a wrong direction. At some places the earth seemed to be green being covered with verdant grass ; at other places it appeared to be red, being infested by the insect known as *Indra-goha*. At some places the earth being covered with mushrooms of umbrella-like-growths, it seemed to have imitated the prosperity of kings.

The fields by yielding plenty of corn afforded delight to the cultivators. But these peasants who do not know that the growth of corn entirely depends on destiny, would greatly repent when the corn wither in consequence of a draught.

All beings, dwelling in water and on land, assumed beautiful appearance being drenched with the fresh rain water, even as persons worshipping Hari appear to be very beautiful. Like unto the heart of an inexperienced *Yogin* agitated with the influence of passions and attachment for worldly objects, the oceans became agitated owing to the river flowing in them and the wind producing waves in them. Struck with continuous showers of rain, the mountains did not suffer, even as persons having their hearts engrossed in Lord Adhokshaja do not suffer when visited with the greatest calamities. The paths and thoroughfares for want of repairs and being overgrown with grass became sources of apprehensions, like unto the *Srutis* (the Vedas) not persued by the Brahmanas being neglected in course of time.

Just as harlots cannot ensnare pious people, so the moving flashes of lightning were not able to establish themselves steadily in the clouds, the friends of people. The rainbow though having no string on it, shone forth as having one, the heavens resounding with the sound of thunder, even as the Prime Purusha transcending the Principles, that is manifesting himself in this visible universe resulting out of the principles. Just as the soul overcome by egoism generated by individual consciousness, does not shine forth and is not emancipated, so the moon did not shine forth being veiled over by clouds silvery with its own beams. (1-19).

Like unto the house-holders, vexed and disgusted with their stereotyped mode of existence, are delighted when devotees of *Achyuta* (Sri Hari) become their guests, the peacocks uttered joyous notes at the joyful occasion of the rising of the clouds. The trees, drinking juice from the soul by their roots, assumed many new forms and become covered with fresh foliage and branches, even as persons lean and emaciated with asceticism become bulky and stout on attaining the fruition of their desires. Just as persons illiterate and of perverse hearts dwell in homes beset with diverse duties, so the cranes dwelt even in lakes having roused their beaks covered with mud and thorny plants. When the celestial king Indra continued to pour down showers on the earth, the dams and bridges were destroyed and broken through by strong currents of water, even as in the age of *Kali* the sophistical arguments of the wicked break through the paths of righteousness as chalked out in the Vedas. Just as the lords of people accept, in proper season, the advice offered by the regenerate ones, so the clouds driven by the wind showered down in proper time, their nectareous contents on people.

One day during this season, being desirous of holding sport, Krishna in company with Balarama and surrounded by the kine and the cow-herds entered in a forest luxuriant and overgrown with ripe dates and black-berries. The milch cows were winding slowly owing to the heaviness of their udders ; but being called by Almighty Krishna, they were moving with speed, their udders then oozing out milk out of affection. The dwellers of the forest were greatly delighted and the trees therein secreted honey. Cascades were falling down from the mountains. The Almighty Lord (Krishna) saw all these. The caverns of the mountains there were echoing with the sounds of the cataracts.

When the forest showers would overtake him (Krishna), he would take shelter underneath a large tree, or would enter in a mountain cave. He wandered in the forest eating fruits and radishes and such other esculent roots. When curds and rice were brought before him, he used to eat them sitting on pieces of rocks near the water in company with *Sankarshanadeva* (Balarama) and other cow-herds. The Lord (Krishna) saw the oxen, the calves and the milch-cows fatigued with the weight of their udders, lie down the green pastures and ruminate with their eyes half-closed. He saw them contented in every respect.

Then beholding the beauty of the rainy season, he welcomed it that had been enhanced by his own powers. Thus when Balarama and Krishna had been dwelling in the kingdom of Braja, passing their days in great delight of sport, the autumn season set in. At the advent of the autumn season chasing away the clouds from the sky, the water of lakes etc. appeared translucent and the atmosphere was purged of all dusts of other impurities. (20-32).

Owing to the autumnal blooming of lotuses, the water of lakes and rivers *etc.* regained their real natural beauty even as the hearts of morally fallen persons regain their real nature (free from dross *etc.*) by the performance of Yoga. Just as devotion towards Krishna discards the misery of the different orders of persons, so the autumn season drove away the clouds from the skies, prevented the crowing together of beings, dried up the mud of the earth, and cleansed the dirt of the water.

The clouds, renouncing everything else, shone forth with a white lustre, like unto peaceful sages renouncing all desires and freed from all sins. Just as the wise people sometimes impart the nectar-like knowledge they have secured and sometimes do not do so, similarly the mountains at some places supplied pure water and at other places they gave nothing.

The animals that lived in shallow pools did not perceive its water diminish, even as men occupied in maintaining their relatives do not perceive in their zeal that their duration of life was diminishing day by day. Just as poor and niggardly persons of unsubdued passions occupied in supporting their relatives do not perceive the misery they are suffering therefore, so the animals that lived in shallow water, were not oppressed with the heat of the autumnal sun.

Gradually the soil gave up moisture and the creepers their unripe condition, even as wise people discard the sense of distinction indexed by such terms as "I", "mine" *etc.* in context to the body which is really unreal. On the appearance of the autumn, the water of the ocean became calm and it became tranquil, even as a sage becomes silent when the soul ceases to perform acts. (33-40).

Just as the *Yogins* obtaining knowledge through the instrumentality of the senses, assimilate it by subduing the senses, so the farmers drawing water from the swamps retained it in their farms by strong dykes. As self-knowledge does away with the misery consequent upon the pride in the body, and as Mukunda dispells the grief of the damsels of Braja by his presence, so the moon relieved the pain of the creatures, caused by the rays of the autumnal sun. The sky, from which clouds had been chased away, shone forth with bright autumnal stars, like unto one connected with the principle of goodness and capable of comprehending the nature of *Savda Brahman.*

In the heavens, the moon in a perfect circle-like shape shone forth, being surrounded by the stars, even as Krishna the Lord of the Yadus ruled on earth, holding the discus in his hand. As the *Gopees* whose hearts had been stolen by Krishna, renounced all grief by embracing him in their minds ; so people enjoying a breeze coming from flower gardens, and equally hot and cold, gave up all fatigue.

Just as action performed for the adoration of God, being impregnated by the merits accruing from them, bring about our objects of desire, so the heifer and other female birds and animals, bore on the advent of autumn, offsprings being forcibly impregnated by their respective males.

O king, like unto other people, except the thieves becoming fearless on the installation of a king, other aquatic flowers except the lotus bloomed forth when the sun rose in the skies. Owing to the celebration of *Nabanna* (a festivity held in the month of Agrahayana when new crop is brought home) and other customary festivities, the grounds were covered with the beauty of ripe corn ; but the earth was all the more beautiful, for on it were born Krishna and Balarama, who are the incarnations of Lord Sri Hari. As persons successful in the performance of *Yoga*, are prevented by their ordained duration of life from attaining to such bodies as their success deserved ; but as they attain to them in proper time, so the merchants, the sages, the kings, and the *Snatakas*, who had been shut up in their houses owing to the heavy pouring of rains, now went abroad to attend to their respective duties. (41-49).

Chapter XXI

SINGING OF KRISHNA'S PRAISES BY THE MILK-WOMEN

THE AUSPICIOUS SUKADEVA went on saying,—"Being thus surrounded by the kine and the cow-herd boys, Krishna entered into Brindabana where the lake-waters were rendered translucent on the advent of the autumn and where a breeze, laden with the fragrance of lotuses, was continually blowing. The trees therein were decorated with floral wealth, and the lakes, rivers and mountains rang with the humming and chirping of enraptured bees and birds. Wandering deeper and deeper into that forest, *Madhusudana* (Krishna) grazed the cattle in company with Balarama and other cow-herds, playing charmingly on his flute. On hearing the music of his flute, the damsels of Braja came there under the spell of *Cupid* (the god of love). Some among them in the absence of Krishna, began to rehearse unto their confidents the achievements of Krishna. But attempting to describe his deeds, they failed to do so, remembering the dalliances he held with them.

O king, their hearts were distracted by the rankness of their passions. They thought,—Wearing a head-gear made of peacock's tail, and bearing a very graceful and charming person, having his ears decorated with *Karnikar* flower, clad in raiments, yellow-like molten gold, wearing a garland of heavenly flowers. filling the holes of his flute with the nectar dropping from his lips and surrounded by the cow-herds and being eulogised by them, Krishna is entering Brindabana rendered all the more charming by the impressions of his feet.' O King, in this way the damsels of Braja, hearing the music of his (Krishna's) flute capable of stealing the hearts of all creatures, and describing his deeds embraced him in their minds. (1-6).

The Gopees (milk-women) said,—"O friends, we cannot conceive of any greater felicity possible for those having eyes, than to have a look at the most charming thing, and whoever have looked at the faces,—from which lustful side-long glances are thrown and which are always playing on the flute—of the twin sons of the king of Braja, when they enter it surrounded by their play-mates of equal age and behind the cattle have realised this felicity. Wearing garments intertwined with garlands made of *Chutas* (fresh leaves of mango), corals, peacock's feathers, blossoms, lilies and lotuses, and thus appearing to be beautifully decked and singing, they would shine in the midst of the cattle and the cow-herds, like unto two actors on the stage.

O Gopees, what act of great merit hath this flute performed in consequence of which, it is drinking the nectar from the lips of Damodara (Krishna), without leaving the smallest particle for the Gopees, the rightful enjoyers of it ? Seeing its prosperity, the rivers from which the bamboo of the flute had drawn its sap are displaying delight by the blossoming of lotuses in them, and the bamboo trees out of which the flute is made are shedding tears of joy in the form of juice, even as the elderly people of a family are delighted and shed tears of joy when a child devoted to *Narayana* is born in their family.

O friends, the glory of the earth is now enhanced by Brindabana, which has obtained all prosperity from the lotus-like feet of the son of Devaki and where on the summits of mountains the animals have ceased to move and exert, beholding the dances of the delighted peacocks to the music of Krishna's flute. Blessed are these hinds (the females of the stags) inspite of their being born in the animal species ; for listening to the notes of his flutes, they with their males, *Krishnasaras*, are approaching the son of Nanda vested in variegated garments, and are drawing adoration from him for casting lustful glances towards him. Beholding Krishna of handsome appearance and graceful manners capable of enhancing the joys of the ladies, and listening to the music of his flute and to his melodious and faultless song, even celestial damsels,—that range through the heavens—when seated on the laps of the deities would lose all patience and become senseless coming under the spell of Cupid and chaplets of flowers fall off from their braided hair, and the *nibi* (loin-cloth) on their persons drop down. The cows drinking with their raised ears the melodious music of the flute sounded by the breath of Krishna, and the calves holding in their mouths the milk sucked from the udders of their mothers, would stand motionless as if they are paralysed; tears would roll down their cheeks for perceiving Krishna by their eyes, and they would embrace him in their minds. (7-13).

O dear friends, surely the birds that are in the forest ought to be reckoned as sages, for exerting themselves in manner so as to obtain a sight of Krishna and is being perched on the branches of trees covered with fresh foliage ; with their eyes shut and sitting up warbling, they are listening to the melodious music of the flute sounded by Krishna. Even the rivers having listened to the songs of Krishna, are displaying their passion for him by their meandering courses ; their currents have also diminished in strength on account of desire being excited in them. Carrying lotuses as presents for him, they are embracing those two feet of the adversary of the *asura* named Mura by arms consisting of their tarrying waves.

On seeing Krishna playing on the flute, and tending the cattle in company with Balarama and other cow-herds, in the scorching rays of the sun, the rain-clouds rose in the skies out of affection for their friends Krishna ; and by their shadow they served the purpose of his umbrella, and they then cooled him by pouring down their flower-like drops. Blessed are the wives of the foresters ; for though afflicted with desire excited by the sight of the saffron sprinkled on grass, they hold their passion at bay by smearing their faces and breasts with the self-same saffron, which had hued the breasts of the beloved ones of Krishna.

Verily this Gobardhana mountain is the foremost among the servants of Krishna. Because, being enraptured in consequence of being touched by the feet of Krishna and Balarama accompanied by the kine and the cow-herds, it is offering homage unto them, approaching them with its translucent drinks, its green grasses, its numerous caverns and its esculent roots.

O friends, driving the cattle from one forest to another in company with the cow-herds and recognised by their carrying the ropes for tying the legs of the cows at the time of milking them, Balarama and Krishna are appearing to be superbly beautiful. It is wonderful to behold how by the melodious notes of their charming flutes, they rob the mobility of the mobile among the corporeal beings, as also how they produce delight in the immobile trees."

Thus is secret describing unto one another these and such other sports of the Almighty Lord Krishna, when he traversed the forest of Brindabana, the wives of the cow-herds became absorbed in him. (14-20).

Chapter XXII

KRISHNA TAKES AWAY THE CLOTHES OF GOPEES

THE AUSPICIOUS SUKADEVA said,—"O king, on the first month of the *Hemanta* season; the damsels of Braja, the kingdom of Nanda, engaged themselves in the performance of a vow for the adoration of *Katyayani* by living on rice cooked in clarified butter.

O king, performing ablutions in the waters of the *Kalindi* at the time of sun-rise, and creating a sandy image of the goddess *Katyayani*, they worshipped her on the bank of that river, with fragrant flowers, garlands, offerings incense and lamps, as also with various other articles such as fresh leaves, fruits and rice. After having worshipped the goddess in this manner they prayed unto her as follows :

"O goddess *Katyayani*, O thou of potent illusions, O most excellent *Yogini*, O empress of the worlds, do thou so ordain, that the son of the cow-herd Nanda may become my husband. I bow down unto thee."

Reiterating the above prayer, the maidens, of Braja performed the adoration of the goddess *Katyayani*. Thus the maidens of Braja having concentrated their hearts on Krishna observed the above vow for a month. During this period they worshipped *Bhadrakali* (a goddess of that name) with a view to obtaining the following boon, *viz.* that the son of the cow-herd Nanda may become their husband. At the break of every day, rising and calling out one another by the hands, they went to bathe in the Yamuna. On the way to the river, they sang aloud the glories of Krishna associating their respective names with it.

One day, having approached the bank of the river Yamuna, and having left their clothes as usual on the bank and singing the glories of Krishna, the maidens of Braja merrily sported in the waters of Yamuna. The Almighty Lord Krishna, the lord of all yoga, coming to know of their acts, and being desirous of meting out a condign punisnment upon those damsels,—came there on the bank of the river Yamuna in company with his mates of the same age with him. Then taking away the clothes of the damsels, Krishna hastily climbed a *Kadamba* tree ; and laughing with his laughing companions, he pointed out this joke to the maidens in the following words—

Krishna said,—"O damsels, coming here, do you all take your clothes. I am in earnest, and am not jesting ; for indeed you are worn out with the severities of your vow. I have never before told a lie, nor am I telling now. These cow-herd boys are my witness. O you of delicate loins, come one by one or all together, and retake these your garments from me." (1-11).

O king, appreciating Krishna's joke and seeing his mischievous trick, the Gopees were overwhelmed with tender feelings. They looked at one another bashfully, and smiled : but they did not come out of the water. Having been so spoken to by Krishna, and their hearts smarting with his jokes, they dived into the cold biting water of the river. up to their necks ; and then shivering with cold replied to him.

The Gopees said,—"O darling, you ought not to have perpetrated such a shameful deed. We know you as the son of the cow-herd Nanda, and you are our beloved. All Braja is proud of you. Do you give us our clothes. We are shivering with biting cold. O you most charmingly blue-complexioned one, we are your slaves, so to say, and will do you your behests. O virtuous one, do you return to us our clothes; otherwise we shall report your conduct to the king Nanda."

Thereupon, the auspicious Almighty One (Krishna) said,—"O ye damsels, if you are my slaves and are willing to carry out my commands, then, O ye of pure smiles approaching here, take ye your respective clothes from me. If you do not come, I will not return your clothes. What would the old king (Nanda) do to me, even if he is angry with me?"

Then these damsels, who had been all emaciated through the severities of their vows, came out of the waters, shivering with cold, and covering the private parts with the palms of their hands. (12-17).

On seeing them extremely suffering from the biting cold water and being pleased with their unsoiled chastity, the Almighty Krishna was propitious unto them. Then placing their clothes on his own shoulders, he smilingly addressed them as follows–

The auspicious Lord Krishna spoke,—"You all are engaged in the observance of a vow : so by bathing in waters with your persons naked, you have disregarded the divinities. For this reason sin hangs on your heads, so bend your heads down after holding your folded palms over your heads. After you have done so, you shall get back your clothes."

O king, having been thus spoken to by Krishna, the Great Deity that never lapseth, the maidens of Braja then considered their bath with their persons naked, to be a flaw in the observance of their vows. Being, therefore, desirous of atoning for their fault, they bowed down unto him (Krishna) who is indentified with the merit of all auspicious deeds; for, verily he is the purifier of all sins. Beholding the damsels standing in that bent down posture, as required by him (Krishna), the almighty son of Devaki was affected with pity and being propitiated unto them, he returned their respective clothes to them. (18-21).

O king, though they were greatly deceived and were compelled to banish their bashfulness, were mocked at, were handled as toys, and were robbed of their clothes, yet those maidens of Braja did not look upon Krishna angrily ; because they were greatly delighted by enjoying the company of their beloved one, They then covered their naked bodies by their respective clothes, and they were inspired with love for their beloved one in consequence of having so enjoyed his company. Their hearts were stolen by him, and gazing steadfastly at him with their bashful eyes, they were unable to stir away from him.

Thereupon, coming to know of the earnest longing of these damsels, who had already engaged themselves in the observance of a vow with a view to attaining to his (Krishna's) feet, the almighty lord *Damodara* (Krishna) addressed them thus,—

The auspicious Lord said,—"O chaste ladies, I know that your hearts' desire is to please and adore me. I approve of it. It ought to be fulfilled. The desires of persons having their hearts engrossed in me, do never again incline towards the enjoyment of gross worldly objects. For, seed-corn when fried and decocted can no longer generate shoots. O damsels, you have been successful. Now return ye to Braja, you shall enjoy with me the following night. Surely, O beautiful girls, cherishing this desire in your hearts, you underwent the severities of the vow and performed the adoration of the goddess *Katyayani*."

The auspicious Sukadeva said,—O king, being commanded in the above manner by the Almighty Lord, and having their desires fulfilled, and contemplating in their minds on the lotus-like feet of the Lord, those maidens re-entered the kingdom of Braja, after having with difficulty left the company of Krishna.

Thereafter the almighty son of Devaki, being surrounded by other cow-herds and in the company of his elder brother, tending the cattle, unconsciously went far away from Brindavana. In the scorching rays of the summer sun, the trees of the forest were their umbrellas. On seeing these trees, Krishna said as follows to the cow-herd boys of Braja.

The auspicious Krishna said,—"O Stoka-Krishna, O Angsa, O Sreedaman, O Subala, O Arjuna, O Vishala, O Vrishaba, O Ojasvin, O Devaprastha, O Varuthapa, beheld ye these immensely fortunate trees : they seem to be living for the single object of doing good to others. Themselves suffering from winds, rains, heat and frost, they are soothing our pain caused by inclemency of weather such as wind, *etc*. Verily the birth of these trees in this world is most blessed ; because they are the sources of sustenance unto all creatures and no one ever goes away from them disappointed, just as no begger goes away disappointed from a generous-hearted person. With leaves, blossoms, fruits, shades, roots, barks, branches, odour, exudations, ashes, bones, and sprouts, shoots, and seeds,—they fulfil the desires of others. The doing of good to other corporeal creatures with wealth, intellect, speech and life, is what makes the life of corporeal creatures a successful one.'

After having spoken thus, Krishna approached the river Yamuna walking through the avenue of those trees having branches groaning under the burden of sprouts, foliage, fruits, blossoms, and flower petals. There they made the cattle drink the translucent, cold and nourishing water of the river ; and then the cow-herds themselves. O King, quenched their thirst with its tasteful water. O Monarch, these cow-herds grazed the cattle to their satisfaction in the forest on the banks of that river. Then being oppressed with hunger they repaired to Krishna and Balarama and spoke to them in the following manner. (29-38).

Chapter XXIII

THE ADORATION OF THE BRAHMANAS AND THE SACRIFICES

THE AUSPICIOUS COW-HERDS (Gopas) said,—"O most delightful Balarama, O thou mighty armed one . O, Krishna, O thou repressor of the wicked, hunger is sorely oppressing us. It behoves thee to satisfy our hunger."

The auspicious Sukadeva went on saying,—O king, having been thus spoken to by the cow-herds, the Almighty Lord Krishna, the son of Devaki, being desirous of showing a favour to the devout wives of the Brahmanas who had commenced the performance of a sacrifice spoke to the Gopas as follows :

The Almighty Krishna said,—"Go ye to the place of adoration, where the Brahmanas, the reciters of the Vedas, are performing the sacrifice called *Angirasa*, with a view to securing the attainment of Heaven (after death). Arriving at that place of sacrifice, O cow-herds, ask for rice in my name and also in the name of my elder brother (Balarama), being asked to do so by ourselves."

Having been commanded in the above manner by the Almighty Lord Krishna, they (the Gopas) went to the aforesaid place of *Angirasa* sacrifice and arriving there, in accordance with the direction of Krishna, begged of the Brahmanas for rice, folding their palms in submission and prostrating themselves on the ground. And they said,—"O ye divinities on earth, do ye hear us, who are the executors of Krishna's commands. Know us, who are come to ye, as cow-herds sent hither by **Balarama** and Krishna. Balarama and Krishna are tending cattle not very far from this place. Being oppressed with hunger, they are desirous of having rice from thee. O ye regenerate ones, O ye versed in all righteousness, if ye bear any reverence for them, who are begging rice of you, then give what they want. O foremost of the pious ones, after initiation it is sinful to take rice before the sacrifice of animals is made,—at other times the rice of the *Soutramanees* and persons initiated in other orders of initiation may be taken without contracting sin." (1-8).

Thus having heard the request of Krishna and Balarama, those Brahmanas paid no heed' to it. For their expectations were vile; and they performed acts attended with great toils; and they were ignorant and were vain-glorious of their wisdom. These Brahmanas of perverted understanding did not respect the request of the almighty Adhokshaja, the Supreme Brahman (Krishna) who constituteth time, space, the various articles of sacrifice, *Mantras*, *Tantras*, *Rittija*, the Fires, the deities, sacrifices, righteousness and *Jajamana*,—having seen him in the light of a human being.

O repressor of thy foes, they (the Brahmanas) did not say 'yes' or 'nay' to the words of the cow-herd boys ; and therefore the latter came back disappointed. On returning therefrom they (the cow-herds) related everything to Balarama and Krishna. Having heard their words the Almighty Lord of the Universe smiled, and explaining to the cow-herds the way of the world, thus addressed them,—"O ye cow-herds, inform ye the wives of those Brahmanas, that I (Krishna) with my elder *Sankarshana-deva* (Balarama) have come here. On being so informed, surely they will give you food. They are greatly attached to me, they always live for me with their hearts engrossed in me."

On being so spoken to by Krishna, the cow-herds went to the abodes of the wives of those Brahmanas. Seeing the chaste wives of the regenerate ones, decked with ornaments and seated comfortably, they (the cow-herds) saluted them with their heads, and thus spoke to them with submissiveness.

'Salutations unto ye' the wives of *Bipras*. Hear ye our words. May good betide ye all. We have been sent here by Krishna, who is wandering not far from this place. Grazing the cattle with the cow-herds in company with Balarama, Krishna has wandered to this distance from Braja. Give food to him and to his followers, for they are oppressed with hunger.''

Having heard from the cow-herds that Achyuta (Krishna) had come, the chaste wives of the Brahmanas, who were always anxious of having a look at him (Krishna), and whose hearts were concentrated on him, became embarrassed. (9-18).

Then taking in brass plates and pots, the four kinds of delicious and palatable food and potions, the chaste wives of the Brahmanas went to meet their beloved one (Krishna), like unto streams flowing towards the seas. They (the wives of the Brahmanas) were prevented by their husbands, fathers, brothers and friends, but they paid no heed to their words. For, having heard of the Almighty Lord of illustrious renown for a long time, they had their hearts completely engrossed in him. These women saw then Lord (Krishna) surrounded by the cow-herds and in company of his elder brother (Balarama) wandering in the groves, decked with the green foliage and twigs of the Asoka tree, on the bank of the river Yamuna.

The wives of the Brahmanas saw him (Krishna) having a dark blue complexion; clad in garments beautiful like molten gold, decked like an actor with garlands of wild flower—peacock's tail, precious metals and leaves. He rested one of the hands on the shoulder of one of his followers, and with another hand he was turning a lotus. He had his ears decorated with lotuses and brows beautified with curled locks of hair, and a lotus-like face beaming with charming smiles.

O foremost of kings, the hearts of these women were enslaved to Krishna by their eyes and by their ears which were blessed in consequence of many an audition of the glories of their beloved one. Unifying themselves with Krishna, through the agency of these organs, they embraced him and in that way put away all their afflictions, even as self-knowing sages put away all their affection by embracing the ever-conscious soul (Brahman). Krishna, the witness of all hearts (*Antaryamin*), knowing that the wives of the Brahmanas had come there after renouncing everything else, to have a look at his own self, then addressed them as follows, with a smiling countenance.

The auspicious Almighty Lord Krishna said,—"O ye illustrious ladies, may your approach be attended with all prosperity. Welcome ! what could we do for you ? That you have come here desirous of seeing me is indeed worthy of you. Persons knowing their interests well, and possessed of prudence, cherish unshaken reverence towards me, with no ulterior object in view, and they deem myself as their very soul and best-beloved. The soul is the most beloved of all things. Life, reason, the mind, kinsmen, the body, the wife, sons and daughters and wealth and other things—all are loved by us as they are related to the soul. What then is there dearer than the soul ? Therefore do you all return to the place of sacrifice and adoration, for your husbands of the regenerate order, who are householders, shall bring their sacrifices to happy termination with your help."

The wives of the Brahmanas then replied,—"O thou the Lord that pervadest the inner and the outer worlds, it does not befit thee to utter those heartless words, make good thy promise. We have approached thee, disregarding all our friends, with a desire of bearing on our hair the garland of the sacred *Tulasi*, even if neglectfully granted by thee. Now, even our husbands, parents, sons, brothers, or friends and relations will not own us back, not to speak of others. Therefore, O Subduer of thy foes, may you be pleased to order that we, who have fallen at thy feet, may not come by any other condition, save that of being thy slaves." (19-30).

The auspicious Almighty Krishna said,—"Neither your husbands, nor your parents, brothers, sons and others, shall lay any blame on you. Being commanded by me, other people also shall not do so. Behold ye, even the celestials countenance your laudable conduct. In this world, bodily contact does not always do enhance affection and attachment between persons. Do ye concentrate your minds on me, and thereby you will very soon attain to me."

The auspicious Sukadeva went on saying.—"Having been thus spoken to by the Almighty Lord Krishna, those auspicious wives of the regenerate ones returned to the place of sacrifice of the Brahmanas. Their husbands (the Brahmanas) were not jealous of them, and with their wives, they brought their sacrifices to a peaceful termination. One lady was confined by her husband. She renounced this mortal tenement resulting out of a chain of actions, by embracing in her mind the Almighty Lord in the form in which she had heard him described.

The almighty Gobinda (Krishna) then fed the cow-herd boys with those four kinds of food and potions offered by those wives of the Brahmanas. Thereafter the Lord himself ate the food. Thus the Almighty Lord, having assumed human body in sport (*Leela*), imitated the actions of men ; and he sported, charming the cows, the cow-herds and the cow-herd-women, with his handsome person, sweet words, and marvellous deeds.

Thinking within their minds that "we have disregarded the entreaty of the lords of the Universe disguised in human form and have thus committed a heinous sin," and remembering their disgraceful behaviour, those Brahmanas then greatly repented. Having seen the extraordinary devotion of their wives towards the Almighty Krishna, and finding themselves devoid of such devotion, those Brahmanas were then verily afflicted with repentance and thus reviled their own selves,—the Brahmanas said—Fie on our three distinct kinds of births (from *semen*, at the time of *investiture* with sacred-thread, and at the time of initiation, (*Diksha*) with spiritual text). Fie on our *Brahmacharyya*, fie on our diversity of knowledge, fie on our family, fie on our ceremonial observances, and fie on our integrity, for we are disinclined towards the adoration of *Adhokshaja*. Verily, the illusion of the Almighty Lord is capable of infatuating even the *Yogins*. Though we are regenerate ones and the spiritual preceptors of people, we have not understood our own interests. Alas, behold the single-minded devotion of the females towards Lord Krishna, the preceptor of the universe,—devotion, which is capable of snapping the noose of death in the shape of family ? (31-41).

"These women have not been purified with such rites as initiation with sacred thread, etc. as are suitable for the regenerate ones ; they have not lived in the family of their spiritual preceptors ; they have not undergone asceticism ; they possess no spiritual knowledge of the soul ; they have no idea of purification and auspicious observances. Still they cherish unshaken reverence for Krishna of illustrious fame, the Lord of the yoga and the universe. But we, though performing all those abovementioned rites, etc., have no reverence for him (Krishna).

"Verily maddened with a desire for enjoying our homes, we have not looked for our own interests. Oh, the words of the cow-herds have made us remember the status of the pious ; otherwise of what avail will our powerless selves be to the Lord of all benedictions, who is emancipation and hath attained the fruition of all desires ? Surely this is a mockery displayed by

Lord Krishna. That the goddess of prosperity, desirous of touching his feet, renouncing others and giving up her characteristic fickleness, always worships the Lord is a wonder to men. Lord in whom, place, time, articles of sacrifice, *Mantras*, *Tantras*, *Rittijas*, the fires, the celestials, *Yajamanas*, sacrifice, and righteousness are unified is verily before us.

"He (Krishna) is the Almighty Vishnu himself, the Lord of the *Yoga* and the universe. We had heard that he has been born in the race of the *Yadus*. Yet, we, foolish ones, could not recognise him.

"Salutations unto the Almighty Krishna of keenest intellect ; having our reasons infatuated by whose illusion, we are roving in the path of action. That Prime Purusha ought to pardon us for our faults, who are ignorant of his prowess and whose minds are bewildered by his own illusory will."

Thus the Brahmanas, who had disregardfully behaved towards Krishna, remembering their sins were desirous of seeing Braja ; but being afraid of Kansa they dared not go there. (42-52).

Chapter XXIV

THE SACRIFICE TO INDRA IS STOPPED BY KRISHNA'S ADVICE

THE AUSPICIOUS SUKADEVA said,—"O king, living in Braja in company with Balarama, the Almighty Lord Krishna saw the cow-herds prepare for the sacrifice to be held in adoration of Indra. The Almighty Lord, the soul of all and the seer of all things, though aware of the necessity of the sacrifice, still in an humble attitude asked the elderly people headed by Nanda,—"O father, tell me what are all these your preparations for ? What will the result be ? For the adoration of what Deity is this sacrifice going to be held ? By what means will it be performed ? I am greatly anxious to know all about this sacrifice."

"O father, answer me, who am desirous of hearing replies to all my queries. There is nothing to be kept secret about the acts of the pious, who identify their selves with others ; who do not observe any difference between their own things and those of others, and who have got no friends or enemies, or no one indifferent to their interests. Any body indifferent to the interest of others, ought to be shunned like unto an enemy ; and a friend is said to be the same with one's own self. Well-informed and inadequately informed people perform acts in vain in this world. The actions of the well-informed are attended with success, whilst those of men of scanty information are not so successful. Is this action, you are going to perform, sanctioned and countenanced by the Shastras, or has it come down to you through the rules of custom ? Answer me, who am questioning you, with your reasons." (1-10).

The auspicious Nanda said,—"My child, the rain-cloud Parjanya is the Almighty Indra himself. The clouds are his favourite foams. These pour down their life-giving and soothing contents in the shape of rains on the beings of this earth."

"O son, we as well as other men worship the ruler of the clouds with sacrifices performed with articles boiled in the water showered down by him. Men eat the things left, after the sacrifice is over ; and so, when they live, they are able to attain to *Trivarga.* The rain-cloud *Parjanya* is the agent that crowns the exertion of people with success. Whatsoever person avoids this religious observance, coming down from generation to generation, out of fear, lust, envy or temptation, never attains to prosperity."

The auspicious Sukadeva went on saying,—O king, having heard the words of Nanda and of the other inhabitants of Braja, *Kesava* (Krishna) replied unto his father in the following words calculated to excite the anger of Indra.

The auspicious Almighty Krishna said,—"O father, animals are born in consequence of their actions, and are also destroyed in consequence of them. Through the instrumentality of the actions, animals meet with happiness or misery or fear or blessings. If there is any Divinity that assigns result to the actions of a man performing them, then that Divinity serves the performer of actions and is not the master of the performer." (11-15).

"Of what service can Indra then be to corporeal beings that are bound to accept the results of their own actions ? Of what avail will the adoration of Indra be, when he cannot undo the actions which men perform in conformity with their individual nature inherited from a previous state of existence ? Men are slaves to their natures and they follow their natural proclivities.

This universe with the celestials, the *asuras* and the mortals, exist in nature, that is, they follow nature. Animals renounce and come by superior or inferior structures in consequence of their actions. By their actions, persons create friends or adversaries ; by actions they make others indifferent to their interests. Therefore, actions should be considered as our preceptors and as the Supreme Lord. Therefore, one following the dictates of his nature, and performing his own duties, should worship his own actions."

"That thing, by which a person lives, ought to be considered by him as his only adorable Deity. He who adores things other than those by which he lives, never attains to prosperity, even as an unchaste woman, gratifying her paramour, never attains to prosperity. A Brahmana should live by reciting the Vedas, a Kshatriya by protecting the earth, a Vaisya by following his ancestral calling, and lastly a Sudra should live by serving the regenerate ones." (16-20).

"Four different occupations are said to be open to the Vaisyas, *viz.*, first, cultivation ; second, trade ; third, the tending of cattle; and fourth, lending money on interest. So we ought to engage ourselves day and night in tending the kine. The principles of *Sattwa*, *Rajas* and *Tamas* are the causes of creation, preservation and destruction of the worlds. By the principle of *Rajas* hath this universe been created. Then, from the coupling of beings, the diverse objects and beings of the universe have sprung. Delegated by the principle of *Rajas*, the clouds pour down their contents everywhere. People live in consequence of these showers from the clouds. What can Mahendra (Indra) do? We have got no cities, no countries, no villages, no houses to dwell in."

"O father, we are the dwellers of the forest, we always live in forest, and on mountains. Therefore let us celebrate a sacrifice for the benefit of the kine, the Brahmanas, and the mountains. By the articles that have been gathered for this sacrifice, the celebration of the other ones shall be done. Cook various kinds of dishes, soups, and *Payashas* and other kinds of delicious eatables. Prepare foods from wheat, as also cakes and *Saskulis*. Gather all the different kinds of preparations of milk from the dwellers of Braja. Let Brahmanas used to chant the Vedas, duly perform the ceremony of offering olations on the sacrificial fires. Give away unto these Brahmanas palatable and delicious eatables, or give unto them cows as *Dakshina*. Bestow proper gifts on the dogs, the *chandalas* (lowest order of sect in Hindus) and also unto morally fallen people and such others that deserve pity. Furnishing the kine with fodder, offer homages to the mountain. Then neatly decked with ornaments, eating your fill, smeared with unguents and vested in fine garments, do you circumumbulate the kine, the Brahmanas, the sacrificial fires, and the mountain."

"O father, this is my opinion. If it listeth thee, thou mayest act according to it. A sacrifice of this kind is dear unto me, the kine, the Brahmanas and the mountain." (21-30).

The auspicious Sukadeva continued saying,—"The Almighty Lord Krishna, whose semblance is Time (*Kala*), spoke those above-mentioned words, being desirous of crushing the pride of *Sakra* (Indra). Having heard those words, the milk-men headed by Nanda entirely accepted them. They then managed everything as the slayer of Madhu (Krishna) had said. Making the Brahmanas utter benedictory verses, the milk-men (Gopas) approached the Brahmanas and the mountain, with those articles collected for the sacrifice in propitiating Indra, as presents, and thus honoured them. They foddered the kine. Then driving the cattle ahead of them, they circumumbulated the mountain. Being gracefully decorated with various ornaments, they rode on chariots (carts) yoked with lusty bullocks. The cow-herds sang the glories of Krishna, and the twice-born ones pronounced benedictions of them.

At that time, Krishna also assumed another different form, in order to create belief in the hearts of the cow-herds. And saying 'I am the mountain,' he ate the articles for adoration. Then his form increased awfully. Thereupon, with the inhabitants of Braja, he (Krishna) himself made salutations unto himself (in the form of the mountain), and he said,—"How wonderful! Behold, this mountain hath assumed form for showing his grace unto us. This mountain can assume form as he likes. He slays the mortal dwellers of his forest who behave disrespectfully towards him. We bow down unto him for the welfare of the kine and of ourselves."

Having been thus induced by Vasudeva (Krishna), the cow-herds celebrated the sacrifice for honouring the mountain, the kine, and the Brahmanas. Then they returned to the kingdom of Braja in company with Krishna. (31-38).

Chapter XXV

KRISHNA UPHOLDS THE MOUNTAIN GOVARDHANA

THE AUSPICIOUS SUKADEVA went on saying,—"O King, on coming to know that his adoration in Braja had been stopped by Krishna, Indra became wrathful on the milk-men headed by Nanda, who had accepted Krishna as their leader. Waxing rage, Indra sent for the clan of clouds known as *Sambartaka* that brings about the destruction of the universe. Priding himself as the sole Lord of the worlds, he said unto those clouds as follows :

The auspicious Indra said,—"Ah ! Behold, the influence of the arrogance begotten of prosperity of the milk-men dwelling in Braja. Seeking protection from Krishna who is nothing more than a mortal, these people have dared neglect me, even as persons neglecting the study of metaphysics, desire to cross the ocean of life by the help of a frail diminutive bark identical with their sacrificial performances consisting of actions. By asking protection from Krishna with tall talks, a merest tyro, an idiot, most impertinent, a pedant, considering himself to be a great *Pandit*, and lastly who is a mortal,—the cow-herds have prepetrated an act of great offence unto me. Hie yourselves to Braja, and avenge the arrogance of these people, elated with prosperity and rendered sleek-bodied by Krishna, as also do you destroy all their cattle. I also riding on the greatest of elephants *Airavata*, and attended by the *Marutas* of vehement velocity, will visit the pastoral kingdom of Nanda with the object of devastating it." (1-7).

The auspicious Sukadeva continued saying,—"Having been thus commanded by Indra, the clouds being set free from their binding chains, flew over Nanda's kingdom of Gokula and oppressed it with heavy and continuous showers. Charged with the flashes of lightning, and thundering with the roar of the thunderbolts, and driven by strong gales, those clouds poured down showers of sleet and rain. The clouds incessantly poured down torrents of rain that falling together seemed bulky like huge pillars. The elevations and depressions of the land were lost to sight, owing to their being inundated with a vast quantity of rain water.

Thereupon the cattle being deluged in torrents of rain and being oppressed with strong winds, began to shiver with cold.

The cow-herds and their wives were afflicted with severe cold ; and they all sought shelter in *Govinda* (Krishna). Sorely suffering from the heavy showers, shivering with cold, and covering their calves and heads with their bodies, the kine approached the feet of the Almighty Lord Krishna.

The cow-herds addressed Krishna saying,—"O Krishna, O Krishna of illustrious prowess, O Lord, the kingdom of Gokula hath no other master than thy own self. O, thou affectionate towards thy devotees, it behoveth thee to save us from the enraged divinities."

Then the Almighty Lord Krishna, seeing the cow-herds and the kine tormented with showers of hail and with storms and senseless, took all these to be the act of the enraged Indra. And Krishna thought within himself as follows : "The rainy season has passed over. Still, the clouds are pouring incessant and heavy showers accompanied by storms and hail. Surely Indra is pouring these showers for our destruction, owing to our having stopped the celebration of the sacrifice that used to be held hitherto in his honour. I will try to remedy this evil to the best of my abilities, and it is proper that I should check his arrogance begotten of consciousness of prosperity ; out of foolishness he considers himself as the lord of people. It is not good for the celestials, in whom the principle of goodness predominates, to be puffed up with an empty notion of their being lords of men. The humiliation of the proud and the wicked tends towards the establishment of peace. Therefore, I will protect, even with my own life, this pastoral kingdom that hath taken shelter in me, which contains my relatives and of which I am the sole master. This is my resolute determination." (8-18).

Having decided in his mind as above, and uprooting the *Govardhana* (a mountain of that name) mountain with one of his hands, Krishna held it up in the air with perfect ease, just like a person holding an umbrella over his head.

Thereafter the Almighty Lord Krishna, addressing the cow-herds and their women-folk said,—"O monarchs, O fathers, O ye dwellers of Braja, take shelter at your comfort underneath this mountain, with your cattle. Do not labour under any apprehension that this mountain will fall down from my hand. You need no longer be afraid of the storms and the heavy showers. I have devised this expedient to save you from these storms and showers."

Thus having been reassured in their hearts by Krishna, the cow-herds and their wives went underneath that uplifted mountain (*Govardhana*) with all thier wealth, carts and attendants. Disregarding the pangs of hunger and thirst, and renouncing all his personal comforts, and being gazed at by the inhabitants of Braja, Krishna held that mountain in his hand for seven days continually, and he did not move even one step from the place where he had stationed himself at first.

Having seen the yogic prowess of Krishna, Indra was struck with amazement. He was shorn of pride, and his resolution was thwarted. He stopped his own clouds from pouring showers any longer. Seeing the sky clear of clouds, and the sun shining in it, and also seeing the subsidence of the heavy showers and the severe storms, Krishna, the holder of the mountain *Govardhana*, said unto the cow-herds as follows :

"O cow-herds, dismiss all fear, and now come out from underneath the mountain with your wives, wealth and children. The wind and rain have both subsided, the level of water of the rivers also is diminishing." (19-26).

Thereupon the cow-herds, old and young, and their wives speedily came out with their cattle and brought with them all their articles and furniture in carts. The Almighty Lord Krishna also replaced the mountain in its former site with perfect ease, before the very eyes of the wondering lookers-on.

Then being overwhelmed with the depth of their affection, the dwellers of Braja approached Krishna, and warmly embraced him to their hearts. The milk-women adored him out of affection, and being greatly delighted at their hearts, they pronounced the best blessings on him throwing at the same time curd and fried grain upon him.

Yashoda, Rohini, Nanda and Balarama, the foremost of the race of cow-herds, then embraced Krishna ; and being overwhelmed with affection, they blessed him highly.

O ruler of the earth (Parikshit) in the heavens the celestials, the *Siddhas*, the *Sadhyas*, the *Gandharvas* and the *Charanas* began to sing his (Krishna's) praise ; and being enraptured they poured showers of celestial flowers on him. At the command of the celestials, conch-shells were blown, and kettle-drums were sounded in the heavens.

O monarch (Parikshit), the lords of the *Gandharvas* headed by *Tamburu* (the foremost of the *Gandharvas*) and others began to sing his (Krishna's) praise.

O king, thereafter surrounded by the cow-herds devoted to him and in the company of Balarama, Krishna repaired to the station where his cows used to be kept. The milk-maids also singing about these marvellous deeds of Krishna, who had captured their hearts, went back to their respective abodes with delighted hearts. (27-33).

Chapter XXVI

A DISCUSSION BETWEEN NANDA AND COW-HERDS

THE AUSPICIOUS SUKADEVA said, "O king, the cow-herds were unaware of Krishna's prowess. Therefore having seen all these marvellous achievements of Krishna, they were struck with wonder, and coming to Nanda; they (the cow-herds) thus spoke unto him,—

The cow-herds said,—"These deeds of thy son are indeed wonderful. Why has he (Krishna) then taken birth in our low and vile race ? Surely, such an existence is not worthy of him. How did this boy of seven years of age hold with one of his hands the foremost of mountains (*Govardhana*), as easily as a powerful elephant holds a lotus by its trunk ? How did this boy, with his eyes partially shut, suck the breast of the most powerful Putana (a *Rakshashi* of that name) of her life-blood, like *Kala* (Time, here used as Death) sucking the lives out of men ? When he was a baby of only three months old, he was kept underneath a cart, and then he threw his legs in the air ; and having cried aloud, he struck the cart with his feet, and the cart was shattered to pieces. When he was only one year old, he was stolen, when sitting, by a *Daitya* named Trinavarta and was carried through the skies. How did he then kill that *Daitya* who was sorely oppressed by being caught by the neck ? Once, owing to his having stolen butter, he was tied by his mother to a wooden-mortar (*udukhala*). At this, passing between the two *Arjuna* trees (Yamala-Arjuna) how was he able to uproot them by his arms ? Another day, when surrounded by the cowherd-boys and in the company of Balarama, Krishna was grazing the calves, he tore open with his two hands the mouth of his enemy *Bakasura*, who had come there being desirous of killing him (Krishna). When the *Asura* Batsa by name, being desirous of slaying the calves was grazing in their company under the disguise of a calf, Krishna slew him and with the carcass of that *asura*, he brought down the *Kapithwa* fruits with perfect ease. In the company of Balarama, having slain the *Daitya* Rashabha by name with his relatives, how did he make safe the palm tree groves abounding in ripe palm fruits ? Making the powerful Balarama slay the fierce asura *Pralamba* by name, Krishna saved the cattle of Braja and also the cow-herds from the terrible forest-conflagration. Subduing the most venomous serpent and taking his pride out of him Krishna drove him away from the lake ; and in this way, he made the waters of Yamuna river free from all poison. The love of us, the dwellers of Braja, towards thy son, is of such a nature as can be hardly given up ; and how is it that he also cherishes a natural affection for us ? A boy of seven uplifting and holding a mighty mountain ! (That is to say, such an act is impossible for a boy of seven.) Therefore, O Lord of Braja, our suspicion has been excited regarding this thy son." (1-14).

The auspicious Nanda replied saying as follows: "O cowherds, dismiss all suspicions regarding this boy. Hear my words which had been said to me by the illustrious sage Garga regarding this boy :

"The sage Garga said,—Assuming a form in every *yuga*, this boy (Krishna) has three different complexions, *viz;*, white, red and yellow. At present he has assumed a dark complexion. In the time gone by, this son of yours was born as a son of Vasudeva. Therefore, the wise cognisant of this fact, call him the Prosperous Vasudeva. There are different forms and different denominations of your son, suitable to his qualities and his deeds, which neither I nor other people know of. This delighter of the kine and cow-herds shall bring about your prosperity. With his help you will overcome all difficulties speedily." (15-19).

O Lord of Braja, when anarchy reigned on earth, the pious were persecuted by the robbers. Then, being protected by him (Krishna) and surcharged with his energy, the pious defeated the robbers. Whatsoever person shall entertain an attachment for this illustrious one, shall not be defeated by his adversaries, even as the partisans of Vishnu are never defeated by the *asuras*.

Therefore, O Nanda, this son of yours is equal to Narayana regarding his qualities, his prosperity, his prowess and lastly his glory. There is nothing to be wondered at in his deeds."

"After the sage Garga had gone away to his own abode having spoken to me in the above manner, I consider Krishna, who is instrumental in removing all our troubles, as a portion of Narayana."

Having listened to those words of Nanda, which had been said to him by sage Garga, the dwellers of Braja were greatly delighted and being freed from all amazement, worshipped Nanda and Krishna.

May that Lord of the kine be propitious unto us, who (Krishna) had humiliated the pride of Mahendra (Indra), and who being affected with pity at the sight of the cattle-tenders, the cattle and the women being worried with sleet, thunder and fierce storms at the time when the deity Indra enraged at the stopping of the sacrifice, that used to be held in his honour, poured down heavy showers, had smilingly uprooted with one of his hands the mountain, and had held it in the air for protecting the kingdom of Gokula, even as a delicate infant holds in sport a mushroom in his hands. (20-25).

Chapter XXVII

THE ADORATION OF KRISHNA

THE AUSPICIOUS SUKADEVA said,—"When Krishna had held in his hands the mountain *Govardhana*, and thereby protected the kingdom of Braja from the heavy showers, *Surabhi* and *Sukra* (Indra) came to him from *Goloka* (Heaven). Being ashamed for so disregardfully behaving towards Krishna, and approaching him (Krishna) in secret, Indra touched both the feet of the Reverend One with head; whereon shone the diadem as resplendent as the sun. Having seen the prowess of Krishna of immeasurable might to be such as had been never heard of before, Indra, the lord of the three worlds with pride humiliated, said unto Krishna with his hands folded :

Indra said : "Thou art placid and possessed of immense knowledge as thou art free from the qualities of darkness and energy. Thou art all pure goodness. There is no semblance of *Maya* in thee. Thou art immense from an attachment for the earthly existence which is the result of ignorance.

"O Lord, how can covetousness and other passions which follow earthly existence and are the causes of a future birth and are significant of the ignorance of the fools can remain in thee ?

"O Almighty One, still thou dost visit people with punishment for the preservation of righteousness, and for the suppression of the wicked. Therefore thou hast exposed my pride with a view to punishing me. (1-5).

"Thou art the father of the universe, its spiritual preceptor, and its supreme sovereign. Thou art identified with the infinite *Kala* (Time). Holding the sceptre of sway, thou dost sport by incarnating thyself at thy will for the welfare of the worlds for humiliating the pride of those who consider themselves as the lords of the universe. Those people were ignorant like myself, and used to consider themselves as the lords of the worlds. But seeing the undaunted in times of danger, renouncing their empty pride, they have betaken to the path of devotion. Their arrogance has been thrashed out of them. Verily thy slightest effort is capable of inflicting punishment on the crooked-minded.

"O Lord, being of such a nature, thou ought to pardon me, who had been elated with the arrogance begotten of prosperity, and who being ignorant of thy prowess, had offended thee. O Lord, I also pray unto thee, so that such a perverse inclination for neglecting thee may not again take hold of me of foolish intellect, in future.

"O Adhokshaja, this thine incarnation is for the destruction of the leaders of hosts who themselves are burdens of the earth, and from whom many other burdens are daily born.

"O divine One, it is also for the welfare of those who follow in thy path. Salutations unto thee high-souled and Almighty *Purusha*, salutations unto Vasudeva, unto Krishna, the Lord, cherished God of the devotees. Salutation unto thee who hast assumed form at the will of thy devotees ; and unto thee whose semblance is pure knowledge, and unto thee who art everything, and who art the cause of all things. Salutations unto thee who art the soul of all created beings.

"O Almighty Lord, when animal sacrifices to be held in my honour had been prohibited by thee, being possessed with fierce wrath and pride, I endeavoured to destroy the kingdom of Braja by means of heavy showers and storms. Being baffled in my endeavours and having my pride put down, O Lord, I have been favoured by thee. I seek protection in thee, who art *Iswara*, the Preceptor of the universe and the Supreme Soul." (6-13).

The auspicious Sukadeva continued saying,—"O King (Parikshit), having been eulogised in the above manner by Indra, the Almighty Krishna smilingly replied unto him (Indra) in a voice deep like the rumbling of clouds.

The auspicious Almighty Lord Krishna said,—"O Indra, you had been verily intoxicated with the influence of prosperity and pride, owing to your sovereignty over the celestials. Being desirous of showing favour unto you, I had interrupted the celebration of the sacrifice held in your honour, so that you may always remember me. Blinded with arrogance begotten of prosperity persons cannot see me wielding the sceptre of sway. Whomsoever I desire to show my favour to, I despoil him of his prosperity.

"O Sakra, now return to your kingdom of heaven. May good betide you. Execute my commandments. Renouncing all pride and with propriety of manners, do you again establish yourself in your former sway."

Thereafter Surabhi of magnanimous heart, approaching in the company of her offsprings, Krishna, the Lord in the form of a cow-herd, saluted him and thus spoke to him (Krishna).

The auspicious Surabhi said,—"O Krishna, O Krishna, O most potent among the yogins, O thou soul of the universe, O thou origin of the universe, in thee who art the Lord of the worlds, we are said to possess a protector and a master; Thou art our Supreme Deity. O Lord of the Universe, for the welfare of the kine, the *Bipras* and the celestials and the pious, do thou assume the function of Indra, We shall install thee as Indra. We have been delegated by Brahma. O Soul of the universe, for relieving the earth of its burden, thou hast incarnated thyself." (14-20).

The auspicious Sukadeva again began saying,—"Thus speaking unto Krishna, Surabhi with her milk, and Indra induced by the celestial mothers in company of the gods and the sages, with the water of the heavenly Ganges drawn by the trunk of the *Airavata*, soaked *Dasarha* (Krishna), and thus performed his coronation. They also attributed the name of *Govinda* unto him (Krishna). Then coming there Tambura, Narada and others including the *Gandharvas*, *Vidyadharas*, *Siddhas* and *Charanas* began to sing the glory of Hari, that is capable of cleansing people of their sins. Then being greatly delighted, the celestial damsels began to dance. Those who appeared to be like streamers foremost among the host of the celestials, began to hymn the Lord, and covered him with a wonderful shower of flowers.

The three worlds attained perfect tranquillity. And then the cows soaked the earth with milk distilling from their udders. The river became filled with various kinds of delicious fluids. Exudations trickled down trees. The herbs ripened without the help of cultivation. The mountain decked their outward parts with the jewels that are ordinarily hidden in the mines inside them.

O descendant of the Kurus, O son, when Krishna had been inaugurated, those animals that are crooked by nature, giving up their enmity against one another became free from enemity.

Thus inaugurating Govinda, the Lord of the kine and of the kingdom of Gokula, Indra went back to heaven with his permission surrounded by the celestials and others. (22-28).

Chapter XXVIII

THE IMPRISONMENT OF NANDA BY VARUNA AND HIS RELEASE BY KRISHNA

THE AUSPICIOUS SUKADEVA said,—"O King (Parikshit), having observed the fast on the eleventh day of the fortnight in the lunar month; having worshipped Janarddana on the day following, Nanda had entered the water of Kalindi for performing ablutions, disregarding the inauspicious time. For that fault of his a servant of Varuna seizing hold of him brought him to Varuna.

Then missing Nanda, the cow-herds began to wail aloud saying, 'O Krishna, O Balaram,' O king having heard that his father (Nanda) had been imprisoned by Varuna, the Almighty Lord (Krishna) giving assurances of safety to his chosen people, went to Varuna. That guardian of the people, seeing Hrishikesa approach, worshipped him with respectful homage. Highly enraptured at having seen the Lord, Varuna said,—"To-day my possessing a body has been blessed. O Lord, to-day I have come by the best of treasures. O Almighty Lord, those who serve thy feet attain to the end of worldly existence (emancipation). Salutations unto thee, the Lord of all prosperity ; unto thee who art perfect, and thee, ruler of all beings, unto thee whom the energy of illusion that brings about the creation of the worlds cannot attach itself. Thy father has been brought here by one foolish and ignorant servant of mine, who cannot discriminate between good and bad acts. It behoveth thee, O Lord, to pardon me. O Govinda, take thy father with thee, for thou art so affectionate towards him." (1-8).

The auspicious Sukadeva continued,—"Having been thus propitiated, the Almighty Krishna, the Lord of the universe, taking his father with him, went away. Thus he enhanced the delight of his friends. Nanda having seen the unseen prosperity of the guardian of the world, Varuna, and also his saluting Krishna, was astounded, and related everything to his relatives O monarch, the cow-herds, considering Krishna to be *Iswara*, anxiously thought,—"Surely the prosperous Lord will assign to us his subtle existence." That Almighty Lord, the spectator of the universe, coming to know of the intention of his chosen people, and being desirous of fulfilling their heart's desire, began to meditate, out of kindness for them, as follows,—

'In this world, the souls of people migrate and transmigrate among higher and lower orders of creation in consequence of their egoistic notions, desire and actions. For this reason these people do not or cannot realise self-knowledge.

Having thought thus, the very kind-hearted Almighty Lord revealed unto the sight of the cow-herds his own real semblance that transcends *Prakriti*, as also his own regions, that are situated beyond the kingdom of darkness. He (Krishna) showed unto them, the effulgence of *Brahman* that is eternal, unrestrained, infinite and all consciousness, and that is seen by the single-minded sages, at the cessation of their acts. The cow-herds were then led to the lake known as *Brahma-hrada*. Deeping into it they had a vision of *Baikunthaloka* (the abode of the Supreme Lord). There in days gone by Akrura had seen the *Brahma*,—they saw the effulgent appearance of *Brahman*. They were then taken out of the waters by Krishna. Then Nanda and others beholding Krishna hymned by the Vedas in person, in his original form obtained ecstatic joy, and were struck with wonder. (9-17).

Chapter XXIX

KRISHNA BEGINS THE RASHA SPORT

THE AUSPICIOUS SUKADEVA said,—"O king ! The Reverend One (Krishna) promised to the *Gopees* (the cow-herd women) that they shall enjoy his (Krishna's) company in the coming night. That night, beautified by the autumnal moon, set in. The Almighty Lord (Krishna) having seen the night rendered delightful with the blooming of autumnal jasmines, made up his mind to hold sport, as promised, with the *Gopees*, with the help of the illusion of *Yoga*. Then there arose on the sky the delightful moon, soothing the distress of the people, produced by the scorching heat of the day, and luminating the face of the Eastern quarter with his silvery and balmy beams, just like a husband who had been long away returning house sprinkles the face of his beloved wife with red saffron and removes all her misery. Beholding the friend of the lilies (moon) rise in his full splendour on the sky, and shine like the countenance of (Lakshmi), red like fresh saffron, and also seeing the groves flooded and variegated with the soft lustre of the moon, Krishna melodiously sang with his flute in a manner so as to captivate the hearts of woman with beautiful eyes.

Having heard that music capable of exciting desire, the damsels of Braja had their heart enslaved by Krishna. Without apprising one another of their respective intentions, they (the *Gopees*) hastened to the place where their darling was. Their ear-rings dangled on account of their haste. Some damsels who had been milking their cows, started anxiously leaving the milking half-done. Some went away leaving the milk they had been boiling over fire, without waiting for its boiling. Others again flew to him (Krishna), without even taking down, from the hearth, the preparation of wheat they had been baking. Some had been distributing eatables among her family members, some had been suckling their babies, some had been serving their husbands, some had been taking their meals, some had been toileting with cosmetics, some had been cleansing their persons and some had been painting their eyes with collyrium. All these *Gopees*, leaving their respective business and duties unfinished flew to Krishna their garments and ornaments having fallen off from their persons in consequence of their great hurry.

Although they (the *Gopees*) were prevented in so doing by their husbands, fathers, brothers and relatives, they did not hold back, for their hearts had been robbed by Govinda (Krishna), and they had been charmed by him. Some *Gopees* who had been confined in their houses and could not manage their egress, now began meditating on him (Krishna) with their eyes shut. The sins of these women melted away in consequence of their suffering from the great anguish of separation from their darling Lord. Their merits also wore away, as realising the Deity that never lapseth by concentrated meditation, they embraced him, and thereby attained to ecstatic pleasure. Attaining the supreme soul, ever by mediating on him as their beloved they instantly renounced this corporeal frame composed of the five elements (earth, water etc.) for their bonds of actions had been broken. (1-11).

The king Parikshit enquired,—"O sage, the damsels of Braja knew Krishna to be their darling and they could not recognise in him the Supreme Brahman. How did then the cessation of the flow of births and rebirths of these women was brought about who had their hearts captivated by the earthly qualities of Krishna ?"

The auspicious Sukadeva replied,—"O king, I have answered this question of thine once before. Remember how the sovereign of the *Chedis*, keeping alive an inveterate enmity against *Hrishikesha* (Krishna) attained emancipation, far less to speak of the favourites of *Adhoksaja* (Krishna).

"O king, the incarnation of the Almighty Lord who is undestroyable, infinite, devoid of all qualities and at the same time the essence of all qualities, is for the prosperity of the people. Whoever always meditates on Hari through desire, anger, fear, affection, friendship and reverence, surely attains homogeneity of nature with him, that is, becomes united with him. It behoveth thee not to wander at the deeds of the Almighty and unborn Krishna, who is well-versed in the *Yogas* and who is *Iswara* himself. Through his agency even the immobile creation may be emancipated.

The Almighty Lord Krishna saw the damsels of Braja approaching him. Then that eloquent speaker spoke to them in the following manner charming them with the fluency of his eloquence.

The auspicious Krishna said, "Hail thee, O illustrious damsels, what favourite act of yours can I do for you ? Is everything faring well in Braja ? Unfold to me the cause of thine hasty arrival here ? (12-18).

"The night is hideous. This forest is infested by fearful beasts. Return ye therefore to Braja. O ye of delicate waists, this is not a fit place for the fair sex to live in. Your fathers, mothers, brothers, sons and husbands not finding you in your respective homes must have been searching for you. Therefore, it does not befit you to harbour fear in their minds."

On hearing these words of Krishna, the *Gopees* in their discontentment did not approve of the propriety of his speech and therefore they turned aside their looks but did not stir away.

On seeing this demeanour of the *Gopees*, the Lord Krishna again began saying, "Oh, I see! You have come here to see this forest. But now you have seen it decked with floral beauty, and flooded with the silvery beams of the Lord of Raka (moon). You have also seen it beautified with twigs of trees trembling with the gentle breeze that is blowing from the Jamuna. Therefore, O chaste damsels, repair in all haste to Braja. Go ye and serve your husbands. The calves and your children are waiting in your absence. Go ye and suckle them, and milk the cows. Or it may be, that you have come here out of affection you cherish for me, and owing to your hearts being captivated by me. This is, indeed, natural, for all beings are pleased with me. The supreme duties of women are to serve their husbands with a sincere heart, to look after the well-being of the friends of their husbands and to rear and support their children. Women desirous of attaining the region where their husbands go after death, should not desert their husbands, even if they be of bad character, unfortunate, old, imbecile, invalid and poor, but not morally fallen. The prostitution carried on by private women is hateful all the more, and is attended with more danger. It breeds misery and infamy and is a hindrance to the attainment of heaven. So it ought to be totally and emphatically condemned. The mind may be easily turned towards me by listening to my deeds, by a sight of me, by meditation on me, and by the recital of my name. But the mind again cannot be so easily turned to me by living near me. Therefore, do you repair to your respective homes." (19-27).

The auspicious Sukadeva said, "O king, having heard those unkind words of Govinda, the *Gopees* became very much depressed in their hearts. Thus being sick at heart owing to the frustration of their hope, the *Gopees* then were prayed upon by keen anxiety. So, sighing heavily out of grief, casting down their countenances having lips cherry as the *Bimba* fruit parched up, and absent-mindedly drawing various figures on the ground with their toes, they remained silent. Then the collyrium of their eyes was washed off by the continuous flow of tears, as also the saffron-paste of their breast was washed off ; and they smarted under the heavy burden of their sorrow. Those damsels who were attached to Krishna, and who had banished all other desires for him, hearing their darling Lord speak like one unkind, rubbed their eyes blinded with fast-falling tears ; and with a voice choked up with anger they thus addressed him,—"O Lord, it behoveth thee not to speak unto us such cruel words. For renouncing everything else we have attached ourselves to the roots of thy feet. O thou most unkind one, do not so renounce us, Rather entertain us, like the Deity, the Prime *Purusha* entertaining those who are desirous of obtaining absolute emancipation. O dear one, it is even so, as thou versed in all righteousness, hast said, that the duties of women are to do the pleasures of their husbands, sons and friends. So, following thee, who art our spiritual adviser and Lord, we do the will of our husbands and others. For surely, thou art very dear unto the corporeal beings and thou art their soul and friend. Persons well-versed in the *Shastras*, cultivate attachment for thee who are the soul, and our beloved one. What is the use of husbands, children and others, who are the sources of affliction ? Therefore, O foremost of those that bestow boons, be thou propitious unto us. O thou of eyes like lotus-petal, do not frustrate our long-cherished hopes regarding thee. Our hearts that were long joyfully engaged in our houses and our hands that were occupied with household works, are now charmed by thee and are now robbed of their powers. Our legs will not stir one step away from the root of thy feet. How then can we go back to Braja ? And what shall we do there ?

"O thou dearest one, with the nectareous flow from thy lips, do thou extinguish the fire of desire kindled by the melodious music of thy flute and by thy sidelong glances accompanied by bewitching smiles. Otherwise, our bodies being burnt by this fire, as well as of separation from thee, we shall, O dear one, attain the proximity of thy meditating on thy foot by meditating on thee. O thou of eyes resembling lotus-petals, the forest people are most beloved of thee. So, in the forest we did once touch the sole of thy lotus feet that, affords delight even unto the heart of the goddess of prosperity (*Lakshmi*), O beloved one ! Thus favoured by thee, that time forward we do not care even to stand before others. (28-36).

Even the goddess of prosperity (*Kamala, Lakshmi*) a favourable glance from whom the celestials solicit undergoing austere asceticism, and who hath secured an undisputed seat on thy breast, is envious with *Tulasi* for obtaining the dust from thy lotus-like feet. Like unto her, we seek shelter in the dust from thy feet.

"Therefore, O thou soother of all afflictions, be thou propitious on us. Being encouraged by thy hope of adoring thee, we have approached the root of thy feet of male beings! Allow ourselves, who are burning with keen desire, excited by thy charming smiles and glances, to serve thee. Seeing thy countenance covered with curling locks, furnished with checks set forth with the beauty of the *Kadalas*, with lips dropping nectar, and pierced with thy glances accompanied by charming smiles, and looking at thy two bludges on like arms that give assurances of safety, as also at thy breast capable of kindling love in the heart of the goddess of prosperity, we are determined to become thy slaves.

"O most beloved one, what women is there in the three worlds that will not deviate from her own chastity of nature, having been charmed with the melodious and modulatory music of thy flute ? Add to it thy handsome personal graces which are glory to the three worlds and looking at which even the cows, the female deer and the birds and the trees are filled with delight. It is evident that like the Divine Primary *Purusha* taking birth for protecting the celestial region, thou hast taken birth for driving away fear and affliction out of the kingdom of Braja. Therefore, O friend of the distressed, place thy lotus-like hands on the throbbing breasts and aching heads of thy slaves." (37-41).

The auspicious Sukadeva continued, "O king, having heard these piteous words of the *Gopees*, Krishna the foremost of those, versed in the *Yoga*, smiled and was pleased with them. Though always delighting in his own self, he still joined in dalliances with them. Freely mingling in the company of these damsels having their countenances blooming on account of being looked at by their dear one, and charmingly smiling, and with teeth resembling the *Kunda* flower in lustre. *Achyuta* of wonderful achievements looked like the moon surrounded by the stars. Sometimes he (Krishna) himself sang, and at other times, his glory was sung by the damsels. Then wearing on his neck a heavenly garland, surrounded like a leader of an elephant-herd by the hundred damsels, he (Krishna) wandered in the forest beautifying it by his hallowed presence. In the company of these milk-women, he went to the cool and sandy bank of the river Jamuna where blew a mild breeze bearing the fragrance of the *Kumudas* and cool in consequence of having come into contact with the flowing current of the river. Putting forth his arms embracing the damsels, touching their hands, curling locks, thighs, breasts, scratching them with his finger nails, indulging in laughs, jokes and with repartees, piercing them with his glance, and with other amorous tricks, he (Krishna) delighted the *Gopees* bringing them under the spell of Cup (the god of love).

Thus receiving honour from the Almighty and high-souled Krishna, every one of those damsels considered herself the best of all earthly women, and was thus elated with pride. Beholding their arrogance produced by their good fortune and also their great pride and being desirous of humiliating them and showing favour unto them, Kesava (Krishna) instantly disappeared from that place." (42-48).

Chapter XXX

THE GOPEES SUFFER PANGS OF SEPARATION AND SEARCH FOR KRISHNA

THE AUSPICIOUS SUKADEVA went on saying,—"O king, after the Almighty Krishna had suddenly disappeared, the damsels of Braja (*Brajanganas*) not finding him, were greatly distressed like the she-elephants feeling in the absence of the leader of their herd. The hearts of these women had been captiavated by the graceful movements, by the lustful glances attended with charming smiles, reflecting love, by the pleasing discourses and by other amorous dalliances of Lord Krishna ; thus being completely absorbed in meditation of him, the *Gopees* imitated those lovely acts of Krishna. Even the frames of these loving women were possessed by the movements, smiles, glances, and pleasing words of their darling Lord, and they were maddened by remembering the amorous dalliance of Krishna. So thus completely identifying themselves with Krishna, they said, 'I am Krishna himself.' Singing aloud his praise in a body, they wandered in their madness from one forest to another in quest of him. And they enquired of the trees, the whereabouts of the best of the *Purushas* (Male Being), who like ether is present inside the hearts of corporeal being and also in the outside world. They said, 'O *Asvatha* ! O *Punnaga* ! O *Nyagrodha* ! have you seen the son of Nanda, who has just disappeared captivating our hearts with his lovely smiles and glances ? O *Kuruvaka* ! O *Asoka* ! O *Naga* ! O *Punnaga* ! O *Champaka* ! has Balarama's younger brother, whose very smile is capable of chasing away the anger of offended damsels, passed by this way ? O blessed *Tulasi*. O thou art so fond of the feet of Govinda, hast thou seen, thy most beloved *Achyuta*, who always bears thee with the beads, on his person ? O *Malati* ! O *Mallika* ! O *Juthika* ! have you seen *Madhava* ? Hath he gone by this path enhancing your joy by touching you with his delicate hands?

'O Mango Tree ! O *Piyala* ! O *Panasha* ! O *Asana* ! O *Jamba* ! O *Arka* ! O *Vilva* ! O *Bokula* ! O *Kadamba* ! O *Neepa* ! and O you other trees, you live for the sake of others, and dwell near the banks of the sacred *Jamuna* ; point out to us, whose minds are vacant, the way that Krishna has followed.

'O Earth, what austere asceticism hast thou undergone by virtue of which thou now appearest to be superbly beautiful having the hair of thy body erect and enjoyest the ecstacy of being touched by the feet of Kesava? Is thy delight caused by the touch of the Lord's feet at present, or was it caused by the tread of *Uruvikrama*, or was it caused by the embrace of the Lord when he had assumed the form of a boar ? (1-10).

'O dear friend, O wives of the antelopes, hath Lord Achyuta with his dearest lady approached you affording great delight to your sight by his graceful person ? For, here blows the fragrance of the garland composed of the *Kunda* flower of Krishna, the garland that has been smeared with the saffron on the breast of his beloved lady when he had embraced her.

'O trees, hath the younger brother of Balarama, wandered here being followed by the intoxicated beads of the *Tulasi* and placing his hand, bearing a lotus, on the shoulder of his dearest damsel and looking lovingly at her ? Hath he accepted your salutation. Let us question these creepers twining round the branches of the trees. Surely, they have been scratched by the nails of Krishna, for behold they bear the signs.'

'O king, thus roving like one insane, the damsels of Braja were fatigued in their search for Krishna. Then completely identifying themselves with him, they imitated the various sports of the Lord (Krishna). Some one of those milk-women following Krishna, imitated sucking the breast of another who considered herself acted as *Putana* (the *Rakshashi* of that name). Another considering herself to be an infant, began to cry aloud, and threw down by striking with her legs another milk-woman who thought herself to be a cart. Another damsel imitating the acts of the Daitya Trinavarta, stole away another lady who had been going through the role of the infant Krishna. Another one thinking that she heard the foot-steps of the cow-herds began to crawl scratching her knees on the rough ground. Two women among these behaved like the cow-herd boys. One of them tried to kill another who had been imitating Batsasura ; and another endeavoured to slay a third who had been acting the part of Bakasura.

One woman calling aloud like Kesava the cattle grazing on a distant pasture, and playing on the flute began to sport in imitation of him, while others said, 'Well done, well done.' Another, having her mind absorbed in Krishna, placing her arm on the shoulder of another lady, began to walk and said to the others present, 'I am Krishna ; behold my graceful gait. Do not be afraid of the storm and the rains. I have found out the means for protecting you from them.' (11-20).

Thus speaking, one damsel climbing on the shoulder of another and placing her feet on the other's head, 'O wicked serpent fly hence. Do you not know that I have been born as a chastiser of the wicked and crooked ?' One of them said, 'O cow-herds, behold this terribly raging forest conflagration ; shut your eyes soon. I shall speedily bring about your welfare,' One damsel said, 'Here I bind the thief that hast stolen the butter after having broken the pot.' Thus saying she bound another delicate lady with garlands to a third who stood for the wooden mortar. This damsel of beautiful eyes, who had been fastened to the mortar, covering her face with her hands, feigned fear.

Having thus questioned the trees and creepers of Brindabana about the whereabouts of Krishna, they roved in the forest, where they saw the foot-prints of the Supreme Lord (Krishna). Then they said, 'Evidently these are the foot-prints of the high-souled son of Nanda and these may be identified by their bearing the marks of a flag (*Dhwaja*), a lotus (*Padma*), a mace (*Gada*), a *Vajra* and a barley corn. Those damsels then began to trace his path, by following those foot-prints. But seeing the impressions of his feet intermixed with those of his mistress, they were sorely distressed and thus spoke.

The Gopees said, "Whose foot-prints are these ? What woman on whose shoulder the son of Nanda hath laid his arms hath so accompanied him, like a she-elephant following a male one ? Surely, that woman hath fervently adored the Almighty Lord Krishna. For being pleased with her, Govinda, forsaking us, hath led her to a lovely place. O friend, the dusts from the lotus-like feet of Govinda are greatly auspicious, for to destroy their sins, Brahma, Mahesa and the goddess Lakshmi hold these dusts on their heads. These foot-prints of that damsel who has gone with Krishna are creating great misery in us. For, she alone, stealing the treasure of the milk-women, is drinking in secret the nectar dropping from the lips of Achyuta. (21-30).

"Here we do not find the impressions of her feet. It seems that the soles of her delicate feet being pricked with grasses and thorns, the loving lord hath carried his dear mistress. O wives of the cow-herds, behold, here the impressions of the feet of the lustful Krishna, made deep in consequence of his bearing the weight of his mistress. Here the high-souled Lord hath put down his lady-love to gather flowers for his lady. In consequence of his standing on his toes, the foot-prints are not entire and distinct. Surely on this spot the lustful Krishna hath performed the decoration of the hair of the lady. Surely, he sat here for the purpose of putting these flowers on the braids of her hair."

Sukadeva continued saying, "O king, self-possessed and delighting in his own self and unattracted by the amours of those damsels of Braja and displaying the meanlessness and faithlessness of females, Krishna sported in the above manner. Thus having lost all consciousness, the females of the cow-herds wandered in that forest showing unto one another the foot-prints of Krishna. That wife of a cow-herd, whom Krishna had led into the forest forsaking others, then considered herself to be the foremost of all women. Because she thought, 'Leaving all other women of the cow-herds who hath come here to satiate their desires, this dearly beloved lord is enjoying my company." (31-36).

Thereafter, entering into the heart of the forest being much elated with pride, she thus addressed Kesava. "I am unable to work any longer ; carry me, therefore wherever it pleaseth thee."

Having been thus spoken to by her, Krishna replied to his mistress saying, "Climb on my shoulders." Then, he suddenly disappeared thence, and thereupon, his mistress thus lamented.

'O Lord ! O darling ! O beloved one ! O mighty-armed one ! where art thou gone ? O friend ! lead thy miserable slave to thy proximity.'

The auspicious Sukadeva again began, "O king ! those milk-women who had been following the foot-steps of the Almighty Lord, then saw at a distance their distressed friend, swooning in consequence of being separated from her dear one. Having heard her words regarding her honour and humiliation by Madhava, and then considering the latter's tyranny, they were greatly astounded. Thereafter, they again, searched for him in the forest so long as the moon beams lighted it. Upon darkness setting in these women gave up the search. They imitated his movements. They were completely united with him. Extolling his very many qualities, they did not recollect their abodes. Returning to the banks of the river Kalindi, with their thoughts wrapped up in Krishna, and anxiously awaiting his arrival, they in a chorus began to sing in praise of Krishna (37-44).

Chapter XXXI

THE GOPEES PRAY FOR KRISHNA'S RETURN

THE AUSPICIOUS WIVES of the cow-herds sang,—"O thou most beloved one ! By thy birth in it, the kingdom of Braja has been highly blessed. The goddess of prosperity (Lakshmi) has betaken herself eternally to Braja. We are thy slaves and are roving in quest of thee. Show thyself unto us who are living only for thy sake. O thou bestower of boons ! O thou skilled in amours ! We are thy slaves, desiring no remuneration for the services rendered by us. Thou art piercing us with thy eyes that rob the beauty contained inside the full-grown and full-blown autumnal lotuses. Is not this act of thine equal to laughtering ? O mighty one ! Thou hast saved us repeatedly from the destruction caused by the poisonous water of the Kalindi river, from the monster who had assumed the form of a huge serpent from heavy showers and vehement storms, the fire of lightning, from the *Rakshasha* named *Brisha*, from the son of *Maya* and from all other terrible things.

O dear one ! Surely thou art not only the son of the milk-woman Yashoda but the witness of the inmost hearts of all corporeal beings. Prayed to this effect by *Brahmanas* thou didst incarnate thyself in the family of thy votaries for the protection of this universe.

O dear-loved one ! O thou foremost of the *Brishnis* ! Place on our heads thy lotus-like palm that bestoweth all boons, with which thou holdest the goddess of prosperity by the hand, and with which thou givest assurances of safety to those who being afraid of worldly existence betake to thy feet.

O thou that soothest the distress of the people of Braja ! O mighty hero ! O thou of smiles capable of humiliating the pride of thy own people ! O dear one ! Give shelter unto us who are thy slaves. We are mere women, show us thy charming lotus-like countenance ; place on our hearts thy lotus-like feet that remove the sin of those who prostrate themselves at thy feet, that are merciful even unto the beasts that are the resort of the goddess of prosperity, and that had been placed on the hood of the serpent *Kaliya*. In this way do thou satiate our desires.

O thou of eyes like lotus petals, we, thy servitors, are infatuated hearing thy sweet words that are capable of pleasing the hearts even of the wise ones. O most gracious hero ! Revive us by permitting us to drink the nectar of thy lips. Indeed, on this earth those persons are greatly munificent who make others drink thy nectareous accounts that give new life unto the distressed, that are extolled by those conversant with the knowledge of Brahman, that destroy all sins, that bestow all blessings the moment they are heard and that afford solace unto the soul of the hearers. (1-9).

"O darling ! O hypocrite ! Thy smiles, thy amorous glances thy dalliance even a thought of which brings about prosperity, thy discourses teeming with cutting repartees carried on in secret—these are agitating our minds.

"O lord ! When thou dost wander out of Braja, driving the cattle before thee, O dear one, our minds become anxious by thinking of thy delicate lotus-like feet being pricked with ears of corn, grass and thorns.

"O hero ! At the close of the day, bearing a lotus-like countenance, with face covered with blue locks of hair and sprinkled with the dust raised by the hoof of the cows, and showering it to us, thou dost repeatedly bring our minds within the spell of Cupid.

"O dearly loved one ! O thou who soothest all our anguish ! Place on our hearts thy lotus-like feet which fulfil the desires of those that prostrate themselves at thy feet, which are adored by the lotus-sprung deity (Brahma), which enhance the beauty of the ground on which they are placed, which ought to be meditated upon in times of danger and which afford peace to the hearts of those who serve them.

"O hero ! Permit us to drink nectar from thy lips that excite desire in our hearts, that destroy all grief, that are always kissing thy sounding flute, and that are capable of obliterating from the minds of men other low passions. (10-14).

"When during the day, thou dost wander in Brindabana moments seem to be ages to people who do not see thee. At the close of the day, when thou dost return, then people drinking the nectar of thy beautiful face covered with locks of hair blame Brahma as very wicked for having created their eyelashes that deprive them even for a moment from seeing thee.

"O Achyuta ! Setting at naught the commands of our husbands, sons, relatives, brothers and friends, we have come to thee. We have been charmed by the melodious music of thy flute.

"O deceiver ! Except thee, what person ever deserts women at night ? O beloved one ! Having remembered thy hints imparted in secret, thy smiling countenance capable of exciting desire, thy affectionate glances and the beauty of thy broad breast that is the abode of *Sri Laksmi*, we are burning with desire, and minds are becoming infatuated.

"O darling ! Thy incarnation is for removing misery of the dwellers of Braja, and also for the well-being of the universe. Give us a little of the remedy that can minister to the diseased minds of thy chosen, whose souls are longing to see thee. O best beloved one ! With those delicate lotus-like feet which we hold in our hearts, being afraid of injuring them, thou art now wandering in the forest. Are thy feet not now pained with gravels ? Oh ! It pains us most in our minds even as this to think of such a thing, for thou art our very life. (15-21).

Chapter XXXII

SRIKRISHNA GIVES CONSOLATION TO MILK WOMEN

THE AUSPICIOUS SUKADEVA said,—"O king! Thus lamenting at length and extolling the glories of Krishna, and longing to see him, the wives of the cow-herds began to wail in a melancholy voice. Thereupon, before their very eyes there appeared Almighty Krishna wearing yellow garments and garlands of wild flowers, with a smiling lotus-like countenance capable of fascinating the heart of even the god of love (Cupid). Thus beholding their beloved one so returning, the eyes of those damsels (*Brajanganas*) beamed forth in great delight, and they then simultaneously rose up, even as the limbs revive and act their functions at the return of life. Then some one of those damsels with her folded palms caught hold of the lotus-like hand of Lord Krishna out of great delight. Some of the damsels bore Krishna's arms anointed with sandal-paste on their shoulders. One of the damsels of delicate limbs received in her folded hands the betel chewed by Krishna. Another one drank with her winkless eyes the nectar of the lotus-like face of Sri Krishna. But looking at his face to her heart's content, she was not satisfied, even as pious people are not satisfied with serving his feet. Some of the milk-women introducing him into their hearts through their pupils of the eye and closing their eyes embraced him (Krishna) in their minds. The hairs of their bodies stood erect and they were overcome with delight like a *yogin* meditating on Krishna. All these damsels were enraptured, and they renounced all grief that had been caused by their separation from him, even as people desirous of attaining salvation overcome all earthly affection by realising the Supreme Being. The Almighty *Achyuta* was surrounded by these milk-women, whose cause of grief had then been thus removed. And, O sire, in that state Krishna appeared highly beautiful like the Prime *Purusha* environed by the qualities such as *Sattwa*. (1-10).

In their company Krishna repaired to the sandy banks of the *Kalindi* . The place swarmed with bees, drawn there by the fragrance of full-blown *kunda* flowers that filled the air. The sableness of the night being made clear by the silvery beams of the autumnal moon, the place became highly delightful. The banks of the *Kalindi* were covered with delicate shining sands that seemed to be sprinkled by the watery hands of the river Jamuna. Having the malady of their hearts cured by the ecstacy produced by a sight of Krishna, the damsels arrived at the end of their desires, even as the *Karma Kanda* of the Vedas reach their end and objective on the attainment of the *Brahman*. Then spreading their veils prinkled with the saffron of their bodies, they created seats for the friend of their soul (Krishna). Thereafter the Almighty Lord whose seat is asserted to be inside the hearts of people, skilled in *Yoga*, sat upon those veils. He appeared highly beautiful inasmuch as he sat amidst the assembly of the milk-maids. He was worshipped by them. Then he bore a form that seemed to combine in it all the beauty of the three worlds. Then greeting Krishna, who had excited hankering in their hearts, with smiling looks and arching eye-brows, and shampooing his feet and hands, which they had placed on their laps, and praising him, they addressed him as follows with feigned anger.

The milk-women said,—"Some people are attached to those who are devoted to them. Others again become attached to people who are not devoted to them, nor to those who are devoted to them. O Krishna ! Clearly explain unto us the reason of this extraordinary conduct of people." (11-16).

The auspicious Almighty Krishna answered : "O friends ! Where the parties are mutually attached they know that they are only prompted to do so on account of their respective interests. Forsooth, these people are not attached to one another, but are attached to themselves, that is, their interest. In this kind of attachment, there is neither friendship nor virtue. O ye of delicate waists ! Persons attached to others not devoted to them may be divided into two classes, namely, those who are kind, and those who are affectionate ; of those, the former by their attachment secure unstained religious merit, while the latter secure unshaken friendship.

"There are four classes of people, namely, those who find solace in their own souls ; those who have attained the fruition of their desires ; those who are ungrateful ; and, those who oppresss their well-wishers. It is no wonder then that these people will not attach themselves to persons not devoted to them.

"O friends ! I do not belong to any of these classes. But I do not attach myself to those who are devoted to me in order to make their devotion unto me all the more intense, so that with their hearts absorbed in me, they will not perceive anything else, even as a spendthrift having his heart engrossed by the thought of his squandered riches, does not feel the pangs of hunger and thirst.

"O damsels ! Thus, in order to intensify your affection for me I disappeared, forsaking you who have for my sake renounced your sense of worldly right and wrong, your relatives and your duty. Though I did hide myself from your sight, yet my heart was attached to you all.

"O dearly loved ladies ! Therefore it behoveth thee not to blame me who am much loved by you. Even though I be granted the duration of life enjoyed by the celestials, I shall never be able to return the excellent services done to me by you all, union with whom can never be blamed, and who have resorted to me after having broken the strong fetters that had bound you to your homes. Your services can only find a return in other good services of yours." (17-22)

Chapter XXXIII

A RASH LEELA OF SRIKRISHNA

THE AUSPICIOUS SUKADEVA said,—"O King ! Having heard those fascinating words of the Almighty Lord Krishna the *Gopees* gave up all grief that had been caused by their separation from Krishna ; and their prosperity increased in consequence of their having touched the body of the Lord.

Thereupon Govinda (Krishna) began his sportive dance known as *Rasha*, in the company of those best of damsels who attended on him, and they were greatly delighted. and they stood holding one another by the hand. Then having stationed himself between every two of these damsels, Krishna, the Lord of all *yoga*, commenced in that circle of milk-women, the festive dance known as *Rasha Leela*. Each of those damsels then thought that Krishna was standing near herself, and embraced her by the neck. The firmament was then thronged with hundreds of chariots of the celestials accompanied by their wives, whose curiosity had been greatly excited. Thereafter, kettle drums were sounded, and showers of blossoms began to be poured down in torrents.

The foremost of the Gandharvas together with their wives began to sing Krishna's holy glory. Then that ring of dances was filled with the sounds of the bracelets, bangles and *kinkinis* of the damsels enjoying the company of their beloved one. In the midst of these damsels the almighty son of Vasudeva appeared to be superbly beautiful even as a large emerald shines in the midst of other gems of golden hue. With their measured steps, with the movements of their hands, with their smile, with the graceful and amorous contraction of their eye-brows, with their dancing bodies, their moving locks of hair covering their foreheads, with drops of perspiration tricking down their face and with the knots of their hair loosened, these damsels fallen in love with Krishna began to sing.

Then those damsels appeared beautiful like flashes of lightning illuminating a dense mass of clouds. With desire raging in their hearts, these women having throats smeared with various anointments, began to dance and sing. The music of their song filled the universe; and they were greatly delighted being touched by Krishna. Some one of the damsels sang all the notes of the gamut in conjunction with Mukunda (Krishna), but her voice did not harmonise with that of Krishna who worshipped her and was delighted with her performance and said "well done, well done." This damsel thus having been encouraged raised her voice to *dhruva tala* (a note of music of that name), and Krishna again humoured her. One of the Gopees being fatigued with the dance, stood by the side of the club-armed deity. Then with her arms, she embraced Krishna by the neck, when her bracelets and the jasmine of her hair fell off. Some one having smelt Krishna's arm resting on her shoulder smeared with sandal paste and bearing the fragrance of lotuses, kissed it while the hair of her body stood erect out of delight. (1-11).

One of the damsels placed her cheek on Krishna's which was beautified by the lustre of his ear-rings that were oscillating in consequence of the movements of his body in dancing. Then Krishna gave unto her mouth the betel which he had been chewing. Some of the milk-women sang and danced producing a jingling sound with the *nupuras* and *mekhalas* on their legs. Being tired they drew the auspicious hands of Krishna on their breasts and their fatigue was removed.

Thus the wives of the milk-men obtaining Achyuta (Krishna), the beloved husband of the goddess of prosperity (Lakshmi), and being embraced by his arms, enjoyed his company, and sang in his praise. With the beauty of their countenance made conspicuous by the lotuses of their ears, by their foreheads decorated with flowing locks, by the drops of perspiration as also by the garlands of flowers falling off from their hair, those milk-maids danced in the company of the Almighty Lord producing a tinkling sound by their bracelets, bangles and *kinkinis*. In this circular dance known as *Rasha*, the black-bees performed the role of singers. Thus by embracing, by the pressing of their hands, looking affectionately towards them, by unrestrained dalliances and by laughing loudly, the lord of the goddess of prosperity sported in the company of the beautiful damsels of Braja, just as a child sports with his image reflected on a mirror.

O foremost of the Kurus! The females of Braja having touched the body of Krishna, were out of themselves in joy. Their sense-organs were paralysed. They were not able to keep their hair and their vests in their proper places. The garlands of flowers on their persons and their ornaments began to fall off. Having seen these amorous sports of Krishna, the wives of the sky-rangers were also infatuated, and were brought under the spell of Cupid. The moon also with his attendents, the stars, was struck with amazement. (12-18).

Though the Almighty Lord was self-satisfied, yet in sport he enjoyed the company of these cow-herd women having multiplied himself into as many Krishnas as there were Gopees. O king! after having sported for a long while, when they were greatly fatigued, that merciful Lord quite compassionately rubbed their (the Gopees') perspiring faces with his auspicious hands. The milk-women then honouring Krishna with their nectar-shedding smiles and glances and with the beauty of their temples shining with the lustre of their locks and resplendent ear-rings, rehearsed his meritorious achievements. They were then enraptured by being touched by the fingers of his holy hands. Then in the company of these ladies and being desirous of getting over the fatigue Krishna entered into the waters of the Jamuna even as a leader of an elephant-herd accompanied by the she-elephants plunges in the waters, after having broken through the dams. Then he wore the garland that had been soiled by being pressed against the bodies of the milk-maids, and that had been smeared with the saffron of their persons. The bees, like the rulers among the Gandharvas, also followed him in the waters.

O Sir ! Thereafter he (Krishna) was sprinkled with water by those youthful damsels who were laughing and shooting amorous glances at him. Being satisfied in his own self he sported like an elephant, when the celestials worshipped him with showers of blossoms. Having been surrounded by the black-bees and the damsels, he sported in the groves on the banks of the Jamuna, where blew a pleasant breeze bearing the fragrance of the aquatic flowers, as also that of those growing on land. (19-25).

The auspicious king Parikshit asked,—"O Brahman ! the Almighty Lord of the universe did incarnate himself by a portion only for the propagation of the true religion and for the suppression of the vile ones. He is the Creator, Expounder, as well as the Upholder of the dignity of piety. O Brahman ! How did he then act in direct contravention to all systems of religion, by having intimate love-play with the wives of others ? The Lord of the Jadus had attained the fruition of all his desires ; with what end in view he then perpetrated this shameful act ? O thou of excellent vows ! Dispel all our doubts regarding this point."

The auspicious Sukadeva replied,—"O king ! Even the lords of people (such as Brahma, Indra, *etc.*) deviate from the path of virtue and became guilty of improper acts. But these acts do not bring any sin on the powerful and dispassionate ones (who perpetrate them), even as fire is not to be blamed for burning all things. But those who are not masters of their passions should not commit such an act even in their minds. If they do these acts out of foolishness, they are sure to meet with destruction, even as persons, except Rudra, meet with destruction having drunk poison. The words of the guardians of people are true. But their actions are scarcely true.

Therefore, an intelligent person should act up to those words of them that are proper and not self-contradictory. O monarch ! No religious merit accrues to those people, who are free from egoism, when they perform an act of piety ; neither doth any sin hang on them, when they commit an improper act. What wonder then, that the lord of all created beings, of the celestials, the mortals, and other lower animals, as also of all things regulated by natural laws, will have nothing to do with pious and impious acts; that is, there is no piety or impiety with respect to the Almighty Supreme Lord Krishna. (26-30).

Even those sages who are satisfied by being sprinkled with the pollens from the lotuses of His feet, and who have broken all bonds of actions by means of their devotion to Him, can wander at will and are no longer fettered by their actions. What to speak of His bondage then who assumes forms at His own pleasure ? He is present in the hearts of the milk-women and their husbands, and in the hearts of all other corporeal beings. He is the governor of all things. He assumed a body only out of his sportive humour. Having assumed a human form, He joined in these kinds of sports merely to show grace to His devotees. An audition of the account of these sports, creates devotion towards Him.

The male dwellers of Braja were not jealous of Krishna, for they, being infatuated by the energy of His illusion, considered that their wives were always present by their sides. When the night waned to a close and period known as *Brahma-muhurta* approached, the beloved mistresses of the Almighty Lord, the wives of the cow-herds, unwillingly at heart, went back to their respective abodes, having been permitted to do so by the son of Vasudeva.

Whoever respectfully listens to and rehearses the account of the amorous sport of Krishna with the damsels of Braja, conceives great devotion for the Almighty Lord ; and subduing his own self, he speedily destroys his desires that are the maladies of mind. (34-39).

Chapter XXXIV

RELEASE OF SUDARSANA AND DESTRUCTION OF SANKHACHURA

THE AUSPICIOUS SUKADEVA said,—"O king ! Once during the celebration of a solemnity held in honour of a certain celestial (Siva), the cow-herds were highly hilarious and mounting on cars yoked with bullocks, proceeded towards the forest known as *Ambica*.

O Lord of people ! performing ablutions there in the water of the *Saraswati* river those cow-herds most reverentially worshipped the God *Pasupati* (Siva) and the goddess *Ambica* (wife of Siva), with various offerings of the articles of worship, and they prayed saying,—"May the gods be propitious unto us." With that prayer on their lips they (the cow-herds) gave away to Brahmanas, cows, riches, garments, honey, and rice prepared with honey. In the observance of their vow, the high-minded Nanda, Sunanda and others had to pass that night on the banks of the river Saraswati, living solely on its water.

During the night, a huge and hungry serpent came to that forest unseen by any one ; and that serpent caught Nanda who was lying there asleep. While being swallowed up by the serpent, Nanda cried aloud saying,—"O Krishna ! O Krishna ! a huge serpent has been devouring me. O son ! save me who am fallen in this predicament."

Hearing the wailings of Nanda, the cow-herds were awakened from their sleep in great flurry. Then seeing Nanda being swallowed up by the serpent, the cow-herds were highly terrified. They began to strike the serpent with burning pieces of woods. Though struck in the above manner yet the reptile did not leave Nanda.

Thereupon the Almighty One (Krishna), the master of his devotees, came there and kicked the reptile with his feet. Having been kicked by the prosperous feet of the Almighty Lord, the reptile was purged of all his sins ; and then renouncing his serpent-body, he assumed a resplendent form worthy of being worshipped by the Vidyadharas, and he began to roll down at the Lord's feet. (1-9).

Thereafter, Hrishikesha (Krishna) who was lord of the senses, asked that noble being (previously the serpent) who had been standing before him in an attitude of humility and submissiveness, with a body greatly effulgent and adorned with golden garlands, then Lord Krishna asked, "Who art thou of such beautiful appearance, and of great splendour ? How didst thou come by the hateful existence of a serpent ?"

The auspicious serpent said,—"O my Lord, I am a Gandharva well-known under the name of Sudarsana. One day I was driving in a chariot through the cardinal quarters, attended with my prosperity, riches and beauty of persons. Proud of my personal beauty I then mocked at the *rishis*, Virupa and Angirasa. Owing to my eniquity, I was compelled to take to the present existence by those two sages who had been so mocked by me. But now I see that those kind-hearted sages had imprecated curse on me with a view to showing mercy towards me. For verily in consequence of their curse, I have been touched by the feet of the preceptor of the worlds and have been purified of my sins.

"O thou destroyer of all misery ! being released from my curse by being touched with thy feet, I beg permission to return to heaven from thee who dost dismiss the fear of those who being terrified by their worldly existence seek shelter in thee.

O thou most potent *Yogin* ! O Almighty *Purusha* ; O thou protector of the pious ! I seek thy protection. O Krishna ! O Lord of the world's guardians ! Permit me to go to heaven, O thou that dost never lapse ! I have been relieved from the punishment inflicted on me by the Brahmanas, by a sight of thee, Even by a recital of thy name a person purifies everything, the hearers and his own self ; what to speak of him who is touched by thy feet ?" (10-17).

Thus having obtained the permission of *Dasarha* (Krishna) and worshipping him, Sudarsana repaired to heaven ; Nanda was also saved from a great danger.

Having heard of the uncommon power of Krishna, the dwellers of Braja were struck with amazement. Then having completed the observance of their vows, O king the cow-herds went back to Braja, delightfully dwelling on Krishna's achievements.

Once on a time, during the night Govinda and Balarama of wonderful prowess wandered in the forest in the company of damsels of Braja. The beautiful ladies who were greatly attached to them, were melodiously singing their praise. Their persons were decorated with ornaments and were anointed with unguents. They wore on their necks garlands and were clothed in fine raiments. They welcomed the advent of night rendered delightful by the rising of the moon and the stars, by the bees intoxicated with the fragrance of the jasmine and by the blowing of breeze charged with the fragrance of the lotuses, and of Krishna Balarama going together through the whole scale of musical notes and modulating their voice, they sang in a manner so as to please the minds and the ears of the created beings.

O king ! having heared the melodious song of Krishna, the wives of the cow-herds became senseless and they did not perceive their ornaments and garlands falling off from their persons and their braided knots were loosened. (18-24).

When Balarama and Krishna were thus sporting willfully with delight, there came a follower of the god of wealth known under the name of Sankhachura. O king ! Nothing daunted, the Daitya drove those damsels whose lords were Balarama and Krishna, towards the northern quarter, even before their (Balarama's and Krishna's) very eyes ; and the ladies then wept aloud.

On beholding those damsels dependent on themselves crying aloud saying. "O Rama ! Krishna !" the brothers ran after them who then resembled cow devoured by tigers. They pursued them with great speed, saying "O damsels ! Be not afraid." Having said this, they took up large *sala* trees (teak tree) in their hands. Then those two powerful beings soon overtook that vilest of the Guhyakas. Then that Guhyaka seeing them approach like the death-dealing *Kala*, was struck with terror, and leaving behind the females that foolish one took to his heels, being desirous of saving his life. Govinda then ran after him wherever he went, because he (Govinda) was desirous of taking by force the jewel from his head. Balarama then remained there for protecting the damsels.

O Sire ! Within a short distance, overtaking that wicked-minded one, the Almighty Lord severed his head with its jewel by means of a blow of his fist.

Thus having slain Sankhachura, and having obtained the gem from his head. Krishna gave it (the gem) to his elder brother out of devotion, before the very eyes of the damsels of Braja. (25-32),

Chapter XXXV

THE LAMENTATION OF THE MILK WOMEN FOR THE ABSENCE OF KRISHNA

THE AUSPICIOUS SUKADEVA continued saying,—"O king ! in enjoying the company of Krishna during the nights, the *Brajanganas* (the milk-women) passed the time delightfully. But, when during the day, Krishna used to go out to tend the cattle in the forest,—the milk-women having their hearts devoted to him, used to pass the time in great misery ; their hearts would run after him, and they would be rehearsing in their mind the various achievements of Krishna.

The auspicious cow-herd women used to say,—"O ye dear friends ! When resting his cheek on the root of his left arm and gracefully contracting his brows, Mukunda plays on the flute touching his lips and having the holes of the flute shut with his delicate fingers, then having heard that melodious music the wives of the rangers of the sky, accompanied by their husbands (the *Siddhas*) become struck with wonder. Their hearts then coming under the spell of Cupid, they became bashful and lost all control over themselves.

'O damsels ! Listen to this marvel. When Nanda's son (Krishna), of smiles beaming like a garland of sparkling pearls, the delighter of the distressed and on whose breast rests the goddess of prosperity like a stationary flash of lightning, plays on his flute, the bullocks, the deer, and the heifers of Braja are charmed by the sounds of the flute ; they stand at the distance with their ears erect, holding a mouthful of grass by their teeth, like things painted or asleep.

"O friends ! When clothed in garments in imitation of a wrestler, and decorated with peacocks' feathers, fresh twigs, and metallic ores, Mukunda in the company of Balarama and the cow-herds, calls the cows by their respective pet names, then the flow of the rivers appears to tarry, as if desirous of obtaining the dust blown away by the breeze, from his lotus-like feet ; but their (rivers') religious merit is as scanty as our own ; (so not obtaining the dust from his feet) their wavy hands seem to tremble out of overwhelming affection ; and their currents come to a standstill. (1-7).

"When he, whose prosperity is ever-constant like that of the primal *Purusha*, and whose glory is extolled by his followers, wanders at the roots of mountains like a ranger of the forest, and calls the cows by sounding his flute, then the forest-creepers and the trees, rich in floral beauty and in the wealth of fruits, having their branches touch the ground under the heavy load of fruits, and with their frames thrilling with affection, exudes honey, as if to indicate the presence of Vishnu inside their hearts. When Mukunda bearing beautiful *Tilakas*, and cheerfully accepting the pleasing hum of bees intoxicated with the honey of the fragrant *Tulashi* contained in his garland of wild flowers—blows his flute, then the crane, the swans, and other birds of the lake, with their hearts completely charmed by the music, approach him ; and with their eyes closed and mind concentrated and speech restrained, they adore the Almighty Hari.

"O women of Braja ! When in the company of Balarama decorated with floral ear-rings, and greatly delighted and standing on the ridges of the mountains, he fills the universe with the music of his flute in order to instil delight into the hearts of people, then the clouds, being afraid of showing disrespect to the Great One, roar cordantly in tune with the sound of his flute. The clouds also pour down showers of flowers on their friend and with their shadows, they appear to hold an umbrella over him.

O most chaste Yashoda ! When placing the flute underneath his cherry lips thy son, skilled in all the pastimes of the cowherds and who has learned the diverse ways of sounding the flute by his own exertion, plays out all the notes of the gamut, then the lords of the celestials headed by *Sakra*, *Sarva* and *Paramesthi*, hearing those harmonious cadences lose all consciousness, inspite of their being greatly intelligent. They bend their necks and concentrate their hearts, to catch the music all the better ; and the cause of their becoming unconscious is that they cannot penetrate into the mystery of that harmony. When by means of his lotus-like feet bearing the beautiful signs of the lotus, the *Dhwaja*, the *Askain* and the *Ankusha*, soothing the pain of the ground of Braja, caused by the hoofs of the kine, and when sounding his flute, he wanders with the gait of an elephant whom he resembles in his bulk, then by his amorous glances our hearts tremble with the thrill of love ; we then obtain the status of the trees. (8-17).

"When counting the cows with the bead of gems, and wearing the garland of the fragrant and favourite *Tulashi*, and placing his arms on the shoulder of his beloved follower he begins to play on his flute, then the black female deer with their hearts enchanted by the music of the sounding flute, approach Krishna, the repository of all good qualities ; and they do not relinquish his company, having given up like the Gopees, all love for their homes.

"O sinless Yashoda ! When thy beloved son begotten on thee by Nanda when that delighter of his lovers, beautifully decorating his person with *kunda* flowers and surrounded by the cow-herds and the kine, sports in the waters of the Jamuna, then in order to do honour to him by touching him, a mild breeze fragrant and cool like *Malayaja* (Sandal), begins to blow then the inferior deities, performing the functions of *Vandins* (bards and minstrels) worship him with songs, with the sounds of various musical instruments and with various articles for adoration. He is affectionate towards the kine and the inhabitants of Braja, for in order to protect them, he held the mountain Govardhana in his hands. On his way back to Braja, his feet are worshipped by the Ancients (Brahma and others). At the close of the day collecting the herd, playing on his flute, having his glory extolled by his followers, wearing a garland soiled with the dust from the cows' hoofs and enhancing the delight of our eyes even with his fatigued body, here cometh the moon-like Krishna born out of the womb of Devaki, in order to fulfil the desires of his friends. At the close of the day, here cometh the lord of the Jadus, to soothe the terrible affliction from which we, the women of Braja, have suffered during the day ; his countenance is delightful like the lord of night (moon), his gait resembles that of the foremost among the elephants, his eyes roll in consequence of slight intoxication ; he is the bestower of honour on his friends ; he wears a garland of wild flowers ; his face resembles a slightly ripe *Badari* fruit; and his smooth temples are beautified with the lustre of golden earrings and *kundalas*."

The auspicious Sukadeva said,—"O monarch ! Thus dwelling on the glory of Krishna, the women of Braja passed their days in joy. Having their hearts absorbed in him, and their minds engrossed in him, they were always cheerful." (18-26).

Chapter XXXVI

THE MACHINATIONS OF KANSA

THE AUSPICIOUS SUKADEVA said, "O king (Parikshit) ! One day there came in that pastoral kingdom of Braja the *asura* Aristha by name, having the form of a bull with a huge body and hump, pawing and shaking the earth underneath his hoofs, giving forth a terrific roar breaking the ground underneath his legs, with his tail erect, lifting the mounds of earth with the ends of his horns, discharging dung and urine in small quantities, and with his eyes fixed and staring.

O king ! In consequence of his dreadful roar, those big with offspring, among cows and women, out of sheer fear, unseasonably miscarried and underwent abortion. The clouds stationed themselves on his humps, mistaking it for a mountain.

O monarch ! Seeing him approaching with sharp horns the cow-herds were seized with terror, their wives and the cattle greatly frightened fled leaving the kingdom of Gokula behind. Saying 'O Krishna, O Krishna' they all sought protection from Govinda. Thereupon the Almighty Lord (Krishna) seeing his kingdom of Gokula overwhelmed with fear, comforted all by saying 'Be not afraid.' He (Krishna) then thus addressed the *asura* in the form of a bull:

"O foremost of the wicked ! O foolish one ! What is the good of terrifying these herds and their tenders when I, the chastiser of the wicked, am present here to repress evil-minded wretches like thyself ?"

Having thus spoken to Aristha, Achyuta struck his arm with palm ; and thus having enraged the *asura* with the sound, and resting his serpent-like arms on the shoulder of his friend, he (Krishna) stood there.

Thus being enraged, the *asura* Aristha also breaking the ground underneath his hoofs, raising his tail that reached the skies and chased the clouds away from it ; and waxing wrath, assaulted Krishna. Putting forward the ends of his horns, with his eyes fixed and coppery, and looking at Achyuta through the corners of his eyes, he coursed swiftly towards him, like the thunderbolt hurled by Indra. (1-10).

Thereupon the Almighty Lord (Krishna), having caught hold the *asura* by the horns, drove him back to a distance measuring eighteen foot-steps, like an elephant pushing back its adversary. Thus having been pushed backwards that *asura* rose again, and assaulted Krishna with great speed, with his body wet with perspiration and breathing hot and fainting with anger. On beholding the *asura* approaching him, Krishna took him by the horns, and then attacking him with his feet, he felled the *asura* down on the ground ; and then he twisted the *asura* and wrung him, even as one wrings and twists a wet cloth. Thereafter pulling his horns, Krishna wounded him (the *asura*) with those horns. Then that *asura* dropped down senseless on the earth. At this stage, vomitting blood profusely and simultaneously passing urine and discharging dung and throwing his legs and with his eyes rolling, the *asura* struggled very much and was then carried to the domain of death. Thereupon the celestials showering blossoms on Hari, began to eulogise him.

Thus having slain the hump-backed *asura* and being eulogised by his own race, Krishna in the company of Balarama re-entered the kingdom of Gokula, enhancing the joy of the joy of the cow-herd women. When *asura* Aristha had been slain in the kingdom of Gokula by Krishna of wonderful achievements, the potent Narada of godly appearance, appeared before king Kansa and thus spoke to him :

"O king ! The female child that had been known as the eighth issue of Devaki, was the daughter of *Yashoda*, Krishna, who is known as the son of Yashoda, is in fact the son of Devaki. Balarama also, who is reckoned as the son of Rohini is the seventh issue of Devaki. Being afraid of thyself, Vasudeva conveyed them to Braja and placed them under the care of his friend, king Nanda. By these two boys (Krishna and Balarama), thy men are slain."

Having heard these words of the divine sage Narada, the lord of the *Bhojas* (Kansa) had his mind agitated with rage, and grasped a sharp sword in order to kill Vasudeva. Being prevented by Narada from perpetrating the vile deed and knowing that his death was in hands of the sons of Vasudeva, Kansa again bound Vasudeva and his wife with chains made of iron.

When the divine sage Narada had gone away, Kansa summoning the *asura* named Keshi sent him to Braja commanding unto him saying,—"Slay thou Balarama and Keshava, the sons of Vasudeva." (11-23).

Thereafter the sovereign of the kingdom of Braja (Kansa) summoned his councillors headed by *Musthika, Chanura, Sala* and *Tosalaka* as also the keeper of his elephants. He then addressed them in the following manner :

"O mighty *Chanura* ! O *Musthika* ! listen to these my words. Balarama and Krishna, the two sons of *Anakadundhuvi* (Vasudeva), are dwelling in Braja, the kingdom of Nanda. It has been ordained that my death will come from them. Do you therefore kill them both by wrestling with them, after having brought them over here. Do you erect very many platforms and scaffolds in the arena for the wrestlers. Do you issue a proclamation, so that the citizens and the country people may come to see this wonderful wrestling."

Kansa then turned towards the keeper of his elephants and said,—"O keeper of my elephants ! O gentle one ! Do you station the elephant named *Kubalayapira* at the entrance to the wrestling arena, and slay my said enemies by the elephant."

He (Kansa) then continued saying in general as follows,—"Let the celebration of the *Dhanu* sacrifice commence duly from the day previous to that on which the full-moon rises and let sacrificial beasts be victimised for propitiating Siva, the Lord of worldly beings, the bestower of all boons."

Having thus commanded his servants, the *asura* king Kansa, knowing his interests well, summoned Akrura, the foremost of the Jadus ; and taking his palm in his own hands he said unto him as follows,--

"O thou foremost of the charitable people (Akrura) ! Do me an act of friendship. Among the *Vrishni* and the *Bhojas*, there is none more affectionate unto me and there is none who wishes my welfare more than thyself.

"O peaceful one ! For the above reasons, I seek protection in thee who will help me to fulfil my very difficult task, even as the mighty Indra seeks protection in Vishnu who helps him in the aggrandisement of his interest. Do thou, therefore, go to Nanda's kingdom of Braja where the sons of *Anakadunduvi* (Vasudeva) are dwelling at present. Bring them here without delay in this chariot." (24-30).

He (Kansa) again continued saying,—"These two boys have been created as my Death by the celestials, whose sole refuge is Vishnu. Bring them over here with Nanda and the other cow-herds bearing presents of milk and curd, *etc.* for me. When they would be thus brought down here, I would have them slain by the elephant resembling the god of death himself. But if they escape death from that elephant, then I will have them slain by these wrestlers who are equal to the thunderbolt in their prowess.

"Thus when the two boys would be no more in this world of living, then I will slay their afflicted friends, the *Vrishnis*, the *Bhojas* and the descendants of Dasarha headed by Vasudeva himself. I will also slay my old father who is ambitious of securing sovereignty, as also his brother Devaka and all other enemies of mine.

"O friend ! Then this earth will be cleared of its weeds and thorns. The king Jarasandha is my preceptor and guide. Divida is my intimate friend, and Samvara, Naraka and Vana are all attached to me through friendship. With their help, having slain the kings who are the partisans of the celestials, I shall enjoy the sovereignty of the earth. Now thou hast known all these facts, Do thou go and speedily bring here the boys, Balarama and Krishna, under cover of showing them the prosperity of the city of the Jadus, or the celebration of the *Dhanu*-sacrifice."

Then the auspicious Akrura replied,—"O monarch ! Thou hast well meditated upon the plans of averting thy death. One ought to prepare himself equally for success and failure. For, Destiny is the only agency that is capable of rendering our endeavours fruitful or futile. Persons try to fulfil their desires even though they may be thwarted by Destiny. And in this way they come by joy or grief. However, I shall do thy behest."

The auspicious Sukadeva said,—"Having commanded Akrura in the above manner, and also having left his councillors, king Kansa entered his own apartments. Akrura also returned to his own abode." (31-40).

Chapter XXXVII

THE DESTRUCTION OF THE ASURAS NAMED KESHI AND BYOMA

THE AUSPICIOUS SUKADEVA said,—"Having been deputed by the *asura*-king Kansa—the *asura* Keshi, assuming the form of a mighty horse, having a speed as the glance of the mind, and oppressing the ground with the pawing of his hoofs, and filling the firmament with the clouds and celestial chariots thrown off by his manes, approached Gokula and terrified the worlds with his neighs. Having seen his kingdom of Gokula frightened with the neighings, and the clouds whirled by the hair of his (Keshi's) tail ; as also having come to know that the *asuras* were searching him to fight with him, the Almighty Lord (Krishna) came forward and challenged him.

Thereupon the asura uttered a terrible roar like a mighty lion. Thereafter being greatly enraged, the asura beholding Krishna making towards himself assaulted him with his mouth gaping, as if desirous of devouring up the firmament. Then that one of indomitable might, of unconquerable prowess and of vehement speed, struck with his legs the lord of eyes resembling lotus-petals. Having eluded the blow, *Adhokshaja* waxing wrath caught hold of the *asura* by the legs, and whirling him in the air scornfully threw him at a distance of one hundred *chanus* even as the son Tarkhya throws away a serpent. Thereafter he quietly stood there. After a while having regained his sense, Keshi stood up and in violent anger opening his mouth wide, he again attacked Krishna fiercely.

Thereupon Krishna smilingly thrust his left arm into the mouth of the *asura*, and his arm resembled a serpent entering into its hole. The teeth of the *asura* Keshi were broken by being touched by the Almighty One, even as our teeth when touched by a heated iron rod. Being thrust inside the body of the *asura*, the arm of the high-souled one increased in bulk, even as a malady increases if neglected at the first stage. By the swelling arm of the mighty Krishna, the breath of the *asura* was chocked ; and throwing his legs in the air, with his body covered over with perspiration, and with dilated eye-balls, and discharging excretions, the *asura* fell lifeless on the ground. Then the mighty-armed One (Krishna) drew out the *asura's* arm from his lifeless trunk that resembled a ripe and burst-out *Karkatika* fruit. He was not proud of his achievement, he killed his enemy without the least effort. He (Krishna) was then hymned by the celestials who poured showers of blossoms on his (Krishna's) head.

Thereafter the divine-sage Narada, the foremost of the devotees of the Lord (Vishnu), having approached Krishna who used to perform acts with the least efforts, thus spoke to him in secret ;

The auspicious divine sage Narada said,—"O Krishna ! O Krishna ! O thou of infinite presence ! O thou of inconceivable prowess ! O ruler of the universe ! O thou that art present in everything ! O thou refuge of all the regions ! O foremost of the Satvatas (Jadava) ! O Almighty One ! Thou art the single soul that is present in all creatures, even as the same fire remains latent in all fire-woods. Thou art unrevealed and thou art the stay of the intellect ; and thou art the witness of all things. Thou art the mighty Purusha and also the Iswara. Thou art the self-dependent. In times past, with help of thy own illusive energy, thou didst create the Principles of Goodness, Energy and Dullness. With the help of these latter again thou dost carry out the acts of creation, preservation and annihilation of the universe. Thou art ever unerring in thy acts. Therefore thou art the *Iswara.* Of such a nature thou hast incarnated thyself for the preservation of the pious and also for the destruction of the Daityas, Pramathas and the

Rakshasas.

Fortunately, thou hast slain with perfect ease this Daitya who **had assumed the form of a horse, and being terrified by whose** neighings, the winkless celestials, had deserted the heavenly regions. O Lord ! Shortly I shall see Chanura, Musthika and other wrestlers, and the elephant, and Kansa himself, slain by thee. Then I shall see the destruction of *Sankhya*, *Yavana*, *Mura* and *Naraka* ; the carrying of Parijata from heaven, and the marriage of the daughters of the heroes, the marriage in which the sole consideration is the prowess of the bridegroom.

Thereafter, O Lord of the universe, I shall see in Dwarka the release from the bonds of sin of king Nriga ; the acceptance of the gem *samantaka* with thy wife Jambhubati, the restoration of his son to a Brahmana from the abode of Death, the destruction of Poundraka, the burning of Kasipuri the death of Dantavakra, and the slaying of Chaidya during the celebration of the great Rajasuya sacrifice. I shall also see the other acts of heroism which thou shalt perform inhabiting the kingdom of Dwaraka. These achievements of thine, shall be rehearsed on earth by poets.

Thereafter, I shall see the destruction of complete armies by thee, whose semblance is the *Kala*, and who art the destroyer of earth's burden, when thou shalt become the charioteer of Arjuna. Thy semblance is all knowledge. In consequence of the proper arrangement of thy semblance thou hast got all thy aims and objects satisfied. Thy desires are ever fruitful. Owing to thy great prowess, the fetters of action forged by the Principles cannot reach thee. Therefore I seek thy protection. I bow down unto thee, who hast created by thy own energy of illusion the universe replete with diverse things and beings, who hast assumed human form out of a mere desire for sport and lastly who art the foremost of the Jadus, the Vrishnis and the Satvatas." (9-23).

The auspicious Sukadeva said,—"O king ! Thus having saluted Krishna, the lord of the Jadus, the divine sage Narada, the foremost among the votaries of the Almighty One, went back with his permission, greatly delighted at having seen the Lord. The mighty Govinda also, having slain in battle the Asura Keshi, tended the cattle in the company of the enraptured cattle-tenders and thus enhanced the felicity of the dwellers of Braja.

One day these cattle-tenders when grazing the cattle, commenced the pastime, known as *nilayana*, in which some acted as thieves, and others played the part of protectors and keepers. In that sport, some became thieves, others became keepers and others acted as lambs. And thus being free from all anxieties they began to play. The son of the *asura* Maya, named Byoma, of potent illusive energy, being disguised under the form of a cow-herd, and behaving like those who were playing the part of thieves, decoyed many of the cow-herds that acted the part of lambs. The mighty *asura* having led those cow-herd boys aside, threw them into a mountain cave, the mouth of which he then shut with a large piece of stone. Thus at last there remained only four or five of the cow-herd boys.

On coming to know of this vile act of that *asura* named Byoma, Krishna, who is the bestower of protection to the pious, powerfully seized him when he was decoying the cattle-tenders, like a lion seizing a jackal. That powerful *asura* being desirous of releasing himself, then assumed his real form that resembled a mighty mountain. But he was not able to set himself free, and was rather sorely oppressed on account of the mighty hold of Krishna. Having clasped the *asura* within his two arms, Achyuta felled him down on the surface of the earth. Then before the eyes of the celestials, who were stationed in the heavens, he slew the *asura*, in the manner in which a sacrificial beast is killed, i.e. by choking his breath.

Thereafter, having removed the stone that covered the mouth of the cavern, Krishna brought out the cow-herds from their uncomfortable situation. Then, being eulogised by his followers and the celestials themselves, Krishna returned to his own kingdom of Gokula. (24-34).

Chapter XXXVIII

AKRURA GOES TO GOKULA

THE AUSPICIOUS SUKADEVA said,—"O king ! Having resided that night at Madhupuri, the high-souled Akrura, mounting on a car went towards Gokula, the kingdom of Nanda. On his way, the high-minded one, was filled with great devotion for the lord of eyes like lotus-petals, and he thus, began to think within his mind,—

"What act of great merit have I performed, or what rigid austerity have I undergone or what gift have I bestowed on worthy recipients, in consequence of which I shall to-day see the Almighty Keshava ? I consider it impossible for me, whose mind is occupied by the objects of the senses, to have a look at the Lord of illustrious renown, just one who is a *Sudra* by birth can hardly correctly pronounce the *mantras* of the Vedas. Or, I should not entertain any such misgiving; vile as I am may still have a look at Achyuta ; for, sometimes even some among those people who are carried away by the current of time, cross it, that is, they obtain emancipation. To-day all my sins shall melt away ; to-day my birth shall be blessed ; for to-day I shall bow down to the Almighty Lord's lotus-like feet that are meditated upon by those versed in Yoga. It is indeed marvellous that Kansa has done a favour to me to-day ; for, being sent by him, I shall to-day see the lotus-like feet of Krishna who has incarnated himself as a human being. I shall behold the lotus-feet of the Lord, the feet by means of the lustre of whose nails in times past, people have crossed this earthly existence that is difficult of crossing ; the feet which are worshipped by Brahma, Bhava, and other celestials headed by these, by the goddess of prosperity, by the sages accompanied by their devoted disciples, by the cattle-tenders at the time of tending the cattle when Krishṇa roams about in the forest.

Surely this day I shall see the countenance of Mukunda beautified by a graceful forehead and nose, and smiling glances and eyes resembling crimson lotuses, as also covered over with curling locks of hair ; because I see the deer going round me, which is an auspicious sign. Will not my vision be blessed to-day by a sight of Vishnu of effulgent appearance, who hath assumed a human figure at his own unrestrained pleasure for removing the heavy burden of the earth ? (1-10).

He is the operator of cause and consequences, still he is free from egoism being a spectator. With the help of his own conscious energy, he has driven away from him darkness, the sense of distinction, and other delusive and erroneous notions. He is betokened by the beings possessing life, intellect and the senses, whose hearts constitute his residence and who have been created by his own energy of illusion under his direct supervision.

Narrations filled with the description of his qualities, achievements and birth, that are capable of destroying the sin of the worlds and bringing about all the blessings, resuscitate, sanctify and enrich the universe. Accounts that do not contain those descriptions are said to resemble dead bodies decked with ornaments and garments. Being desirous of bringing about the happiness of the foremost among the celestials that are the stay of the bridge of virtue, he has incarnated himself in the race of his votaries : spreading his renown in all directions, the Lord is now living in Braja. The celestials also always sing his glories that are the source of all prosperity. Surely I shall to-day see that the Reverend One who is the protector of the pious, and who is their spiritual preceptor, who is favourite of the three worlds, who is the delight to the eyes of those possessing them, who has assumed a form and who is the beloved abode of the goddess of prosperity.

At the dawn of day I have seen many auspicious signs. The moment I shall see the lords, the Prime Purusha, Balarama and Krishna, hurriedly descending from my chariot, I shall bow down to their feet, which the *yogins* meditate in their heart for the purpose of assimilating their selves to the Supreme Soul. I shall also bow down to their friends, the inhabitants of Brindavana. It may be that then the Lord shall place on the head of mine, fallen at the root of his feet, his lotus-like hands, that give assurance of safety to those men who, agitated with the fear of the serpent of Death, seek shelter in him,—hands in which Kousika (Indra) having placed articles of adoration and Vali having poured down water, both obtained the sovereignty over the three worlds ; hands, that are fragrant like perfumes, and which discard the toil of the damsels of Braja when they engage in sport with him. Though I have been sent by Kansa and as such I am his emissary, yet Achyuta will not take me in the light of an adversary ; for he is all-seeing, and that knower of hearts is viewing with his unerring eyes what is passing inside as well as outside my heart. He shell then look upon me, fallen at the root of his feet, having my hands folded, with smiling eyes flooded with kindness. Then having all my sins destroyed, I shall feel the highest felicity, and shall be freed from all fear. (11-19).

Thereafter with his mighty arms, he (Lord Krishna) shall be embracing me who am the best of his friends, his kinsman, and who hath not got any other deity to protect him. Then my soul shall be greatly sanctified, and my fetters of action shall fall off. When having come in contact with his person, I shall bow down unto him with folded palms, he of illustrious renown shall address me saying,—"O Akrura, O sire, etc.' Then my birth on this earth will indeed be blessed. Fie on the births of those who are not honoured by the Great One ! The Almighty Lord hath got none who is his dearest and nearest friend, and also he hath got none who is his inveterate enemy. There is none meriting his indifference , still he is attached to his votaries and bestows the gifts desired by them, just as the celestial tree (*Kalpa-Vriksha*) bestows the desired for gifts to those who seek shelter in it. It may be, that the first born and foremost among the Jadus, smilingly embracing and holding me by my folded hands, shall lead me inside a chamber, and there he will question me, standing in humble attitude, regarding the behaviour of Kansa towards his friends. Surely I shall receive a hospitable treatment." (20-23).

The auspicious Sukadeva went on saying,—"O king ! Thus thinking on the way being beguiled by a meditation on Krishna, the son of Sufalka (Akrura) arrived in his chariot at the kingdom of Gokula, just when the sun reached the western horizon, Akrura then saw from his car those feet of the Lord the sacred dusts from which the guardians of worlds bear on head-gears, and which are the ornaments of the earth and which are beautified by the marks of a lotus, *vajra, ankusha* and other things. Having seen those feet, Akrura became overwhelmed with delight. The hairs of his body stood erect out of reverential awe and his eyes were overflooded with tears. Then leaping from his car, Akrura rolled down at those feet exclaiming, "Oh ! These are the dusts from the Lord's feet."

After having given up pride, fear and grief, whatever merit Akrura secured for himself by carrying the message of Kansa to Krishna, and by seeing and hearing the latter, constitutes the best objects of existence regarding corporeal beings.

In the kingdom of Braja Akrura saw Krishna and Balarama present in the place where cows are milked, respectively clad in yellow and blue garments, with eyes resembling beautiful autumnal lotuses, both very young and of complexions green and white, the receptacle of all beauty, of long arms, having faultless countenances, of handsome persons, and both powerful like young elephants. Akrura saw those high-souled youths sanctifying the ground of Braja with the impression of their feet marked by the signs of a flag, a lotus, *ankusha* and *vajra* ;

he (Akrura) saw them (Balarama and Krishna), having eyes graceful with a smile of generosity, engaged in delightful and noble pastimes ; being decorated with garlands of gems and wild flowers, with bodies smeared with holy and fragrant unguents, bathed and clad in clean clothes, he saw the Prime and Supreme Purushas (in Balarama and Krishna), the cause of the universe and its lords, who had partially incarnated themselves as Balarama and Krishna for the welfare of the universe.

O king ! Chasing away the darkness from the cardinal quarters with their effulgence, Krishna and Balarama shone forth like two mountains of emerald and silver covered over with molten gold. Being overcome with tenderness, Akrura hastily descending from his chariot prostrated himself at the feet of Krishna and Balarama like an iron rod. (24-34).

O king ! The eyes of Akrura were blinded with tears of joy produced in consequence of his having seen the Almighty Lord. His body greatly perspired and out of embarassment, he was not able even to introduce himself. The Almighty Lord being affectionate to those who bow down unto him, having come to know of Akrura's intention, raised him (Akrura) up from the ground by his hand in which was painted a car-wheel (*Rathachakra*), and in great delight drawing Akrura towards him he embraced him.

The high-minded Sankarasana-deva (Balarama) also embraced Akrura who saluted him and then taking him by his folded palms, he brought him attended by his own younger brother Krishna to his own room. Thereafter having asked him the usual questions about his welfare, Sankarsana offered him a comfortable seat ; then having du'y washed the feet of the guest, he made him a present of *madhuparka* (comprising of milk, honey, and other things). Thereafter having dedicated a cow to the guest, he respectfully fanned him (the guest) who was fatigued due to the toils of the long journey. Then Krishna with great respect brought delicious and holy rice with different kinds of curry and sauce. When Akrura had finished taking his meal, Balarama, who was versed in proprieties, respectfully offered him fragrant garlands and chewing perfumes to scent his mouth. Thereupon the cow-herd king Nanda questioned Akrura in the following manner, after having duly observed the customary hospitality.

"O Dasarha ! How do you manage to live in Madhupuri when the ruthless Kansa is alive, like lambs reared by the butcher ? That heartless one had killed the issues of his lamenting sister, and he is always bent on satisfying his own self. what to speak of the welfare of you, who are his subjects !"

Having been greeted in the above manner with sweet words by Nanda, Akrura recovered from the fatigue of his journey by these friendly questions of Nanda. (35-53).

Chapter XXXIX

AKRURA RETURNS TO MADHUPURI

THE AUSPICIOUS SUKADEVA said,—"O king ! Having been comfortably seated on the bed being held in high esteem by Balarama and Krishna, the illustrious Akrura considered himself to have attained the fruition of those desires that were revolving in his mind on his way to Gokula. What is unattainable to beings when the Almighty Lord, the repository of all prosperity, becomes propitious unto them ? Still, O king, persons devoted to the Lord desire for nothing. After having eaten his evening meal, the Great One, the son of Devaki, questioned Akrura regarding the behaviour of Kansa towards his kinsmen and also what Kansa wanted to do unto other.

The auspicious Almighty Lord (Krishna) asked,—"O sire ! O gentle one ! Hast thou arrived here safely ? May good betide thee ! Are thy relatives, kinsmen and friends enjoying health and happiness ? Or, what is the good of enquiring about the welfare of our kinsmen and Kansa's subjects, when Kansa, the disgrace of our race, and who is only our uncle in name, is growing in power ? Alas ! For us, our innocent father and mother have been compelled to undergo various miseries. I am the cause of the death of their sons, I am the cause of their imprisonment. O mild one ! Fortunately I have this day met thyself who art my kinsman, I have been expecting a visit and I have received it. O sire ! Unfold the cause of thy coming here." (1-7).

The auspicious Sukadeva went on saying,—"Having been questioned in the above manner by the Almighty Lord (Krishna), the descendant of Madhava (Akrura) related everything unto him, the invetaracy of Kansa's enmity to the race of the Jadus, his (Kansa's) attempt at slaying Vasudeva, the object of his own mission, the reason why he had been sent as an emissary, also what had been told unto Kansa by Narada regarding the birth of Krishna from *Anakadundubhi* (Vasudeva).

Having heard these words of Akrura, Balarama and Krishna, the slayer of heroes hostile unto them, smiled and informed their father Nanda about the commands of king Kansa.

Thereupon the cow-herd king Nanda commanded the cow-herds saying,—"Take various preparations of milk with you, as also other presents. Yoke all your carts. Tomorrow we shall proceed towards Madhupuri and on arriving there we shall offer all these delicious preparations of milk and also other articles of presents to king Kansa. There we shall then see and enjoy the celebration of a grand festival. People from all parts of the country are hastening there." The cow-herd king Nanda caused the above proclamation to be made in his kingdom of Gokula by his town-guards.

Then the wives of the cow-herds having heard that Akrura had come to Braja to take Balarama and Krishna to Madhupuri were pained in the extreme. The beautiful countenances of some of the Gopees turned pale and they sighed heavily and hot in consequence of the heart-burn produced by this news. The garments and bracelets of others began to fall off, and their hair knots were loosened.

The other Gopees had the operations of their sense-organs stopped by a concentrated meditation on Krishna; and being transported to the region of the soul, they did not perceive the objects of this earth. Others again fainted away, recollecting the heart-affecting speech of Souri, containing many choicest phrases and uttered with loving smiles. Remembering his graceful carriage and performances, his side-long glances accompanied by charming smiles, his witty repartees capable of destroying grief, and his candid behaviour, and being frightened and afflicted at the thought of separation from Mukunda, others assembled and in a body thus spoke with their countenances flooded with tear and their hearts engrossed in Krishna. (8-18).

The auspicious wives of the cow-herds said,—"Alas! O Creator! Thou hast not even semblance of kindness left in thee. Thou hast gifted corporeal beings with affection and an inclination for forming friendship ; but before those beings have enjoyed to their hearts' content the objects of their affection and friendship, thou dost bring about separation between them totally. Indeed thy actions are as whimsical as those of a mere child. Having once held in our view the countenance of Mukunda, furnished with a handsome forehead and an acquiline nose covered over with green ringlets of hair, and charming with a smile capable of destroying all grief, thou art now taking it away from our sight. This act of thine is very culpable. Truly thou art very crooked, because to day disguising thyself under the denomination of Akrura, thou art robbing us of our eyes that thou didst give us,—eyes with which we used to see all thy skill of creation manifest in some part of body of the enemy of Madhu. The friendship of the son of Nanda also is very unsteady.

"Alas ! We are enslaved by his charming smiles, still he will not look upon us. Forsaking our homes, relations, sons and husbands, we have become his slaves. But he always delights in new company. The benediction, which the damsels of that city have invoked this morning, saying, 'may this day dawn in all prosperity for us' shall be realised by them. For to-day they shall be drinking the nectarious countenance of the Lord of Braja, when he shall enter their city—countenance beautified by side-long glances and smiles which are as intoxicating as any strong liquor.

"The heart of Mukunda also shall be captivated by the mild and agreeable talk of these damsels ; and being fascinated by their bashful smiles and amorous dalliances, he though very intelligent and obedient to his father and kinsmen, will not come back to us, simple country-maids that we are. Today the eyes of the Dasarhas, the Bhojas, the Andhakas, the Vrishnis and the votaries, and of those that shall see the son of Devaki on the way, shall be greatly blessed. For to-day they shall view the Lord and dearly beloved husband of the goddess of prosperity and the receptacle of all good qualities. The name Akrura, meaning literally not crooked, of such an unkind one, is indeed a misnomer ; this one (Akrura) is very heartless ; because, instead of consoling us, greatly afflicted damsels, he is carrying away our dearest darling to a distant country.

"Behold ! The hard-hearted Krishna hath ascended the chariot.

See, the undaunted cow-herds follow him in haste in their carts. The old do not prevent him from going.

"Alas ! even destiny is hostile to us to-day. Approaching Madhava we will prevent him from going. What can the oldest people of our race and our kinsmen do unto us ? Being deprived of Mukunda's company, which we are not able to bear even for half a *Nimisha* (the twinkle of an eye), and being distracted at heart, we do not care to live.

"O Gopees ! How can we hope to overcome the keenest anguish of separation without the help of him with whom we passed the night as a moment, in circular dance in *Rash Leela* enlivened by his lovely and charming smiles, his amorous intrigues, his loving looks and his affectionate embraces ? How can we live without him who at the close of the day, in the company of Ananta, and being surrounded by the cattle-tenders and having his curling locks and garlands soiled with the dusts raised by the hoofs of the cattle, and sounding his flute, enters Braja and inflames desire in our hearts with his charming smiles and side-long glances ?" (19-30).

The auspicious Sukadeva said,—"Having been spoken to in the above manner, and being afflicted with the thought of separation, the damsels of Braja, having their hearts attached to Krishna, and giving up bashfulness, began to lament melodiously, saying, O Govinda ! O Damodara ! O Madhaba ! etc." Then, disregarding the women who had been bewailing, when the sun rose, Akrura, having finished his morning prayers and other acts of adoration, drove away in his chariot. The cow-herds headed by Nanda followed him in their carts, taking with them numberless earthen pots containing preparations of milk, as presents for the king. The wives of cow-herds also followed their darling and were not a little delighted by being kindly looked at by Krishna ; and expecting his orders, they stood there. The foremost of the *Jadus*, seeiny them so much afflicted at his departure from Braja, consoled them by sending to them this affectionate message, "I shall soon return."

So long as the flag of Krishna's chariot was visible and so long as the dust raised by it were seen, the cow-herd women followed him with their eyes, and they appeared like painted pictures. Being hopeless of the return of Govinda, they came back broken-hearted. Having been greatly aggrieved, they passed their days in singing the achievements of their darling lord.

O monarch ! Meanwhile the Almighty Lord, in the company of Balarama and Akrura, riding a chariot having the velocity of the wind, arrived at the banks of the river *Kalindi* that washes off all sins. There performing ablutions, he drank the water of the river translucent like a cleansed jewel. Thereafter he once more addressed the trees, and ascended the car in the company of Balarama. Akrura seated them inside the chariot : and then with their permission approaching the river *Kalindi*, he duly performed ablutions in its waters. Having dived into it and re-iterating the name of the eternal *Brahman*, Akrura saw there before his eyes Krishna and Balarama sitting together. (31-41).

Then Akrura thought within himself : "The two sons of *Anakadundubhi* are in the car ; why then I see them here ? Are they not in the chariot then ? " Thus thinking, Akrura came out of the water, and saw them (Krishna and Balarama) seated in the car as before. Again he dived into the waters thinking. "Is it then that my sight of them in the waters is fanciful ?"

There again he saw Ananta Deva (Balarama) eulogised by the Siddhas, and the foremost of the reptiles and the *asuras*, all standing with their necks bent. He saw the god having a thousand hoods, and all of those hoods decorated with diadems ; the deity was clad in blue garments, and was white like the fibres of a lotus, and he shone like mountain *Kailasha* with its peaks. On the lap of this divinity, Akrura saw another male being of a deep blue complexion, vested in yellow silk-garments, having four arms, of an amiable appearance, with red eyes resembling lotus-petals, having a charming and delightful countenance, and charming smiles and glances, furnished with graceful eye-brows and a nose, a beautiful pair of ears, broad forehead and cherry lips, having long and sineway arms, and muscular shoulders and a broad breast.

Akrura also saw this deity having a neck resembling a conch-shell, a deep navel, an abdomen furnished with three-folds of skin and resembling fresh twigs, broad and spacious waist and buttocks. He saw the god furnished with thighs resembling the trunk of an elephant with graceful knees and shanks with raised ankles, having lotus-like feet rendered effulgent with the lustre of his red toe-nails and toes. He saw the deity decorated with a diadem, bracelets and armlets inlaid with valuable gems, with zones, the sacred-thread, bangles, necklaces and ear-rings. He saw the god bearing a lotus in his hand, carrying a conch-shell, a mace and the discus (*Sudarsana-chakra*), with the gems *Srivatsa* and the resplendent *Kaustubha* hanging on his breast, and with garlands of wild flowers.

Then Akrura saw the god hymned in different languages and with different objects by Nanda, Sunanda and other followers of Krishna, by Saunaka and other celestials sages, by Brahma, Rudra and other lords of celestials, by the foremost of the twice-born ones headed by Marichi, and by Prahlada, Narada, Vasu and others, foremost amongst the votaries of the Lord. He saw the Lord served by the goddesses presiding over prosperity, plenty, speech, beauty, glory, contentment, the earth and strength, as also by those presiding over knowledge, energy and illusion.

Having seen this, Akrura was greatly delighted, and his heart was overflooded with reverence. The hairs of his body stood erect, and out of emotion his body became wet with perspiration, and tears flowed down his cheeks.

And, O Bharata ! Then betaking himself to the Principle of Goodness, and saluting the Lord with his head, and folding his palms and having his mind concentrated, Akrura began to praise the Lord in accents indistinct and mild. (42-57).

Chapter XL

AKRURA SINGS LORD'S PRAISES

THE AUSPICIOUS AKRURA said,—"O Lord ! I bow down unto thee. Because, indeed, thou art the prime cause of all causes, Thou art Narayana. Thou art first born One ; and eternal Brahma hath appeared from the filaments of the lotus springing up from thy navel. From Brahma, again hath originated this universe. Earth, water, fire, air, sky, and the intellectual or the living principle, the illusory energy, and the mind, the different senses and their objects, all the deities and the manifold causes of the universe, all have risen from thy body. In fact, the illusory energy and other material causes, that are unlike the soul in nature, can hardly know thy reality ; because thou art identical with the soul. Even Brahma himself cannot realise thy true self, that transcends all the properties of creation ; because he is perfectly encompassed by delusion.

"Under these circumstances, how is it possible for the illusion or the material cause itself to understand thee ? Thus, though thou art unknowable, yet, to know thee, the honest devotees worship thee incessantly ; because, O Lord, thou art the Supreme self and the God Himself. As also thou art the individual soul, and the active principle in creator, and the essence of all material things.

"O Lord ! Some persons worship thee with their knowledge in the Vedas. The regenerate *Rishis*, again, who have transcended the region of actions, do serve thee by the performance of various sacrifices, uttering therein the names of all the gods bearing innumerable appearance. Even the wise men, who have far advanced from the region of actions and results and who have thereby attained the highest bliss and endurance, devoutly meditate upon thee and worship such of thy personality as is identical with consciousness. And others, again, who have made themselves by initiations, just in accordance with the sacred precepts prescribed by thee, worship one of the various forms that thou dost bear, *viz.* Narayana ; and they consider, during their worship, that their soul is made up of what constitutes thy personality. So also other persons worship thee, O thou Holy One, as one identical with Lord Siva. They then adopt a path pointed out by Siva himself, which again is manifold owing to diverse opinion.

"O Lord ! All beings, should they be devoted to the service of other gods than thyself, or in case they hold diverse opinions, even then thereby they do really worship thee, as thou art the Supreme God, constituted as thou art by the essences of all the subordinate deities.

"O God ! The ways that men individually select for worshipping their chosen deities, all at last turn towards thy service, even as the rivers themselves, which, having the long course they run, are at last directed towards the great ocean and fall into it. The quality of goodness, energy and darkness (*Sattwa*, *Rajas* and *Tamas*) are the attributes of Thy *Prakriti*. Into them, indeed, do all the creatures, from the subtlest down to the immoblie existence, enter. (1-11).

"O Lord ! I bow down unto thee, for thou dost ever blaze in intelligence ; and thou dost form the essence of all things ; as also thou dost stand as witness in all intelligent beings. O

God! the current of attributes caused to flow by thy illusory energy passes through those deities, who boast of the possession of the divine spirits, or spirits belonging to men and lower order of animals. O Thou Holy One! The fire forms thy mouth. The earth forms thy feet. The sun constitutes thy vision. The sky itself is thy navel. The different points of the horizon are thy ears. The lords of the celestials are like thy arms. The oceans form the cavity of thy abdomen. The air is considered to be thy life and spirit. Then again, the trees and the deciduous plants form the downs on thy body. The clouds constitute thy hair. The mountains stand apart as thy bones and nails. The whole day and night are a moment in respect to thee. Prajapati (the creator) makes thy organ of generation. The rains also are supposed to constitute thy essence and power.

"O Eternal-souled One! Being accompanied by their respective guardians, all the worlds, replete with innumerable creatures, are found to permeate through thy body, that is inconceivable, made up of consciousness alone just as the creatures of the water are noticed to swim in the water, or as the gnats are seen to travel round the interior of the fruits of the fig tree. (12-15).

"Indeed whatever form dost thou assume in thy sportive humour, even by remembering them, the men, that are honest and wise, are able to keep aside their own sorrows, and becoming highly gratified they chant thy praises.

"O Lord! I bow down unto thee, who didst rove about in the great ocean at the time of the universal deluge, as the Supreme Cause, incarnating thyself as the fish. Again I bow down unto thee, who didst assume the form of Hayagriva after thou hadst slain Madhu and Kaitava. Also I bow down unto thee, who having incarnated thyself as a gigantic tortoise, hadst lifted up the mountain called *Mandara*.

"O Lord! Salutations be unto thee, who hadst incarnated thyself in the form of a boar, in order to walk for amusement over the whole world, after having saved it from destruction. O thou who dost drive away all terrors of the honest and wise! I bow down unto thee, who hadst incarnated thyself as the extraordinary Man-lion (*Narasingha*). Salutations be unto thee, who having assumed the form of Dwarf, attacked the three worlds. O thou who art the lord of the Bhrigu race! I bow down unto thee, who hadst severed the unbending heads of the Kshatriyas, like trees of a dense forest.

"O Lord ! I bow down unto thee, who hadst slain *Ravana*, incarnating thyself as Rama, the foremost of the race of Raghu. Salutations be unto thee, O Vasudeva ! Salutations be unto Sankarsana-deva ! Salutations be unto Pradyumna, and also unto Aniruddha! Salutations be unto thee, O Lord of Sathythas (the people inhabiting one of the countries of midland India, near the vicinity of Parijata mountain) ! O thou ! Salutations be unto thee, who hadst incarnated thyself as holy Buddha with the object of gratifying the Daityas and the Danavas ! Salutations be unto thee, who assumeth the form of *Kali*, and destroyeth the whole race of the Kshatriyas who are like the *Mlechhas*. (16-22).

"O thou Holy One ! This entire world is full of thy delusive energy. The men, also, traverse the whole region of actions, always cherishing a very high opinion of, and showing real earestness for the self and self-possession. Lord ! What need is to mention their instances ; for I myself too, deluded as I am, ever move in the sphere of thy illusion, attaching reality to these my possessions, *viz.*, my own body, my home, my son, my relations and wealth, which in fact are constituted of nothing but dreams. Moreover I hold very opposite opinions regarding the results of actions, which are but ephemeral ; and also in respect to the body, which has nothing to do with the spirit, or as to the home, which is nothing but misery itself. Again, I am highly gratified with both pleasure and pain ; and being thoroughly pervaded by the illusory energy, I do not know that thou art really dear to my soul.

O Lord ! I shun thee, and I remain quite aloof from thyself. Possessing little intelligence that I do, I am incapable of restraining my mind, which is taken possession of by both my aims and desires for actions ; as also it has been manywise attracted by my agitated senses. Thus being deluded as I am, at last I have found shelter under thy feet, that are inapproachable by the dishonest.

"O God ! I consider, this is owing to thy kindness towards me. O Lotus-navelled One ! Whenever creatures are found to be delivered from the duties of the world, it is then only that their thoughts are wholly directed towards thyself, and also to the service of the honest and wise.

"O thou that art the embodied form of all consciousness : Thou art the Supreme cause of all causes and consciousness. Thou art the regulator of the chief attributes, that constitute personality. Also thou art perfect, and thou art possessed of everlasting energy. Endowed with such qualities as thou art, I bow down to thee, who art the son of Vasudeva ; and who art the common shelter of all creatures. O Hrishikesha ! I bow down unto thee. Do thou protect me, who am thy refugee." (23-30).

Chapter XLI

SRIKRISHNA ARRIVES AT MATHURA

THE AUSPICIOUS SUKADEVA said,—"The Almighty Lord Krishna having shown unto Akrura, who had been praising him, his form inside the waters of the river Kalindi, withdrew again, just as an actor gives up the disguise in which he played his role. Akrura also having seen the body disappear speedily came out of the waters. Then he performed the necessary acts. He was struck with wonder. He then came back to his chariot.

Hrishikesha, the lord of the senses, then asked Akrura saying, —"Hast thou seen some great marvel on earth in the skies, or in the waters ? Thy very appearance indicates that thou hast seen something wonderful."

The auspicious Akrura replied saying,—"O lord ! in this universe whatsoever wonderful things there are on the ground, in the skies, or in the waters, they are present in thee. Because thou dost pervade the universe. Therefore what marvel remains to be seen by me when I have seen thy marvellous self ? O Brahman ; what more wonderous thing is possible for me to see if I do not see here thee, in whom shine forth all wonders of the earth, the skies and the waters ?" (1-5).

Oh Maharaj ! having thus spoken, the son of Gandhini (Akrura) let go the chariot and at the close of day, Akrura conveyed Balarama and Krishna to the city of Mathura. O Monarch ! the people from the whole country crowded in the streets of the town. Seeing the two sons of Vasudeva the people were greatly delighted and they were not able to take away their eyes from them. Meanwhile, the dwellers of Braja, the cow-herds headed by Nanda, having reached the pleasure-gardens of the city, waited there for the arrival of Krishna and Balarama. Joining their company, the Almighty Lord of the universe, holding Akrura by the hand mildly and smilingly said unto him as follows : "With the chariot do thou (Akrura) at first enter into the town and then repair to thy home. O sire ! we shall get down from our cars here and getting over the fatigue of our journey we shall visit the capital later on. (6-10).

Ths auspicious Akrura said,—"O Lord ! I will not enter Mathura leaving you behind. O thou affectionate towards thy devotee ! it behoveth thee not to forsake me, O Lord, who am thy votary. O Adhokshaja ! come, let us go together, O best of my friends ! do thou come to our abode with thy elder brother, cow-herds and friends and bless our house. We are householders, sanctify our abode ; with the dust of thy feet. The ancestral manes, the fires and the celestials are all satisfied when the water, with which thou dost wash thy feet, is kept in the house. The mighty *asura* Vali secured holy renown by washing the pair of thy lotus-feet. He attained to incomparable prosperity and to the mode of existence of thy single-minded devotees. The hollowed water, that has taken its rise from thy feet, is sanctifying the three worlds ; it is held by Sarva (Siva) on his head ; and by its holy contact, the son of king Sagara attained to paradise. O God of the gods ! O Lord of the universe, O thou the recital and hearing of whose glory are sanctifying ! O foremost among the Jadus, O thou of holy renown ! O Narayana ! I bow down unto thee." (11-16).

The auspicious Almighty Lord said,—"O Akrura ! I shall go to thine abode, in the company of my elder brother, and by slaying the oppressor of the race of Jadus, I shall afford delight to my kinsmen and friends."

Thus having been spoken to by the Almighty Lord, Akrura entered the town as if absent-minded. Then informing Kansa of his mission he went back to his own house.

Thereafter being desirous of beholding the city, the Almighty Lord Krishna, in the company of Sankarsana-deva (Balarama) and being surrounded by the cow-herds, entered the city of Mathura in the afternoon. He saw that city furnished with high crystal gate-ways, with large golden doors and portals and treasure-house and stables made of brass and copper ; he saw the city encircled by a deep ditch in consequence of which it was difficult of being approached by enemies, and appearing beautiful with charming pleasure-gardens and groves. He saw the town furnished with golden crossways and residences and pleasure-groves ; decorated with the stalls of the different classes of artisans and with other buildings ; having swings and *Vedis* (raised platforms) and windows and Kuttine inlaid with lapises, adamants, crystals, sapphires, corals, pearls and emeralds, perched on which pigeons and peacocks were uttering joyous notes ; having high-ways and other roads and rows of shops and court-yards, well-sprinkled with water ; decorated with festoons of flowers and covered over with wheat corns, fried paddy and rice. He saw the doors of city houses decorated with full water-pots smeared with curds and sandal paste, surrounded with flowers and lamps, furnished with fresh twigs, ornamented with plantain fruits, betel-nuts and flags. And having their necks tied with pieces of cloths, O foremost among men ! the two sons of Vasudeva surrounded by their companions of the same age with them, entered the city of Mathura by the high way. The ladies of the town hastened to see them.

Then, O king, out of their eagerness to see them they ascended the roofs of the houses. Out of great hurry, some left their ornaments behind, some forgot to put on one among a pair of bracelets which they brought out to wear ; others again decorated only one of their ears and legs with gold leaves and bangles. Some smeared only one of their eyes with collyrium and the other remained unsmeared. Others flew, so to say, in great delight to see them (Krishna and Balarama) leaving their meal unfinished. Some who were being smeared with unguents, went away hurriedly without even finishing their bath. Others were sleeping on their beds, but hearing the noise they rose and hastened to see them ; mothers, who were sucking their babes, went away leaving their children. (17-26).

The Almighty One, of eyes like lotus-petals and having the gait of an elephant, stole the heart of these ladies with his graceful movements, charming smiles and sidelong glances, and with his beautiful appearance that delights even the goddess of prosperity. The eyes of the ladies also enjoyed great felicity.

O repressor of thy foes ! Those women whose hearts had been absorbed in Krishna on hearing of the accounts of his achievements they saw him, and they considered themselves highly honoured owing to their being soaked with the nectar of his smiles and looks. Having, by means of their eyes, realised within their hearts, him whose semblanee is all ecstacy, they embraced him in their minds and the hair of their bodies stood erect ; and they got over their severe anguish caused by their separation from Krishna.

Standing on the tops of the palaces, having their lotus-like countenances blooming with delight, those damsels poured down showers of blossoms on Balarama and Krishna. At places the enraptured regenerate ones worshipped them with curd, fried paddy, pots full of water, garlands of flowers, incenses and other articles of worship. Then those damsels of the city said as follows,—"Certainly the cow-herds had undergone some austere asceticism by virtue of which they always look at those two delighters of the human race."

Thereafter, Krishna, whose elder is Balarama, noticing a washerman and cloth-dyer passing, asked of him the finest washed garments, saying,—

"O gentle one ! Give us garments as befit us. Surely if you give us garments you shall attain to great prosperity."

Having been thus requested by the Almighty Lord who pervades all things, that perverse servitor of king Kansa, became possessed of wrath and reprimanding Krishna said,—

O thou ill-mannered wretch ! You live in forests and on mountains ; forsooth do you always dress yourselves in garments of such fine stuff ? So how do you dare ask for such things which are meant for the monarch ! O thou foolish one ! Fly speedily. Do not again ask of me like that, if you at all value your life. The officers of the king fine, slay and despoil those who are arrogant." (27-36).

Having thus been reprimanded by the washerman, the son of Devaki waxed irrascible and with his hands he severed the head of the washerman from his trunk. Thereupon all the followers of the washerman, throwing down their bundle of cloths, fled in all directions.

Then Krishna took those garments. Having put on the garments of their liking, Krishna and Balarama gave away the remaining ones to the cow-herds, and left some scattered on the ground.

Thereafter a weaver out of devotion unto Krishna and Balarama, dressed them in variegated and becoming garments and also with valuable ornaments. Thus having been adorned with various garments and ornaments, Krishna and Balarama appeared beautiful like two white and black young elephants finely caparisoned in view of some festival. Being pleased with the weaver, the Almighty Lord gave unto him great prosperity, prowess, wealth, memory and keenness of the senses. He also revealed unto him his real self.

After this they went to the house of the florist known as Sudaman. On seeing them come, the latter rose and bowed down with his head touching the ground. Then having offered seats to them, Sudaman adored them and their followers with water for washing their feet, *arghya* and other usual articles of adoration and also garlands of flowers and betels and unguents. Having worshipped them thus, Sudaman addressed the Lord as follows,—

"O Lord ! Blessed is my birth and my race is sanctified. The ancestral manes, the celestials and the sages, all have become propitious unto me owing to your approach. Verily you both are the prime causes of the universe. For the welfare and the regulation of the worlds you have partially incarnated yourselves. Though you attach yourselves only to those who are devoted unto you, yet you two have no sense of distinction in your consideration. Your attitude towards all beings is impartial, for you are the friends of the universe and you are its essence. Do you both command me, your servant, what to do. What service can I render unto you ? To be employed by you, is the highest grace that a person can hope for." (37-47).

O foremost of the kings ! Having spoken in the above manner, and being highly delighted at heart, Sudaman made a present to them (Krishna and Balarama) of garlands, made of finest and most fragrant flowers. Being decorated with these garlands, and highly pleased at heart, Balarama and Krishna, the foremost of the bestowers of boons, with their followers gave various boons to Sudaman who remained bowing unto them, and who sought protection in them. Sudaman asked for the boon of having unshaken reverence in Krishna, the soul of the universe, also the boon of cherishing friendship for his (Krishna's) devotees and kindness for all being. Then having conferred those boons as also the boon of ever-growing prosperity on him and his race and having given unto him prowess, a long span of life, fame and beauty of person, Krishna and his elder brother went away from that place. (48-53).

Chapter XLII

THE DESCRIPTION OF THE ARENA OF THE TOURNAMENT

THE AUSPICIOUS SUKADEVA went on saying,—"O King! Thereafter sauntering on the high road Madhava saw there a youthful damsel of charming countenance, albeit deformed in consequence of a hump on her back, passing with the burden of a vessel of unguents. Thereupon, with a smile, that giver of delight accosted her as follows,—

"O lady of shapely thighs, who art thou? Whom dost thou carry these unguents for? O damsel, speak the truth before us. Give a portion of these beautiful unguents unto us. By this act of thine, thou shalt very soon meet with prosperity."

Then that female attendant of Kansa replied saying,—

"O handsome one! I am a female servant of Kansa, and am employed to smear unguents on his person and am for this reason held in high estimation by him. My name is Tribakra (deformed in three parts of the body). These unguents prepared by me are very much liked by the lord of the Bhojas. Except both of you who else is worthy of being anointed with this unguent?"

Her heart being completely captivated by their gracefulness and delicacy of person, by humorous sayings, their smiles, speeches and glances, she smeared them thick with the unguent. Then having the upper parts of their body smeared with that unguent, the colour of which was other than those of their bodies, Balarama and Krishna appeared very beautiful. Then being very much pleased with that hump-backed and deformed lady of beautiful face, Almighty Krishna made up his mind to make her body perfectly straight, as the outcome of having a sight of him. Then, placing his two feet on the two toes of the lady, and holding her chin with two fingers of his raised hand, Madhava made her body perfectly straight. The instant she was touched by Mukunda (Krishna) she looked like a most beautiful woman with a straight and erect body, and graceful features.

Thereupon being gifted with a beautiful person and qualities and generosity of heart, she proudly caught hold of a corner of the upper garment of Keshava, and said unto him. "Come, O hero, let us go to my house. I cannot go away leaving thee here now. O foremost of all male beings! Be propitious unto me whose heart is agitated by thee." (1-10).

Having been thus entreated by the lady, Krishna looked in at the face of Balarama and his followers who were also gazing at him, and then smiling said to the lady,—

"O thou of graceful eye-brows ! Having secured the objects of my visit, I shall go to thy abode that is capable of curing the heart-fever (desire) of men. Indeed, thou art the only refuge of us, poor bachelors, exiled in a foreign and unknown country."

Thus having taken leave of her with those agreeable words, he proceeded on the high road. Then he with his elder brother was worshipped by the merchants of the city with various presents, betel-nuts, garlands and perfumes. Having a sight of him the women came under the spell of Cupid and were as if out of themselves. They did not perceive bracelets falling off and knots of their hair loosening. They appeared like figures on the canvas.

Thereafter having asked the citizens about the place where the celebration of the *Dhanu*-sacrifice was going to be held, Krishna entered the place and there he saw a large and mighty bow like that of Indra's rain-bow, guarded by many men, greatly decorated and attended with all beauty and prosperity. Inspite of his being prevented from doing so by the people Krishna, out of sheer force, caught hold of the bow. Then lifting it with perfect ease by his left hand and attaching the bow-string and bending it, in a moment *Urukrama* (Krishna) snapped it into two, before the very eyes of the lookers-on, just as a maddened elephant crushes a sugar-cane stick.

Then that din of the breaking of the bow filled the sky, the cardinal points and the celestial region and the earth. On hearing that sound, Kansa was seized with terror. The guards of the bow were then greatly enraged, and they attempted to assault Krishna and his followers. Being desirous of capturing Krishna and his followers, those guards of the bow cried, saying, "Catch, kill" etc.

Thereupon, knowing the wicked intention of those *Danavas*, Balarama and Krishna waxed wrath, and grasping the two broken portions of the bow, they killed them (the *asuras*) with these. Having slain also the army sent by Kansa, they came out of the sacrificial arena. Then being greatly delighted they roamed about in the city viewing its prosperity and beauty.

Having seen their marvellous prowess, energy and manliness and also their personal beauty, the citizens thought them

(Krishna and Balarama) to be the two foremost among the celestials. When they were roving at will the sun reached the western mountain. Then Balarama and Krishna, being surrounded by the cow-herds, came back to the place where they had unyoked their carts.

When Krishna was about to leave the kingdom of Braja, the wives of the cow-herds, afflicted with the pains of separation, made some predictions about the blessings to be enjoyed by the ladies of Madhupuri. All their predictions came out to be true. For, the last mentioned ladies had the good fortune of enjoying a sight of the beautiful body of that Great *Purusa* ; the body, which the goddess of prosperity (Lakshmi) had accepted as her shelter, disregarding the other minor gods who had assiduously paid their attentions to her. (11-24).

Then having washed their feet, and having taken rice mixed with boiled milk, Balarama and Krishna passed the night in great happiness. They knew the intentions of Kansa. Having heard of the breaking of his bow and of the destruction of his guards and soldiers, he thought that the acts were merely sports of Krishna and Balarama. During his prolonged wakefulness and during the disturbed intervals of slumber the wicked Kansa, in great terror of mind, saw various evil portents appearing to him as messengers of death itself. He saw his image reflected on a mirror or water, but it had no head on the trunk. Though he did not hold his fingers before his eyes, yet every planet appeared to be duplicated. He seemed to see his image perforated ; and he did not perceive the whizzing sound that is ordinarily heard when the ears are shut. Trees appeared to be golden in colour and foot-prints made by him on mud and dust were not visible to him. During his dream he seemed to be clasped in the embrace of the goblins ; sometimes he felt as if riding on asses, sometimes he appeared to be eating fibres of lotuses ; sometimes it appeared to him that a naked person wearing a garland of china-rose and anointed with unguents, passed by him. Thus seeing these and other evil omens during his waking moments and in his sleep, and being afraid of his imminent death, he out of great anxiety was not able to have sleep. (25-31).

The auspicious Sukadeva said,—"O descendant of Kaurava (Parikshit) ! When the night had passed away and when the sun had risen out of the waters, Kansa then gave orders for the commencement of the celebration of the tournament. The officers decorated the arena, and drums and tabors were sounded.

The platforms and diases were decked with festoons of garlands, flags and torn pieces of cloth and with ornamental arches. On these platforms and diases citizens and country people headed by the Brahmanas, Kshatriyas and others, seated themselves in comfort. The kings who had assembled on the occasion also took up their respective seats. Being surrounded by his councillors king Kansa ascended the royal dias and took his seat in the very midst of the circle of kings. But his heart was much tossed with anxiety. Then the tabors were sounded, the sound of which rose above the roars of the combatants. Thereupon, being finely vested and with becoming haughtiness, the combatants with their trainers, entered the arena.

Thereafter Chanura, Mustika, Kuta, Sala and Toshala being delighted with the exciting beat of the drums, took their respective positions in the arena, and prepared themselves for the contest. The cow-herds headed by Nanda and others, being summoned by the monarch of the Bhojas (Kansa), offered the presents they had brought for him. And then they seated themselves on a platform. (32-38).

Chapter XLIII

THE TOURNAMENT BEGINS

THE AUSPICIOUS SUKADEVA said,—"O repressor of thy adversaries ! Then having heard the din of the kettle-drums and the roar of the combatants, Krishna and Balarama, whose purificatory ceremonies had been performed meanwhile, came to see tournament. On approaching the portals of the arena, Krishna saw the elephant *Kubalayapeera* stationed near it, and goaded on by its keeper. Thereupon girding up his loins, and tying up his flowing curly locks, Krishna addressed the keeper of the elephant in a voice deep like that of the rumbling of clouds, saying,—"Here, ho ! O thou keeper of the elephant ! Give way hastily, take thy cursed self away hence at once ; otherwise I will send thee with the elephant to the regions of Death."

Having thus been reprimanded by Krisnna, the keeper of the elephant waxing wroth goaded the infuriated elephant that resembled the god of death himself towards Krishna. That foremost of the elephants vehemently assaulting Krishna, caught hold of him with its trunk, But Krishna slipped off from its trunk, and then wounding it in the leg he disappeared. Thereupon the elephant got more infuriated, but did not find Krishna. Then perceiving him by its trunk, the angry elephant held Krishna with his trunk, but this time also Krishna forcibly released himself from its hold. (1-7).

This time having caught hold of the tail of the elephant, Krishna dragged it through a distance measuring the length of twenty-five bows with perfect ease, just as *Suparna* (Garuda) drags out a serpent with perfect ease. Then Achyuta moved right and left, following the turns of the elephant as a boy moves around a turning and wheeling calf. Then facing the elephant, he struck it with his hand ; and then running hither and thither he felled it down by striking it with his feet. Having fallen down, while running, Krishna rose up again. Then thinking that Krishna also had fallen down, the elephant angrily struck the earth with its two tusks. Then on finding that its prowess was not able to do any harm to Krishna, the foremost of the elephant was maddened with fury and being goaded on by its keeper, it again furiously assaulted Krishna. The Almighty slayer of Madhu seeing the elephant rushing up towards him, caught hold of it by its trunk and felled it down on the ground. Then like a lion, he easily crushed it with his feet and rooting out its tusks, Krishna killed it first and then its keeper with the tusks. Then having left behind the carcass of the elephant he entered the arena, bearing the tusks in his hands. Then he appeared highly beautiful, bearing the tusks overhead, his shoulders tainted with blood and ichor of the elephant and having his lotus-like countenance decked with pearly drops of perspiration. Thereafter, O king ! surrounded by several of the cow-herds, and armed with the tusks of the most powerful elephant, Balarama and Krishna entered the arena. He, who is as the thunderbolt to the combatants, the foremost among the mortals, the god of love incarnate to the women, the relative to the cow-herds, the chastiser of the wicked rulers of the earth, the affectionate child to his parents, the death to the ruler of the Bhojas, the inconceivable to deluded people the supreme deity of the *Yogins*, the highest divinity of the Vrishnis, then entered the arena accompanied by his elder brother. (8-17).

O king ! on finding that *Kubalayapeera* (the elephant of that name) had been slain, and seeing these two undaunted boys, even the very heroic Kansa was for a moment seized with terror. The two boys shone in the midst of the arena, with their mighty arms and vested in variegated garments and ornaments and wearing garlands of flowers, like actors dressed in fine garments. The minds of those who gazed at them were distracted with the effulgence of their bodies.

O king ! On finding those two foremost of the male beings, the town and country people seated on the platforms were overcome with delight and their eyes became dilated and their mouths gaped. With their eyes, they gazed at the countenance of Krishna and Balarama. But they were not satiated. It appeared that they stared at them with their eyes, licked them with their tongues, smelled them with their nostrils and embraced them with their arms. They said unto one another as follows : (18-22).

"All that we have heard and seen regarding these two boys are only possible for them ; their appearance, their attainments their amiableness, even their haughtiness, remind us of their deeds. Surely these boys are incarnations of the Almighty Narayana himself, born in the abode of Vasudeva. Surely this one (Krishna) was begotten upon Devaki, and when born was carried to Gokula. There he lived secretly all the while in the residence of Nanda, and was brought up by him. By this one Putana had been killed, as also the Danava Ghurnabarta that had assumed the semblance of a whirl-wind. He had slain Arjuna, Dhenuka, Keshi, Guhyakas and others of the same nature with them. The cows and the cow-herds were saved by him from the raging forest-conflagration. The serpent named *Kaliya* was subdued by this one and Indra was humiliated by him. By this one, the foremost of the mountains (named *Govardhana*) had been held in one of his hands for seven days continually, and thus the kingdom of Gokula bad been saved from showers, storms and thunder-bolts. On seeing every day the delightful countenance of this one beaming with smiles and glances and indicating fatigue, the wives of the cow-herds renounced various kinds of affection. People say that the race of the Jadus being protected by these one, shall be renowned all over the world and shall attain to prosperity, fame and greatness. The other one is his elder brother, who is called the prosperous Balarama of eyes resembling lotus-petals. By him had been slain Pralamba, Batsa and Baka and others all of whom were powerful Asuras. (23-30).

When the people had been speaking in the above manner, the tabors were sounded announcing the commencement of the tournament. Chanura addressing Krishna and Balarama said,—"O son of Nanda ! O Balarama ! you both are greatly powerful, and are versed in all the tactics of combat. Having heard of this, Kansa, the king, desirous of seeing your display has summoned you here. By doing the favourite acts of the king by their movements, minds and speech the subjects attain to prosperity. Those who act otherwise meet with reverses. It is also well-known that the cow-herds and the cattle-tenders take the cattle in the forest for grazing and there wrestle with one another in sport. Therefore, do you perform the favourite acts of the king. We shall also do the same. Then all the creatures will be pleased with us, in as much as a king is unified with all created beings."

Considering combat to be his favourite pastime, and greeting Chanura after having heard his words, Krishna answered him in the following language suitable to the time and place,—

"We, rangers of the forest, are also subjects of the lord of the Bhojas (Kansa). We will do the favourite act of the king. That is a great favour to ourselves We are boys, however, and shall wrestle with those equally powerful with us. Then the contest would be a fair one ; and no sin will hang on those organising and conducting the tournament.

Chanura replied,—Thou art neither a boy nor a youth. Thou (Krishna) and Balarama are the two foremost among the powerful beings. For you have with perfect ease slain the elephant that was as powerful as a host of thousand elephants. Therefore, you both should combat with powerful adversaries. Then there will be no foul play in this, O descendant of the Vrishnis ! Come, fight with me and let Balarama wrestle with Mustika. (31-40).

Chapter XLIV

DESTRUCTION OF KANSA

THE AUSPICIOUS SUKADEVA continued saying,—"O king ! Having rosolved so the Almighty slayer of Madhu (Krishna) caught hold of Chanura, and the son of Rohini (Balarama) seized Mushtika. Clasping one another by the hands and turning one another with their legs, they began to contest with one another, desirous of securing victory. They struck one another with their *Aratris* (the part of the arm from the elbow to the tip of the little finger), their knees, their heads, and their breasts. They fought with one another by moving in a circle, by striking one another, by grasping one another's arms, by throwing one another down on the ground, by retreating from one another and by facing one another. Being desirous of securing victory, they wounded one another's body by raising one another from the ground by carrying one another, by pressing one another's joints and by contracting one another's limbs.

O monarch ! The assembled ladies on the platforms, seeing that fight between the powerful and the weak, were moved with pity and thus spoke to one another,—"Alas ! The courtiers and the king are perpetrating a very impious deed, because the king is encouraging that unfair combat between the weak and the powerful that is going on before his very eyes. These (Chanura and Mustika) are two wrestlers resembling two foremost of mountains, and their limbs and bodies are as hard as adamant, while their opponents (Krishna and Balarama) are two boys who have not yet attained their full youth, with bodies as delicate as flowers. To allow these to combat with one another is very unfair. Surely this assembly is transgressing the bounds of propriety. It is not proper to stay there, where injustice holds sway. Those people who keep silent in an assembly, those who speak against their conscience and those who attribute their silence to feigned ignorance, get a share of the impiety. So knowing the perversity of the members of an assembly, a prudent person should not hastily join it. (1-10).

"Behold the lotus-like countenance of Krishna who is running towards his enemy, covered over with drops of perspiration ! See, his countenance resembles the filaments of lotuses as sprinkled with particles of water. Do you not see the countenance of Balarama who possesses coppery eyes ? His eyes are reflecting wrath on Mustika ; and he is rendered charming by his sweet smiles and angry looks.

"Oh ! Hallowed is the kingdom of Braja, where this Prime *Purusha*,—whose feet are adored by the goddess of prosperity

(Lakshmi), and *Girisha* (Siva) himself,—now disguised as human being, held sports, being decorated with beautiful garlands of wild flowers, grazing the cattle in the company of Balarama and playing melodiously on his flute. What austere asceticism had the wives of the cow-herds undergone, in consequence of which they always drink with their eyes the gross body of Krishna, that is composed of the essence of all effulgence, that has nothing equal to it or better than it, that is not rendered beautiful with the help of other objects, that is always fresh and charming, that is scarcely obtained by others and that is the only abode of renown, riches and even that of the goddess of prosperity.

"Blessed indeed are those damsels of Braja, whose hearts are devoted to and absorbed in Urukarma (Krishna), who with tearful eyes sing his praise at the time of milking their cows, of husking the corn, of churning the milk, of plastering and cleaning their houses, of rocking the cradles of their babes, of sprinkling water on the floors of houses, of watering the plants and at the time of lulling their crying babies to sleep. In the morning when Krishna used to go out of Braja and when in the evening he used to come back with the cattle, then having heard the music of his flute those highly pious women coming out of their abodes, used to drink his lotus-like countenance conspicuous with a smile and a kind look." (11-16).

O thou foremost of the Bharata-race ! When the women had been thus speaking, the Almighty Lord Sri Hari, the lord of all *yoga* prowess, made up his mind to slay his adversary. Having heard those words of the ladies, the parents of Krishna (Vasudeva and Devaki), were overwhelmed with grief out of their affection for their sons ; and unaware of the prowess of their sons, they profusely lamented.

Chanura and Kesava fought with one another according to the various modes of duel combat. So also did Balarama and Mustika. The limbs of Chanura were crushed with the stroke of the limbs of Krishna, the strokes that were as severe as that of thunder-bolt itself, and in consequence of those strokes the mighty Chanura repeatedly fainted away. Then, coursing like a hawk and clinching his fists, and waxing irrascible, Chanura struck the son of Vasudeva on the breast. But even when so hard struck, Krishna did not recede even one step, just as an elephant does not move even on being struck with a garland of flowers.

Then catching hold of Chanura by the arms, whirling him several times in the air, Krishna vehemently dashed him on the ground, so long even very little of vitality remained in his adversary (Chanura). Thereafter with his hair dishevelled and his garlands torn, Chanura fell down like the thunder-bolt of Indra.

Mustika also struck Balarama with his fist. But like Chanura, he also was severely wounded by the powerful Balarama. Then trembling and vomitting blood by the mouth, and having been sorely crushed, Mustika dropped down dead on the ground like a mighty tree uprooted by the storm.

O monarch ! Mustika having breathed his last, the *danava* Kuta by name came to contest Balarama, the foremost of the strikers. Balarama slew Kuta with perfect ease, and neglectfully, with a blow of his left hand. At that time, the *asura* Sala being struck on the head by the feet of Krishna and the *danava* Toshalaka being cut in twain fell down on the ground. (17-27).

O king ! When Chanura, Mustika, Sala, Kuta and Toshalaka had been all slain, other wrestlers fled in all directions being desirous of saving their lives. Then drawing near them, the cow-herds of the same age with them and embracing them, Krishna and Balarama began to dance making a trinkling sound with their golden bangle while the tabors and the drums were being sounded.

Then all the people present, except Kansa, were greatly delighted with these acts of Balarama and Krishna. And the pious people in the assembly headed by the foremost of the Brahmanas, exclaimed "well-done". When the foremost of the wrestlers were thus slain and when the others fled, then the sovereign of the Bhojas (Kansa) stopped the sounding of his own tabors and said the following words,—"Drive these two wicked sons of Vasudeva out of my city. Rob the cow-herds of their riches and bind this wicked-minded Nanda. Also slay this evil-hearted Vasudeva who is the vilest of all creatures and slay also my father Ugrasena and his attendants who have sided with the party hostile to me." (28-33).

When Kansa had been howling in the above manner, Krishna, the indestructible lord of the universe, waxed wroth, and in a moment he lightly jumped upon the high dias where Kansa was seated. On seeing Krishna so approaching him like Death, the heroic Kansa hurriedly rose up from his royal seat and grasped his sword and buckler. Beholding Kansa armed with a sword, moving right and left like a hawk in the sky, Krishna, the Almighty lord of great prowess, caught hold of him, just as Garuda suddenly catches hold of a serpent. So grasping Kansa, whose diadem had fallen off from his head, Krishna dragged him down from the dais, and drew him down on the wrestling ground. Then on him jumped down the lotus-navelled Krishna himself, who is the refuge of the universe, and who is subject only to his own will.

Thereafter like a lion dragging a dead elephant, the Almighty Krishna began to drag Kansa on the ground. Then, O foremost among kings, the cries of "Alas", "Oh" were uttered by those present. The *asura* king Kansa being agitated in mind, always used to see the discus-armed Lord Vishnu before him even while drinking, eating, walking or breathing. Therefore after death at Lord's hand Kansa attained the self-same appearance with the Lord which is difficult of being attained. (34-39).

O king ! Then being desirous of avenging the death of their brother, the eight younger brothers of Kansa, who were named Kanka, Nyagradha and others, waxing wrath attempted at assaulting Krishna. On beholding their mad career and their angry efforts, the son of Rohini struck them with a bludgeon, just as a lion kills other animals.

Thereupon, kettle-drums were sounded in the sky, and Brahma, Isha and other divinities showering blossoms on them, began to sing hymns ; and the celestial damsels began to dance. O best of monarchs ! Then there came the wives of *asuras*, afflicted with grief at the death of their relatives, with tears trickling down their cheeks and striking their heads. Embracing their husbands lying dead on the field of the combat, these women began to lament highly, shedding tears in torrents.

They bewailed saying,—"O lord ! O beloved one ! O thou versed in all righteousness ! O kind-hearted one ! O thou affectionate towards the helpless ! At thy death we along with our homes and children are destroyed. O foremost of male beings ! Deserted by thee who art its lord, this city does no more appear beautiful. All festivities and auspiciousness of the city have gone for ever. Thou didst greatly oppress the poor and innocent beings. Alas ! For that reason thou hast to-day been reduced to this condition. Alas ! What oppressor of beings ever attains prosperity ? This Krishna is the creator, preserver and destroyer of all created beings. Whoever reviles him can never expect to live in peace and happiness." (40-48).

The auspicious Sukadeva continued,—"The protector of people, the Almighty Lord, having consoled the consorts of the king and his relations, then performed the obsequial rites of the dead. Thereafter releasing their father and mother from their state of bondage, Balarama and Krishna saluted them by touching their feet with their own heads. Vasudeva and Devaki also recognising the Lords of the Universe in their sons, did not out of reverence embrace them, who had saluted them, but they stood before them with their hands folded. (49-51).

Chapter XLV

THE EDUCATION OF BALARAMA AND KRISHNA

THE AUSPICIOUS SUKADEVA said,—"O king! Knowing that his parents consider them as God even before experiencing worldly happiness of having worthy sons, ths excellent *Purusha* determined that "this should not be." He then extended his own *Maya* capable of infatuating mankind. Approaching his parents with his elder brother, the foremost of Satawatas, with humility and delight, he addressed welcome words saying,—

O father! O mother! You have both lived in perpetual anxiety for us. Because of our being your sons, you have never enjoyed happiness in our infancy, boyhood and youth. Unfortunate as we are, we have never been able to live near you, and therefore we have been deprived of the joy that boys, brought up in their fathers' house, enjoy. A man having a life of one hundred years even cannot satisfy the debts of his parents, from whom the body which is the root of all objects, has originated and by whom it has been nourished. In the next world the emissaries of Death make him eat his own flesh, who, though capable, does not maintain his parents with his body and wealth. He is a dead man albeit living, who does not maintain, despite his ability, his parents, elderly members of the family, chaste wife, infant children, preceptor, Brahmanas, and those seeking his shelter. Having our minds agitated by anxiety proceeding from Kansa and by our incapability in not being able to serve you, all these days of ours have been spent in vain. It behoveth you, O father, O mother, to forgive us who are dependants, and have not been able to serve you, being greatly afflicted by that wicked one." (1-9).

The auspicious Sukadeva said,—"Having thus been beside themselves with the words of Krishna, the soul of the universe, assuming the form of a man by his illusive energy, they took him upon their lap and embraced him in great delight. Then bathing him with tears, and being bound by the noose of affection, with choked up voice and being overwhelmed, they could not speak anything.

O king ! Thus having consoled his parents, the divine son of Devaki (Krishna) met his maternal grand-father Ugrasena, the king of the Jadus, and addressed him thus,—

"O great king, it behoveth thee to command us who are thy subjects ; for the imprecation of a curse by Jajati, the Jadus should never ascend the royal throne. Myself sitting by thee as a servitor, the celestials even lowering their heads, shall bring thee tributes, what then to speak of other kings."

Thereupon bringing all his kinsmen and relations from various quarters whither they had fled in fear of Kansa, the Jadus, the Vrishnis, the Andhakas, the Madhus, the Dasharhas, and the Kukuras, who had been all much pulled down in consequence of their living in foreign countries, and then honouring them and conferring upon them again their properties, the creator of the universe settled them in their respective habitations. Being protected by the arms of Krishna and Balarama and obtaining from them their desired for objects and having been freed from their mental sufferings by Krishna and Balarama, those Siddhas lived happily in their respective houses. They also beheld day and night the charming and lotus-like countenance of Mukunda, ever delightful and beautified by side-long looks bespeaking mercy and accompanied by smiles. (10-18).

Amongst them even the old, always drinking the nectar of the lotus-countenance of Mukunda, became like youths endued with exceeding strength and energy.

O emperor ! Thereupon Krishna, the divine son of Devaki and Balarama approaching the cow-herd-king Nanda and embracing him said thus,—"Oh father ! You have with great affection nourished and reared us both. The parents love their sons more than their own bodies. He is the father and she is the mother, who rear up as their own sons those children who are cast off by friends incapable of rearing them. Do ye now repair to Braja·

"O father, we too, giving happiness unto friends, shall go to see you all our kinsmen stricken with affection for us."

Having thus consoled Nanda and the other inhabitants of Braja, the divine Krishna adored them respectfully with clothes, ornaments and brass utensils. Then having embraced Krishna and Balarama, Nanda being overwhelmed with affection, with his eyes full of tears, left for the kingdom of Braja along with his followers—the milkmen. (19-25).

Thereupon, O king, the son of Soora had the *Upanayana* ceremony of his sons duly performed by Garga, the family priest and Brahmanas. Having worshipped the Brahmanas he conferred upon them a present of kine with calves adorned with golden garlands and silken clothes and decked with ornaments. The high-minded Vasudeva then brought one by one all those kine from the royal stable which were conferred by him mentally for the birth-day of Balarama and Krishna and had been wrongfully stolen away by Kansa, remembering them one by one. Thereupon having received initiation from Garga the family priest of the Jadus and attained to the status of the twice-born, they (Krishna and Balarama) of good vow, practised the penance of *Brahmacharies*.

Then those two omniscient lords of the universe, themselves the source of all blessings, hiding by their human actions their pure self-acquired knowledge, being desirous of living in the house of their preceptor, went to an ascetic named Sandipani, born in Kasi and living at Abantipura. Thereupon having properly behaved towards their preceptor, they (Krishna and Balarama) both of controlled senses were engaged with great care and devotion in serving him (the preceptor) like a deity and imparted instructions regarding this subject to others.

Having been delighted with the pure service of those two disciples, that preceptor Sandipani, the foremost of the twice-born ones, then instructed them in *Siksha*, *Kalpa*, *Vedangas* and all the *Vedas* ; and also he instructed them in the science of archery with its secret, the laws, *Mimansa*, logic and the six expedients of politics.

O king ! Those two foremost of the immortals were the propounders of all forms of learning and therefore they could master them even with a single lesson. Thus within sixty-four days and nights they were made experts in sixty-four branches of learning. (26-34).

Then, O king, they tempted their preceptor to accept from them some *dakshina* (a present made to the Brahmana on completion of a solemn function). Thereupon, O king, beholding their wonderful power and extra-ordinary intellect, the twice-born one (their preceptor) in consultation with his wife, asked for the restoration of life to his infant child who was destroyed in the ocean near the shrine of Pravasa.

After this saying "be it so" these two mighty car-warriors of dreadful prowess ascending the car, arrived at Pravasa and getting at the bank of the ocean, sat there for some time. Knowing this, the ocean brought before them various articles of worship. Then the Lord (Sri Krishna) said to him,—

"Do thou speedily bring to us the son of my preceptor, the boy whom thou didst devour with thy huge billow some time ago."

Thereupon the ocean replied.—"O God ! I have not devoured him. There is a mighty Daitya named Panchajana. That *asura*, O Krishna ! is living in my water assuming the form of a conch. Most probably the son of your preceptor has been stolen by him."

On hearing the ocean so saying, Sri Krishna speedily entering into the water of the ocean, killed that *asura*, but the boy could not be found in the belly of that *asura*. So taking the conch born of the limb of that *asura*, Sri Krishna came back to his chariot. Thereafter repairing to the favourite city of *Yama* (the god of death) named *Sanjamani* along with his elder brother Balarama, Srikrishna blew his conch. On hearing that sound of the conch, Yama, the destroyer of creatures, offered them (Krishna and Balarama) a great adoration accompanied with devotion. He (Yama) then humbly said to Krishna, living in the hearts of all creatures, as follows,—

"Ye are both incarnations of Vishnu and ye have sportively assumed human forms. How can I serve you ? Please command me." (35-44).

Thereupon the Lord Sri Krishna said,--"O God ! bound by his own actions, the son of my preceptor has been brought hither, following my command, do thou bring him here, O great king."

Then saying "So be it" Yama brought there the preceptor's son. Thereupon conferring the boy upon their preceptor, those two great ones again submitted to their preceptor saying,—"Do thou now ask for any other boon." The preceptor then said, "O my children ! Ye have duly procured the *dakshina* for the preceptor. What desire of a preceptor who has you for disciples can remain unfulfilled ? O ye heroes, do ye repair to your own habitations and may your fame be purifying."

Being thus commanded by their preceptor, they then came back to their own city on a chariot gifted with the motion of the wind and the sound of the clouds. Beholding Balarama and Sri Krishna whom they had not seen for a long time, the subjects were verily delighted as on regaining their lost wealth. (45-50).

Chapter XLVI

UDDHAVA COMES TO BRAJA

THE AUSPICIOUS SUKADEVA said,—"O King Parikshit ! Uddhava, the beloved friend of Sri Krishna, the disciple of Brihaspati himself, and the foremost of the intelligent once, was the revered minister of the descendants of the Brishnis. Ones upon a time holding Uddhava by the hand, the divine Keshava, the remover of the misery of the miserable, confided to that beloved votary saying,—"O thou gentle Uddhava ! do thou at once go to Braja and encompass the pleasure of my parents by conveying my news to them ; and do thou also communicate the news concerning myself to the *Gopees* (the milk-maids) and thereby remove their misery consequent upon separation from me. The *Gopees* have their minds unflinchingly attached to me. I am as though their life. For my sake they even renounced their relations. I am their cherished favourite and constitute their soul. They have obtained me in their mind. I bring about their happiness, who renounce their happiness for me either in this world or in the next. Myself, the foremost of their favourite objects, having been shifted at a distant place, the damsels of Gokula, O my dear friend, are verily stricken with great anxiety in consequence of my separation, and they are overwhelmed with grief on recollecting me in their mind. Their soul is wholly engrossed in meditation upon me and with pleasing anticipation of my return amidst them, my favourites, of whom I am the soul, are with great difficulty and somehow keeping up their lives. Had their soul been left to their selves only, it would have ere long been destroyed by the fire of separation from me." (1-6).

The auspicious Sukadeva said,—"O king! having been desired as aforesaid by Sri Krishna, Uddhava was verily pleased; and carrying the mandate of his master and ascending the chariot he proceeded towards Nanda's Gokula. When Uddhava reached Nanda's Braja, the sun was going down and his car was covered with the dust raised by the hoof of the cattle while they were entering into the city. The city of Braja was filled with the roars of the maddened bulls who were fighting with each other for the cows in seasons; and there the cows too striken with the weight of milk were running about for their calves. On all sides the city was filled with white calves jumping hither and thither as well as with the sound of milking of the calves accompanied with the music of flutes; the city was also gracefully decorated with milkmen and women bedecked with various ornaments and chanting the sacred glories of Rama and Krishna. The city grew charming with the habitations of milkmen adorned with incense, lamps and garlands on account of the worship of the fire, the sun, guest, cow, Brahmanas, *Pitris* and the deities. On all sides it abounded in woods crested with flowers and resonant with the music of the birds and filled with lotuses and covered over with the swans and Karandavas. (7-13).

On seeing that Uddhava, the beloved follower of Krishna, had come, Nanda was exceedingly glad and in his delight he embraced Uddhava so warmly as he would have done to Sri Krishna. After Uddhava had been so warmly welcomed and treated to relishing dishes he was seated on a comfortable seat and a servant was engaged in massaging his feet to relieve him of his toils of the journey. Then Nanda asked Uddhava saying,—

"O great one! Is my great friend the son of Soora well? Is he released and encircled by friends, faring well with his children? Fortunately the vile Kansa who was always inimical to the pious Jadus hath been slain along with his younger brothers, for his own sins. Does Krishna remember us, his mother, friends, female associates, the milkmen of Braja of which he is the lord, the kine, Brindavana and the mount Govardhana? Will Sri Krishna come once to see his own kith and kin? When shall we behold his countenance having a beautiful nose and smiling eyes? (14-19).

By that greatly high-minded Krishna we had been protected from forest fire, wind, rains, bulls, snakes and other instruments of death, which it is so hard to overcome. When we remember the prowess of Krishna, his side-long sportive looks, his smiles and speeches, all our actions become slackened. When we observe the streams, mountains, forests and lands bedecked with the foot-prints of Mukunda as well as his sporting places, our minds become engrossed in him. Methinks, as has been rightly predicted by illustrious Garga, those two foremost of celestials, Rama and Krishna, have come here for accomplishing some great object of the deities. Like a lion slaying deer, they easily killed Kansa who was endowed with the strength of an *ajuta* number of elephants. Like a chief of elephants breaking down a sugar-cane stick, Sri Krishna snapped a highly strong bow measuring twenty-seven *Vitasti*. With one hand he had held the mountain *Govardhana* for seven consecutive days, and by him were easily slain the powerful *daityas* named Pralamba, Dhenuka, Aristha, Trinavarta, Vaka and others who formerly defeated the celestials and *asuras*." (20-26).

The auspicious Sukadeva said,—"Remembering all these again and again, Nanda, whose understanding was unflinchingly devoted to Sri Krishna, with tears trickling down his cheek and beside himself with great affection for Rama and Krishna, remained silent for some time. And Yashoda listening to the stories of his son that were then being described by Nanda and Uddhava also began to shed tears. Observing thus the great attachment of Nanda and Yashoda, for the divine Sri Krishna, Uddhava was exceedingly delighted and said to Nanda as follows,—"O thou conferor of honours! Both of you are the most worthy of approbation amongst the bodied beings, since ye cherish such a devotion for Narayana, the preceptor of the entire universe. This Rama and the foremost of Purusha, Mukunda, are the cause of this universe! And these two ancient Purushas pervading all elements, generate the various distinctions and creatures. By a momentary thinking on him with a pure mind at the time of death, a creature, snapping the fetters of actions and endowed with true knowledge and purity of heart, attains to an excellent state. O thou high-minded one! you cherish great devotion for Narayana, the soul and the cause of the Universe, in the form of a mortal being; so what portion of your action has been left undone? (27-33).

"Achyuta shall soon come back to Braja, and that Divine king of Satvatas shall accomplish the pleasure of his father.

Krishna shall make good what he did say unto you coming here after slaying Kansa, the enemy of all Satvatas, as easily as in sport. O great ones ! do not grieve, you shall soon see Krishna near you. He resides in the hearts of all creatures like fire in wood. He is the same unto all. There is none to him greatly loved or extremely disliked. There is nothing which is good, bad or indifferent to him. He has neither mother, father, wife, nor children. He has neither body nor birth. He has no action ; but being desirous of sporting and also with a view to affording protection to the pious people, he incarnates himself as beings, partaking of the nature of the qualities of goodness, darkness or ignorance.

"Thus, although he is divested of all qualities, sometimes he resorts to the qualities of goodness or darkness or ignorance or all at a time. He is the unborn. Although he is above sport, still He creates, preserves and destroys the universe sportively with these qualities. As when a potter's wheel revolves, one holds the impression that his own body is also revolving and likewise thinks the earth to be revolving, similarly the mind being the doer of an action, and placing *Atman* in intellect through the consciousness of self, one imagines *Atman* to be the doer. The divine Hari is not only the son of you both, but He is the son, soul, father and mother of all and he is the *Iswara*. Past, future, and present, mobile, great or small, whatever is seen or heard of, nothing of them besides Achyuta is worthy of being mentioned as an object. Only He is all, and He only is the Great Soul." (34-43).

O king ! in this conversation between Nanda and Krishna follower, the night was spent. Rising up from beds, lighting up lamps and cleansing the place before the doors, the milk-women began to churn for curd. They were seen there shining resplendent with gems rendered brilliant by the lights ; and they were drawing the churning rope with their hands decked with bracelets. Their cheeks were beautified with ear-rings, and their countenance was coloured with *kumkuma*. Those women of Braja were singing songs composed on Sri Krishna. The sound of their song being united with the sound of churning reached the welkin, a sound which destroys the inauspiciousness of the quarters. When the divine Sun rose, beholding a golden car at the gate of Braja, the inhabitants thereof spoke amongst themselves as follows,—

"Whose car is this ? Has Akrura come here who accomplished the object of Sri Krishna, and by whom the lotus-eyed Sri Krishna was taken to the city of Mathura ? Shall he offer our bodies, this time for the release of the spirit of his master ?

Performing then his adoration Uddhava came there when the women were thus speaking (44-49).

Chapter XLVII

UDDHAVA RETURNS TO MATHURA

THE AUSPICIOUS SUKADEVA said,—"O king ! the arms of Uddhava, the follower of Sri Krishna, were as long as upto his knees, his eyes resembled the fresh bloomed lotuses, he was clad in yellow raiment, he wore garland of forest-flowers, his countenance had the gracefulness of a fully blossomed lotus, and he was shining with the pair of resplendent earrings. The women of Braja were astonished to see such a beautiful person as Uddhava ; and to satisfy their curiosity they asked each other speaking to themselves as follows,—"Who is this beautiful man ? Where is he coming from ? Whose errand is he carrying ? His dress and demeanour appears like Achyuta."

So saying amongst themselves, those women of Braja gathered round Uddhava the best of devotees meditating upon the lotus feet of Uttamasloka (Sri Krishna), and then their eyes were expressive of their curiosity. Knowing him to be the emissary of Rama's lord, they bent low before Uddhava in token of their humility and smiling and looking bashful at him, they welcomed him duly. After Uddhava had been comfortably seated, they asked him about his all round welfare.

Thereafter they spoke to him as if in great confidence saying,—"We know thee to be the follower of the king of Jadus. Having been despatched by thy master, who is desirous of doing some good to his parents, thou hast come hither. We do not perceive anything else in the present Braja of cows which he can remember. But the affection towards kith and kin is very hard of being entirely snapped even by anchorites. Friendship with others is but the cause of actions which lasts so long as actions exist, such as the attachment of men to women, and that of the black-bees unto flowers. As a result of this, bad women leave off the poor, the subjects leave the king incapable of ruling, the learned their preceptor, and the priests leave their disciples who had already given away everything as gift. The birds renounce trees whose fruits have been fully exhausted; the guests leave the house of their hosts after taking meals, the deers foresake the burnt forest, and the men, after having fulfilled their desire, leave their concubines even before their passions are satiated."

The auspicious Suta said,—"O king! when Krishna's emissary Uddhava came, the *Gopees* (the women of Braja) having their speech, body and mind withdrawn by Govinda, renouncing all human usage and remembering again and again the incidents of his infancy and boyhood and devoid of bashfulness wept and sang the glorious actions of their beloved Lord Krishna. In the meantime, beholding a bee, thinking of the union with her lord and imagining him to be the emissary sent by her beloved master, one of Gopees said as follows,—

"O bee! O friend of the wicked! do not touch our feet, Do thou please those vain women. Thou art indeed such an emissary that he shall be for thee an object of ridicule in the assembly of the Jadus. Having made us drink the intoxicating nectar he has renounced us, such as thou dost enjoy the fragrance and then leave the flowers. Why does Padma (Lakshmi) serve his lotus-feet? May be her heart has been stolen away by the false words of the illustrious Deity. (9-12).

"Why dost thou, sing before us the songs on the glories of the king of Jadus, who is now stale to us and who has been known to us many times? Do thou now sing his stories before those who are his wives now—the pangs of whose hearts has been removed by his warm embrace, and who being pleased shall confer upon thee thy desired-for objects. What woman is there in the celestial region, on earth and in the region underneath, whom it is difficult for him to obtain? Who are we all to Lakshmi who sucks the dust of his lotus-feet, whose eyebrows are graced with charming but false smiles? Tell him, however the word *Uttamasloka* (whose glories are sung in excellent verses) is applicable to him who has compassion for the poor. Do thou take away thy head from our feet. We know that thou art expert in the work of a messenger and in begging with sweet words. Have you learnt this from Mukunda?

He renounced us all, who had forsaken, on his account, husbands, children, this world and the next. Is there any necessity of enquiring about him ? He is so very wily that in his incarnation as Rama, he had killed the king of monkeys (Vali) like a hunter. Also, being brought under the control of his wife he cut off the nose of a woman Shurpanakha by name, who had come to him being stricken with amorous desire.

"Then again, in his incarnation as Vamana he bound down the Daitya king Vali, after having eaten away like a crow, all the articles of worship. Although we think that we should not make friendship with that one of black hue, still we cannot forget him. Many persons, shorn of anger and malice by once listening to his deeds which are like nectar to the ears, like the impious ones renouncing their poorly house and relation, are merely carrying on their existences like birds, divorced from enjoyments. As foolish birds, taking the insincere songs of the hunter to be sincere, are pierced by their arrows and put to agonies, similarly, O emissary, considering the false words of Krishna as true, we have been repeatedly going through severe affliction engendered by desire in consequence of his charming touch. Do thou, therefore, take up any other topic.

"O emissary ! Thou art the friend of our beloved. Hast thou come back here being desired so by our dear one ? O dear ! Thou art worshipful to us, do thou accept from us the boon that thou desirest for. Thine Krishna can never live without a woman by him. Why shall he take us to his side ? This is because, O gentle one, Shree (Lakshmi) is now living constantly by his side. Is the son of our worshipful sire living now in the city of Madhu ? O gentle one ! does he remember the house of his father and his cow-herd friends ? We were his female servants. Does he speak of us ? When shall he come back and place his hand, fragrant like *Aguru* (a scented paste like sandal paste), upon our heads ?" (13-21).

The auspicious Sukadeva said,—"O king Parikshit ! thereupon, on hearing the above speech of the Gopees, and consoling them with the news of their dear one, the milk-women who were greatly anxious to see Sri Krishna again, Uddhava addressed them as follows,—

"Alas ! blessed are ye Gopees, and ye are worshipful to Vasudeva. Ye have entirely consigned your minds unto the Divine Vasudeva. It is devotion to Krishna only that is acquired through gift, vow, austerity, recitation, *Homa* (offer of sacrificial oblation into fire), the study of Vedas, the control of senses and various other means calculated to bring about our well being. By your good luck, you have acquired the most excellent devotion in the Divine *Uttamasloka* which it is hard even for the ascetics to acquire. By your good fortune, renouncing your husband, children, body, houses and all other kinsmen, you have chosen the Great Purusha known as Sri Krishna. You have all cherished a single-minded devotion to Adhokshaja, O great ones ! The pangs of separation from him are the direct cause of the great favour that you show to me, and I have been fortunate enough to behold so many divine-minded ladies like ye. (22-27).

"Listen ye to the pleasant tidings of your dear one carrying which, O ye auspicious damsels I have come here ! I have been confided with his secret. Ye shall be gratified to hear what I have to say—Listen to me what the Divine one has said unto ye all,—

"Ye have never really met with separation from me who am the soul of all. As in the entire creation mobile and immobile, ether, air, fire, water and earth pervade everywhere similarly I am the stay of mind, vital breath, intellect and the senses. By dint of my *Maya* (illusory will) I create, preserve and destroy myself in the universe of the matter, senses and attributes. The soul (Atman) is all knowledged, pure, identical, separate, from qualities and devoid of them, and is only perceivable as Vaiswanara, Taijash and Pragna Purusha corresponding to three states of sleepiness, dreams and wakefulness. A man should studiously control his mind which leads to thoughts of the unreal objects of senses like so many unreal objects of dream after he gets up from sleep and by which he attains to sense. Like the rivers terminating in the ocean, this control of mind is the consummation of the Vedas, the eight kinds of yoga, the *Sankhya* system of philosophy, the renunciation of the world, one's own duties, the observance of truth. In spite of being beloved, I am at a distance from your view for the only purpose that you will be nearer to my mind by your meditating upon me. The mind of women is not so much drawn even to their dear ones when he is at hand, as it is attracted when he is at a distance. Therefore, by withdrawing your mind from endless objects of sense, do ye consign them wholly unto me, Krishna and remember me. By so doing ye shall soon attain to me. While I was engaged in sport in the night with the Gopees, women who could not then approach me due to restraint from their superiors in the family, also obtained me by thinking then in their mind of my prowess." (28-33).

The auspicious Sukadeva said,—"O king! On hearing in this wise the command of their dear ones, and obtaining the recollection of his presence by his tidings, the *Gopees* (the females of Braja) said to Uddhava as follows with great delight,—

"O gentle one! By good luck, Kansa, the enemy of the Jadus, along with his follower has been slain, and Achyuta is now faring well with his kinsmen, who by their good fortune have obtained all objects. Does Sri Krishna now show towards the females of that city the same affection which he formerly used to display towards us? Is he now being worshipped by the graceful looks of those damsels accompanied by calm and bashful smiles? Why should he not, expert in sport and beloved of the females of the city, be worshipped by their charming smiles and gestures and then bound thereby? O thou pious one! While talking in the assembly of those females of the city, does Govinda remember us, the women of this village? Does he remember his amorous sport with us on the night of the *Rasha*-sport in Vrindabana, beautified with Kumuda, Kunda and moon-shine when the *Nupuras* were sounded and we sang songs pleasant unto him? (34-43).

"Will Sri Krishna come here once and revive us all who are assailed with great grief in consequence of his separation by touching us with his balmy hands just as Indra reviving with showers the forest burnt down by the scorching rays of the sun?

At this stage another Gopika, interrupting the former said,—"Oh no my dear friend! Why should Krishna, now obtaining a vast kingdom after the destruction of his enemies, happy by marrying the daughters of the king and always encircled by friends, come here? What can the Lord of Shree (Lakshmi), greatly quiescent, accomplishing the objects of his own self, and identical with fullness of desire, obtain from us who are in the forest or from any other princess even? We know it has been said by the self-willed Pingala that the renunciation of hope constitutes the greatest happiness. Still we entertain a hope in Krishna which it is so hard to realise. Who can attempt to give up the conversation relating to the mystery of the illustrious

Lord, from whose limbs, although not willing, Sree does not fall off. All these rivers, mountains, forest lands, where Sri Krishna had sported with Sankarashana, as well as these houses marked with his foot-prints again and again remind us of him. How can we forget him by whose charming movements, beautiful smiles, sportive looks and sweet words our understandings have been destroyed. O Lord of Braja ! O Krishna, O Lord of Rama, O Govinda, O destroyer of misfortune, do thou relieve this Gokula, which lies sunken, as it were, in an ocean of grief due to your separation, by once coming here personally to witness them." (44-52).

The auspicious Sukadeva said,—"O king ! thereupon having their grief of separation removed by the news of Sri Krishna, and knowing Adhokshaja as their soul, they befittingly adored Uddhava. Having removed the sorrow of the milk-women, Uddhava lived there for some months, and chanting the sports of Sri Krishna, Uddhava, so to say, enlivened Gokula. In short, as long as Uddhava lived in Braja, the kingdom of the cowherd king Nanda, all the days of the inhabitants there were spent like moments charmed as it were with the sacred discourses on Sri Krishna. Beholding thus the bewilderment of the milk-women consequent upon the recollection of Sri Krishna, Udhhava was greatly delighted and bowing unto them he sang as follows,—

"Oh ! highly blessed is the birth of these milk-women on earth who cherish an unflinching devotion unto Govinda the soul of the universe—a devotion which even the ascetics, afraid of the world, seek just we ourselves do. Of what avail is the Brahma birth unto him who becomes beside himself when listening to the endless themes of Lord Sri Krishna. Where are these unchaste women who wander in the forest and where is the attachment for Krishna the Great Soul ? *Isvara* immediately accomplishes his well-being to one who devotedly worships Him even if he be ignorant of His real state. What to speak of other women,—even he did not show that favour unto Kamala, who is heart and soul devoted unto Him not even to those beautiful and lotus-smelling celestial damsels. The Braja Gopees attained fully to their desires when they were clasped on the neck by him by his arms during mirthful nights of the *Rasha*-festival. I shall serve the dust of their lotus-feet and shall become one of the groves, creepers and *Oshadhis* of Vrindabana ; since they renouncing their kith and kin whom it is so hard to forsake and also the codes of moral conduct, served the lotus-feet of Lord Mukunda which are sought for by the *Srutis* (Vedas). They forgot all their respective miseries by touching the lotus-feet of the lord which are adored by Sree and great ascetics in their souls who have attained fully to all desired-for objects. So I do adore the dust of the feet of the women of Nanda's Braja, whose hymning of Sri Krishna's themes has purified the three worlds." (53-63).

The auspicious Sukadeva again began saying,—"O king! thereupon obtaining the permission of the milk-women and taking leave of Yashoda, Nanda and other milk-men, Uddhava, the descendants of the Jadus, being desirous of departing from Gokula, ascended his car. While he was thus going away with various presents with him, Nanda and others with their eyes full of tears addressed him thus with voice choked with affection and grief,—"May all our mental faculties resort to the lotus-feet of Sri Krishna. May our speech be entirely engaged in hymning his sacred names, and may our bodies bend down on the ground in saluting him. In whatever species of creation may our soul be transported in subsequent births in consequence of our actions and through the grace of *Isvara*, may our auspicious ceremonies and gifts conduce to the satisfaction of Lord Sri Krishna.

O king! being presented with such an honourable address by the milk-men out of their sincere devotion unto Sri Krishna, Uddhava returned to the city of Mathura ruled over by Sri Krishna. Having bowed down unto Lord Krishna, he then communicated to him, the single-minded devotion of the inhabitants of Braja and gave away the numerous presents respectively unto Vasudeva, Balarama and the king Ugrasena. (64-69).

Chapter XLVIII

AKRURA ASKED TO GO TO HASTINAPUR

THE AUSPICIOUS SUKADEVA said,—"O king! thereupon knowing all and wishing to accomplish the satisfaction of Sairindhri stricken with passion, the all-seeing omnipresent Lord repaired to her abode. Her room was furnished with costly furniture and paintings exciting desire. She herself was decked with pearl necklaces, pennons, awning, beds, seats, sweet-scented incense, lamps and garlands. On seeing Lord Sri Krishna come there, Sairindhri immediately rose up from her seat with great respect and approaching him in company with her friends, she received Achyuta and offered him excellent seat and other things. After Uddhava who was also received with great respect had taken his seat on the gronnd, Krishna, whose vow ever existed in following human practices sat speedily on a highly rich bed. Then with bathing, pasting, dress, ornament, garlands, scents, petals and others, as well with bashful looks accompanied by smiles, Sairindhri enjoyed the pleasure of Madhava's company for some time. (1-7).

Getting by her side the Lord of emancipation whom it is so hard to obtain, that unfortunate women, Sairindhri, did pray only for the satisfaction of her passionate desire. She then lovingly said as follows,—

"O dear ! Do thou so live here in my company for some days and sport with me. I do not wish to part with thee. O thou having eyes like lotus-petals do thou live with me to satisfy my desire."

Then having endeared her and conferring upon her a boon the lord of all creatures repaired with Uddhava to his own rich palace. That person is indeed very foolish who having obtained Vishnu, the Lord of all deities, whom it is very difficult to adore begs of Him insignificant worldly pleasure.

After this incident, with a view to satisfying Akrura Lord Sri Krishna first of all went to the abode of Akrura in company with Balarama and Uddhava. (8-12).

On seeing from a distance his own friends, those foremost of men coming towards his abode, Akrura delightedly rose up and welcoming and embracing them, he bowed down reverentially unto Balarama and Sri Krishna. Then having been honoured by them in return, Akrura duly worshipped them after they were comfortably seated.

O king, carrying on his head, the water to wash their feet Akrura adored them with excellent clothes, ornaments, scents and garlands. Then having bowed unto Sri Krishna again with his head, Akrura took his lotus feet upon his own lap and began to massage them. Thereafter bending low with humility Akrura addressed Sri Krishna as follows,—

"O Lord ! Fortunately the vile Daitya king Kansa hath been slain with his followers. By thee your race (the Jadus) has been protected from a great disaster and has been established in the status that it deserves. (13-17).

"You two are the *Pradhana Purusha*, and for this you pervade the entire Universe. Save thee there exists no further cause or action. Although not entering into this universe created by thee, O Brahman (Sri Krishna), by thine own energies, thou dost manifest thyself as many which come within the range of hearing and seeing. As the earth and other elements, so thou being self-create and self-dependent art manifest as many. Having created this universe with thine own energies of goodness, darkness and ignorance, thou dost protect and destroy it, but thou art not bound by those qualities or the consequent actions thereof. Thou art identical with knowledge, how can, therefore, the bond of fetters touch thee ? Even the cause of bondage viz., ignorance, cannot ever be associated with thyself. The body and other forms, being not of a permanent nature, the birth of the soul and other distinctions consequent thereon can have no real existence in thee. Thyself being entirely shorn of desire, there can neither exist fetters nor freedom for thee. The false conception of bondage or freedom for the Great Soul, with which thou art identified, is but due to the influence of ignorance in the minds of the people. (18-22).

"Whenever the ancient knowledge of the Vedas, first of all ushered into existence by thee for the welfare of the Universe, becomes obstructed by the impious and wicked one then and at all such times thou dost assume incarnation with full play of the quality and might out of goodness (Sattwa). To remove the over-burden of the earth by slaying *akshouhinis* of soldiers of the Asura kings and spreading the glory of the race of Jadus, thou hast with a portion of thy own self, Balarama, incarnated thyself in the line of Vasudeva. Perhaps this day, O Lord, all these habitations of ours have been rendered sufficiently blessed, because thou, O Adhokshaja, the preceptor of the Universe, whose forms are all the deities, *Pitris*, elements and kings, and the water of washing whose feet is purifying the three worlds, has entered this my abode to-day.

"What wise man shall resort to any one else save thee who art loving unto thy votaries, truthful, friendly and grateful.

Thou dost, O Lord, confer all desired-for objects, and also confer even thy own self upon thy most sincere votaries who selflessly worship thee, and thou hast neither increase nor decrease.

"By our good fortune, O Janarddana, we have been able to see thee here who art above the attainment of all lords of asceticisim and even of the king of celestials. Do thou now, O Lord, snap the invincible influence of *Maya,* (illusion) upon us, the illusion relating to children, wife, death and kinsmen, *etc.*" (23-27).

O king ! Having been thus addressed and eulogised by Akrura the foremost of the votaries of the Divine Hari, he smilingly addressed the following words to Akrura, as a result of which the latter seemed to be enchanted under a spell, —

The auspicious Lord Sri Krishna said,—"O Akrura ! Thou art our preceptor, uncle and at the same time our praise-worthy friend. We are thy children and are therefore worthy of being protected, nourished and pitied by thee always. The worshipful great sages like thyself should always be adored by men seeking their welfare. The celestial deities are always willing to accomplish their own objects and not that of the saints. Do not think that watery places are not sacred shrines and earthen and stone images are not deities. They purify men as a result of long standing adoration, but the saints can do so by a mere sight. Thou art the foremost of our friends. Therefore, for encompassing the well-being and for enquiring about the affairs relating to the Pandavas do thou now repair to Hastinapur.

"On the demise of their sire the young Pandavas along with their mother, were greatly stricken with grief. I have heard of their being brought up by the King Dhritarashtra in his own capital city Hastinapur. They are living there. Methinks, the foolish blind king, the son of Ambika is subject to the will of his wicked son ; and as such he does not treat his brother's sons impartially as his own sons.

"Do thou now, therefore, go to Hastinapur and learn whether the conduct of the king Dhritarashtra towards his brother's sons is now good or bad. After knowing about it fully and definitely, I shall do what conduces to the well-being of my friends, the Pandavas."

"Having thus commanded Akrura, the Lord Sri Krishna along with Sankarshanadeva and Uddhava, repaired to his own excellent abode. (28-36).

Chapter XLIX

AKRURA GOES TO HASTINAPUR

THE AUSPICIOUS SUKADEVA said,—"O king! Having gone to Hastinapur remarkable for the glorious deeds of the leading Pauravas, Akrura met with Ambika's son Dhritarashtra, Bhishma, Vidura, Kunti, Somadatta, Valhika, the preceptor Drona, Duryodhana, Ashvathama, the Pandavas and their friends. When Akrura, the son of Gandini, had met with them, they enquired of the good news of their friends. He too in his turn enquired of their well-being. He lived there for some months with a view to learning the conduct of the king, who was weak-minded, whose sons were wicked and who were under the guidance of the wicked association such as Karna and others.

Kunti and Vidura described fully unto him about the skill in weapons of the Pandavas, their strength, energy, humility and other accomplishments as well as the attachment of subjects to them and of the unfair treatment including the giving of poisonous food by Dhritarashtra's sons towards the Pandavas, being unable to bear their prowess. Having got by Akrura, her brother, Kunti with tears in her eyes consequent upon the recollection of her birth-place and parents spoke as follows: (1-6).

"O gentle one! Do my father, mother, brothers, sisters, nephews, other females and friends remember me? Does the Divine Krishna, my brother's son, the protector of his votaries and loving unto them, remember my sons? Does the lotus-eyed Balarama remember them? Will he console the fatherless boys and me with words who am lamenting in the midst of the enemies like a deer in the midst of wolves? O Krishna! O thou of great yoga! O omniscient! O Protector of the Universe, O Lord! I am suffering greatly with the boys—I do seek thy shelter. O Govinda! Do thou protect me. Save thine lotus feet conferring emancipation, I do not find any other refuge unto thee. Again salutation unto Sri Krishna, the Pure Brahma, the Great Soul, the Lord of Yoga." (7-13).

The auspicious Sukadeva said,—"Your great grand mother having thus remembered her own kinsmen and Krishna, the Lord of the universe, became stricken with grief and wept bitterly. The highly illustrious Vidura and the sympathetic Akrura then consoled Kunti referring to her.son's divine origin. Then being desirous of going away and approaching the king who was blindly fond of his sons, Akrura describe in an assembly of the king's kinsmen and friends as to what he had been commissioned to do by Rama and Krishna, their kinsmen and friends.

Akrura addressed the king as follows,—"O thou son of the illustrious Bichitravirjya ! Thou art the enhancer of the glory of the Kuru race, inasmuch as after the demise of thy brother Pandu, thou art now installed on his throne. If thou dost piously govern thy subjects and satisfy them with good conduct and treat thy kinsmen equally, then thou shall attain to fame and fortune. If, however, thou dost act otherwise, thou shalt be hated and constrained to meet with hell in this world. Therefore, do thou treat equally thy own sons as well as those of Pandu. (14-19).

"O king ! No one in this world lives perpetually with another, not even with his own body. How can he, on the face of such facts, expect to live eternally with his wife and children. A creature is born alone and meets with destruction alone. Similarly, he alone enjoys his good works and suffers for misdeeds. Others prefer the ill-begotten wealth of the ignorant people under the pretext that they should be protected by them like water covering the aquatic animals. Life, wealth, children and others renounce that foolish person who rears them in the light of his own even in his life-time before he enjoys them, not being cognisant of the true objects and having been forsaken by them. In consequence of his own sinful acts, he visits hell and has not his desires fulfilled for desisting from his own duties. Therefore, O king Dhritarashtra, considering this world either as a dream or a desire, controlling thyself, thou shouldst be quiescent and impartial." (20-25).

Then king Dhritarashtra said,—"O thou Lord of the bountiful Ones ! I am not satisfied with thy well-meaning words, as none can be satisfied by tasting ambrosia once. Still, O Akrura, O thou gentle one, this my fickle mind has grown dreadful in consequence of paternal affection wherein these thy beautiful words do not find room like lightning. What person can withstand the illusory will of that *Isvara*, who has incarnated himself in the race of Jadus for relieving the earth of her burden ?

"Salutation unto that Great *Isvara* who having created this universe by his incomprehensible *Maya* hath entered into it and has been judiciously distributing functions and duties and from whom this wheel of the world is moving."

The auspicious Sukadeva said,—"On being informed, O king, of the object of Dhritarashtra by those words from him, and at the command of his friends that descendant of Jadus returned to their own city and related to Balarama and Krishna the treatment of the Kuru King towards the Pandavas, for which he had been sent there. (26-36).

Chapter L

SRI KRISHNA A FORT

THE AUSPICIOUS SUKADEVA said,—"O thou best of the race of Bharata ! The Daitya king Kansa had two wives and they were named Asti and Prapti. After the death of their husband Kansa, the said two queens, being stricken with grief of separation from their lord, went to their father's house. They then related unto their father, Jarasandha, king of Magadha, the history of their widow-hood. On hearing from his daughters the unpleasant account of the death of his son-in-law, king Jarasandha was filled with bitter sorrow and anger. With the motive of making the earth free from Jadavas, by the way of revenge, king Jarasandha set forth a mighty endeavour. In a short time Jarasandha collected twenty-three *Akshouhinis* of soldiers, and with such a huge army he beseized Mathura, the capital city of the Jadavas, from all sides. Beholding Jarasandha's army like an ocean overflooding its banks and beseizing his capital city and seeing that his kinsmen and followers have been strengthened thereby, the Divine Hari, then assuming the human form of Sri Krishna, fell to thinking about the object of his own incarnation and his duty befitting that occasion.

Divine Hari then thought within himself as follows,—"I shall first slay the huge army collected by the king of Magadha from all his dependent chiefs,the army consisting of elephants, horses, chariots and infantry numbering several *Akshouhinis*. This army alone forms a huge burden for the earth. The king of Magadha should not be slain just now, because, in that case he will not be able to set forth another attempt. The object of my assuming incarnation is for relieving the earth of her burden and at the same time to render protection unto the pious and to destroy the impious ones. I do also assume other forms also according to necessity but the object remains mainly the same *viz*, for the protection of the pious and destruction of the impious people."

While Govinda (Sri Krishna) was thus meditating within him, there descended before him from the sky two chariots shining in effulgence like the sun driven by charioteers, and provided with flags, pennons, *etc*. These chariots were also equipped fully with celestial, ancient and wonderful weapons of all description. On seeing these chariots Hrishikesha then said to Sankarshandeva (Balarama) as follows,—"See thou, O my elder brother, the calamity that hath overtaken the Jadavas of whom thou art the head. This is thy car and in it are thy favourite weapons. Do thou ascend this chariot and destroy the enemy army for relieving thy kinsmen from this calamity. For accomplishing this object, O Lord, we have assumed this birth. Thou standest always for accomplishing the well-being of the pious. These twenty-three *Akshouhinis* of the army have formed a great burden for the earth. Do thou, therefore, destroy the army and relieve the earth of her burden."

Sri Krishna spoke as aforesaid and then those two foremost of the Jadavas having been armed and armoured with those weapons and accompanied by a few soldiers, issued out on their car from the city. Coming out of the city, Sri Krishna having Daruka as his charioteer, blew his conch. The sound of Sri Krishna's conch struck terror into the hearts of the enemies and they trembled out of fear. At that time, on seeing Sri Krishna and Balarama coming towards him, Jarasandha, the king of Magadha, said,—"O Krishna ! O thou vilest of men ! Out of shame I do not wish to fight with a mere boy like you. O vile ! O slayer of friends ! thou dost always hide thyself. I do not like to fight with thee. If thou dost like it, O Balarama, do thou fight with me. Stand thou before my prowess patiently; either be thou pierced by my sharp shafts and proceed to heaven for peace of thy departed soul, or do thou slay me if you can do so." (11-18).

Lord Sri Krishna then said in reply,—

"Real heroes do never glorify themselves. Rather they display their manliness. O King ! I do not regard thy words, as thou art in great difficulty and art on the verge of death."

The auspicious Sukadeva said,—"Thereupon having approached those two (Sri Krishna and Balarama) King Jarasandha with his mighty and powerful army, encircled them including their army, chariots, pennons, horses and charioteer as the clouds cover the sun or ashes cover the fire. Beholding in the battle field the cars of Sri Krishna and Balarama having emblems on them of Garuda and Palmyra tree, the women fled into houses inside the fort, buildings, cowsheds and were repeatedly overwhelmed with grief. Beholding his own army assailed by the shafts discharged by the hostile army resembling clouds, Sri Krishna outstretched his most excellent bow going by the name of *Saranga* which is adored by the *asura* and celestials. Then taking repeatedly arrows from his unending quiver he set them on strings and then discharged them. The volleys of arrows so discharged by Sri Krishna destroyed the chariots, elephants, horses and infantry ; and his bow was then whirling like unto a burning wood. The elephants of the hostile army were torn off. The heads of the horses were cut off. The horses of cars, flags, charioteers and soldiers were destroyed and the infantry having their heads and arms torn off lay down in the battlefield. (19-24).

Hundreds of rivers of blood issued out from the limbs of men, elephants and horses that were cut off. In those rivers of blood, the cut off hands of men were like serpents, the corpse of men floated like tortoises, the dead-bodies of elephants appeared like islands ; while those of horses appear to be crocodiles. The arms and thighs of men were floating in those rivers of blood like fishes, the hairs of men were like the moss, the bows like waves, the daggers appeared to be wharfs, the skin was the dreadful whirlpool, the numerous excellent and precious gems were stones and the ornaments were the dust so to say.

In that battle-field those dreadful streams of blood met each other, striking terror even in the heart of the wise people. Having slain with his mace the numberless irrepressible enemies, Sankarshanadeva of incomparable prowess in no time destroyed that huge and dreadful army, impregnable in prowess and kept by the king of Magadha.

This was but an excellent sport of the two sons of Vasudeva, who were really the lords of the Universe. Though this destruction of the enemies was by no means any wonderful action for the Divine One, whose qualities knew no bounds, and who out of sport creates, preserves and destroys the three worlds, still, he having incarnated himself in human form and having imitated the actions of human beings, I am glad to describe his sport unto you. (25-29).

However, like a lion getting hold of another by its prowess, the immensely powerful Balarama grasped Jarasandha forcibly and throwing him off his car he had only his life remaining, soldiers were all killed. To accomplish some works relating to his sport, Sri Krishna released him (Jarasandha) who, although he had slain enemies was bound by Balarama with human and Varuni nooses. That heroic king Jarasandha having been so released by the two lords of the world, became exceedingly ashamed and he then made up his mind to carry on austere penances thence forward. But while he was proceeding on his way, he was prevented from that resolution by other kings who was friendly with Jarasandha. With words as suited to human code of morality, and as supported by religious instructions, those kings spoke unto Jarasandha, as follows,—

"O thou mighty king of Magadha, thy defeat by the Jadavas is consequent upon the fetters of thy own actions."

The entire army of Jarasandha having thus been slain in battle, he was purposely left unnoticed by Lord Sri Krishna. Therefore the king Jarasandha with a sorrowful mind departed towards his own kingdom of Magadha. (30-34).

Having successfully crossed the ocean of the hostile army, and having been blest and being eulogised by the celestials, Sri Krishna with unscathed prowess went to his own city. Then the inhabitants of Mathura, then freed from the anxiety of the battle were greatly delighted, and the panegyrists, songsters and eulogists then chanted his glorious victory. While Lord Sri Krishna was entering into the city, conches, bugles, *Dundubhis*, *Turies*, *Vinas*, Flutes and *Mridangas* were sounded. All the roads of the city were watered, the citizens were immensely delighted, the city was adorned with flags and arches were erected for the festive occasion of commemorating the victory ; and the whole city was filled with the sounds of the Vedic recitations. The women scattered garlands, sprinkled curd, threw fried paddy and *durba* grass and with their eyes expanded in love and reverence they set their eyes upon the victorious Lord Sri Krishna, who then communicated unto the king of the Jadus the details of the battle and presented him with wealth collected from the field of battle and scattered thereon in the shape of valuable ornaments and precious gems of kings who were slain in that battle. (35-40).

Although so utterly defeated, the king of Magadha, with many *akshouhinis* of soldiers fought as much as seventeen times with the Jadus who were protected by Sri Krishna. The Jadavas. however, endowed with the prowess of their Lord Sri Krishna, every time destroyed all the army of king Jarasandha. When his soldiers had been so destroyed, the king of Magadha being forsaken by his enemies went away. Then when the eighteenth encounter was about to take place, the heroic Kala Javana, having been despatched by Devarshi Narada, all on a sudden appeared as a belligerant. Having none on earth as his rival and hearing that only the Vrishnis were his equals, the Kala Javana beseized the city of Mathura with three crores of Mlechhas, *i.e.*, lowest order of human race. On hearing the approach of that powerful Kala Javana, Sri Krishna had consultation with his elder brother Sankarshana deva and thought within himself as follows,—

"Alas! Mighty calamities are about to overtake the Jadavas, on account of Javana and Jarasandha. The highly powerful Kala Javana has beseized us to-day. And inevitably to-day, tomorrow or day after tomorrow the king of Magadha shall also make an attack when both of us shall be engaged in the encounter with Kala Javana. Then if the Jara's sons (Jarasandha) comes he will either slay our kinsmen or carry them away to his own city. Therefore let us construct today a stronghold into which no two-legged (bi-ped) being is able to enter. Keeping our kinsmen so secured in that fort, we shall first of all enter into hostility with Kala Javana and shall slay him with his whole army consisting of numerous soldiers." (41-48).

Having consulted with Balarama as stated above, Lord Sri Krishna had a fort built in the ocean. The fort extended over twelve *yojanas*. Within that fort he built a highly wonderful city. In this architectural work, the knowledge and ingenuity of the celestial architect were profusely manifest. Highways and courtyards were laid out, leaving therein space for houses. The fort was adorned with celestial trees, creepers, various beautiful gardens, woods, crystal palaces with golden summits and cowsheds. The stables for horses, grain stores and other rooms were severally made of silver, brass, and iron and these were filled with gold jars. The houses therein were made of gold, the summits of which were lotus-coloured and the floors of the rooms were made of emerald. Wooden buildings with canopy were built for tutelary deities which were filled with people of four orders and there were countless palaces.

For Sri Krishna, the king of gods (Indra) sent there his Assembly Hall by the name of Sudharma and the celestial Parijata tree, and inhabitants of that fort were freed from all human characteristics. Varuna sent for Sri Hari there white-eared and dark-blue steeds gifted with speed like the course of mind. Kuvera presented the Lord with eight kinds of invaluable gems. The Lokapalas presented him with their own celebrated effulgence.

O king ! when Sri Krishna came down on earth the Siddhas surrendered in his favour supremacy they had acquired for accomplishing their asceticism. Having by his own Yoga power taken his own kinsmen there and coming to Mathura Lord Sri Krishna consulted with Balarama. Thereafter having a garland of lotuses and without any weapons, Sri Krishna issued out by the city gate. (49-57).

Chapter LI

MUCHUKUNDA EULOGISES LORD'S GLORIES

THE AUSPICIOUS SUKADEVA said,—"O king ! then Lord Sri Hari the most beautiful of the beautiful and of dark blue complexion issued out of the city like the rising moon. He was clad in yellow silken raiment, wearing the mark of *Srivatsa* on his breast and *Kaustubha* on his neck. His shoulders were high and arms were long. His large eyes were like newly blossomed lotuses, and his countenance was ever smiling, beautified with charming cheeks and smiles and adorned with *makara*-shaped *Kundalas*. Beholding him the Yavana concluded by the marks described by Narada, as follows,—

"This man must be Vasudeva ; he has in him the marks of *Srivatsa*, four arms, eyes like lotus-petals and he is wearing beautiful garlands of wild flowers. Therefore, he can be none else than Lord Sri Hari." Then he thought again as follows,—"He is going on foot without any weapon. I am also unarmed. So I shall fight with him." (1-5).

Then the said Yavana, with a view to killing Sri Hari persued him, who was running with his back towards him, and whom the Yogins cannot even with difficulty obtain. Appearing within a distance of a cubit at every step, that king of Yavana was taken by Hari to a distant mountain cave. Thus following Sri Hari, the Yavana king vilified him saying. "Thou art born in the race of Jadus and it does not behove thee to fly away in this manner." Even then the Yavana could not get at him as his actions were not yet exhausted.

Although he was thus vilified, Lord Sri Hari entered the mountain cave. The Yavana too entered that cave and there he saw another man lying asleep. Then thinking that Hari, having so led him upto that place, was then lying down like a good man, that foolish Yavana struck the sleeping man with his foot, presuming that person to be Hari and none else.

Thereupon rising up, and opening his eyes, the person, who was sleeping there ever long, looked on all sides about him, and saw the Yavana standing at a corner of that cave. At this the person who was sleeping felt enraged, and the fire issuing out of his person, instantly reduced the Yavana to ashes.

At this stage of the narration, the auspicious king Parikshit enquired of Sukadeva saying,—"O Balarama ! What was the name of that person ? From what race he originated ? Whose son was he ? What influence did he command ? And why was he lying asleep in that cave ?" (6-12).

Then the auspicious Sukadeva replied saying as follows,—"O king ! That person was born in the race of Ikshaku. He was the great son of the illustrious Mandhata. He was well-known by the name of Muchukunda. This Muchukunda was very truthful and he was devoted to Brahmanas. Help was prayed for by the celestials headed by Indra from him when they got very much afraid of the Asuras. On being so prayed for by the celestials Muchukunda helped the celestials for ever thereafter.

Thereafter, obtaining Kartikeya as the Commander-in-chief of the celestials, the latter addressed Muchukunda,—

"O king Muchukunda ! do thou now desist from the arduous task of protecting us. O king, having renounced the world of men and thy kingdom without a rival thou art protecting us so long successfully and selflessly. So thou hast really forsaken all desires. We think thy children, queens, kinsmen, ministers and subjects, all being subject to the influence of Kala, are no more alive. *Kala* (time) is the mightiest of the mighty ones. *Kala* is the undecaying eternal *Iswara*. As though in sport *Kala* collects all creatures of the world as the king of beasts does the beasts. May good betide thee. Do thou now beg of us any boon save and except emancipation. Because the only one unchangeable Vishnu is capable of granting the boon of emancipation." (13-20).

Having been thus accosted by the celestials and after offering salutation to them, greatly illustrious Muchukunda was lying in that cave being possessed by sleep given to him by the deities. That Yavana being so reduced to ashes, the lord, who is the foremost of the Satwatas, showed His own self unto the patient Muchukunda. On beholding him of dark-blue hue, clad in yellow silken raiment, wearing the mystic mark of *Srivatsa* on his breast and *Kaustubha* on his neck having four arms and shining with the garland of Vaijayanti gem, having a beautifully smiling countenance and adorned with the Makara-shaped *Kundala* worthy of being seen by men, having lovely and smiling looks, youthful age and the prowess of a lion, the highly intelligent king was overwhelmed by his prowess, and being greatly frightened first thought within himself,—"Is he irrepressible by prowess ?" and then Muchukunda said,—"Who art thou ?" Who walking with thy feet resembling the lotus-petals, hast arrived at the inaccessible mountain cave in the forest ? Art thou the effulgence of the effulgent One ? Or art thou the Divine fire (Agni), or the Sun, Moon, Mahendra, Lokapala or any other deity ? I consider thee to be the foremost Purusha of the Trinity (*Brahma*, *Vishnu* and *Maheswara*), because like the lustre of a lamp thou hast with thy effulgence destroyed the darkness of this cave.

"O thou foremost of men, if it pleases thee, do thou tell of thy birth, action and family unto us who are anxious to know thy true self. (21-30).

"O lord ! I am known as Muchukunda. I am born in the race of Ikshakus, the foremost of the Kshatriyas. I am the grandson of Yubanaswa. Being worn out with keepping up for a long time, I was lying down insenuate in this lonely place (cave of the Himalaya mountain), having all my senses pilfered by sleep Who has awakened me now ? Surely that poor fellow has been reduced to ashes for doing so ? I do now behold thy effulgent self, which are the destroyer of enemies. O Great one ! by thy irrepressible effulgence, my energy has been destroyed, and so I am unable to ask thee more. Thou art worthy of being adored by all creatures." (31-40).

Having been so enquired of by that king Muchukunda, the divine protector of creatures, smilingly replied with a voice deep as the roaring of clouds.

The auspicious Lord said,—"O my child, my birth, actions and names are in thousands. They are endless. Therefore I am unable to recount them. A man may be able to count the particles of dust of the earth but he shall never be able even in many births to count my births and actions.

"O king! The great ascetics have made an attempt to recount my births and actions engendered in three periods (present, past and future) but even they have not been able to complete their task. Stlll, O my child, do thou hear them. I am narrating them to you. In the days of yore I was asked by Virinchi to protect the virtuous and to destroy the impious *asuras* forming the burden of the earth. I have incarnated myself in the race of the Jadus and in the house of Anakadundubhi (Vasudeva). Therefore the people call me Vasudeva (son of Vasudeva). By me have already been slain Kalanemi, Kansa, Pralamba, and others who were the enemies of the pious. This Yavana too hath been burnt down, O king Muchukunda, by me really, but evidently through the instrumentality of thy fiery eyes. For granting favours unto thee I have come to this cave. Being fond of my devotees, and having been sufficiently prayed for by thee in thy former birth, I have been pleased to extend my favours unto thee. Do thou, therefore pray for any desired-for boon. O thou royal saint. I shall grant thee all thy desires. People who are devoted unto me never meet with grief in this earth."

The auspicious Sukadeva said,—"O king! On being thus accosted and knowing him to be the Supreme Deity Narayana, in pursuance of Garga Muni's predictions, king Muchukunda delightfully bowed down unto him and said.

The auspicious king Muchukunda said,—"O Lord! being possessed by thy Maya, they do not adore thee. Being imposed on by each other both men and women for happiness, become addicted to the worldly pleasures which are veritable source of great miseries on the contrary.

"O thou sinless one! A person who obtaining in this earth a human body of proportionate limbs which it is so difficult to acquire, does not adore thy lotus feet, falls into the dark well of worldliness like a brute.

"O thou who art unconquerable, I am a king inflated with the pride of a prosperous kingdom. I always consider this my body as my own and am attached to children, wife, wealth, earth and other things. All my time hitherto has in vain been spent with anxious thoughts.

"O Lord ! Having in this body which is lifeless like a pot, the pride that I am a king and being inflated with pride thereby, I have always traversed the earth being encircled by elephants, horses, chariots, soldiers, and commanders, and have not ever cared for thee. As a serpent licking the corner of its mouth in anger slays a mouse, so dost thou as vigilant as death, overpower him who would foolishly thinking this should be done is attached to his body. When, however, his desire becomes any how frustrated, he would again seek for other objects. Similarly when he would get his desired-for objects once, he would thereby feel encouraged to have other objects to satisfy his unending desires. The body which under the appellation of a king formerly drove in golden cars or rode on the back of elephants being possessed by dreadful Time, comes afterwards to be known as an insect, ash or excreta. (41-50).

"O Lord ! The person who having conquered all the quarters and being freed from all dissensions, sits on an excellent throne and is adored by the princes of the same rank, is led hither and thither like a toy deer in the house of the women.

"O Lord ! He who has got insatiable thirst for enjoyment does not get even time for enjoyment. Because, to be desisting from the present object, with a view to becoming Indra (king of the celestials) he engages himself in actions being intent to perform vigorous austerities.

"O Achyuta ! When through thy grace a man roaming in the world gets at the end of worldliness, he comes across with pious men. Then by virtue of keeping company with the pious, he acquires devotion unto thee who art the best of all those who confer boons and who art the excellent refuge of the pious ones.

"O Lord ! I consider this as thy favour unto me, that I have been divorced, out of my own will, from kingdom and other worldly objects beforehand. The wise paramount rulers being desirous of entering into the forest for carrying out devout austerities, pray for this.

"O Lord ! I do not desire for anything else. Save serving thy feet which are solicited by thy devotees disregarding even emancipation, O Sri Hari ! After worshipping thee who art the giver of final liberation, what sane man shall pray for any such boon that would fetter his own self ?

"O Lord ! Having forsaken all that are the outcome of the qualities of goodness (*Sattwa*), darkness (*Rajas*) and ignorance (*Tamas*), I do seek thy shelter, who art without a second, above the influence of qualities, identical with knowledge, *Iswara* and the undecaying *Purusha*. I am for ever afflicted with the fruits of actions, and am burning with desire and my six passions have not been subdued. Still by chance I have attained to beautitude and to thy lotus feet which is above grief and fear and is eternal. O Atman ! O Lord ! O thou the giver of shelter ! Do thou save me who am just beset with calamities." (51-57).

The auspicious Lord said,—"O thou Paramount King ! O Emperor ! Thy intellect is pure and keen ; since thy understanding, although tempted with the promise of boons has not been possessed by desire. Know thee that my act of tempting thee with boons was not for thy misfortune ; for the minds of my earnest devotees are never attached to objects of hopes. It is seen, O king, that persons who are not devoted, although they control their minds with *Pranayama* and such other processes, have sometimes been drawn by worldly objects. Having thy mind permeated by me, do thou at pleasure traverse the earth. Let thy undecaying faith remain eternally in me. Beholding to the Kshatriya order, thou hast in hunting and in course thereof taken the lives of many deer. Do thou now resorting unto me and performing austerities with a controlled mind, wash away the sin. O king, in another birth, thou shalt become an excellent twice-born one and the best friend of all creatures. Thou shalt then only obtain me." (58-63).

Chapter LII

RUKMINI SENDS EMMISSARY TO SRI KRISHNA

THE AUSPICIOUS SUKADEVA said,—"O king ! having been thus favoured by the Divine Sri Krishna, Muchukunda, the descendent of Ikshaku race, after circumambulating and bowing down unto the Lord, came out of that cave. After coming out of the cave Muchukunda observed the beasts, creepers and trees etc. to have assumed smaller size. Concluding therefrom that *Kali*

Yuga had set in, he proceeded towards the north. Then being reverentially engaged in devout penances, quiescent, disassociated and freed from doubts, and having concentrated his mind unto Krishna, Muchukunda entered the Gandhamadana mountain. There having reached the hermitage of Vadarika, the abode of Nara-Narayana and being acclimatised with the inclemencies of weather and in quiescent mind, he began to meditate upon Sri Hari with rigorous austerities.

O king ! The auspicious Lord on the other hand, returning to Mathura after the destruction of Javana slew all the Mlechchas and carried off their wealth to Dwaraka. When the booty was being carried by the kine and men despatched by Achyuta, Jarasandha, the master of an army consisting of thirteen battalions, came there. Then beholding the on-rush of the hostile army. O king, the two brothers, Krishna and Balarama, imitating human actions, began to flee away quickly, leaving off profuse wealth behind. Though they were never afraid,—still pretending to be frightened,—they walked over many *Yojanas* with their feet resembling lotus-petals. (1-8).

Beholding them taking to their heels, the powerful king of Magadha smiling and not knowing the full prowess of those two deities, pursued them with chariots and his army. Running far and being exhausted they ascended a high mountain Pravarshana where Indra daily pours down profuse showers. Thus finding them disappearing into the mountain, and not finding out their whereabouts, the king burnt down the mountain by kindling fire on all sides thereof. Then jumping from the burning cliff of the mountain, both of them (Krishna and Balarama) with great speed fell down on earth from a height of eleven *yojanas*. Then being unperceived by their enemy and his followers, those two foremost of the Jadus came back, O king, to their own city encircled by the ocean.

Then wrongly thinking that Balarama and Krishna have been burnt down, the king of Magadha too went back to his city taking his huge army back with him. As has been narrated before, being despatched by Brahma the effulgent Raivata, the king of Avartta, gave away his daughter Revati in marriage unto Balarama.

O thou foremost of the Kuru race, the Divine Govinda too espoused in *Swayamvara* (assembly of princes in which a princess selects her own bridegroom from among the princes) (Rukmini) Vaidarbhi the daughter of Bhishmaka, the king of Vidarbha.

The said Vaidarbhi was an emanation of Lakshmi.

Having smashed before all men the prowess of the kings such as Salvya and others belonging to the party of that king namely Shishupala and others, Sri Krishna obtained Rukmini (Vaidarbhi) as did Garuda (Tarksha's son) pilfered the ambrosia by force before all the gods. (9-17).

Then king Parikshit said,—"O sir, it is heard that the Lord Sri Krishna married the beautiful daughter of Bhismaka according to *Rakshasha* mode of marriage. I wish to hear more about Sri Krishna of incomparable prowess. How he carried away the girl having vanquished Magadha and Sailva king. O Brahmana, although listening every day, who is there who understanding the essence of what is heard is satiated with ever-new themes about Krishna, pleasant unto the ears and capable of removing the sins of mankind.

The auspicious Sukadeva said,—"O king ! there was a mighty king of Vidarbha, who was named Bhishmaka. That king had five sons, the eldest was named Rukmi, and the next four were named Rukmaratha, Rukmavahu, Rukmakesha and Rukmamali. Their chaste sister was named Rukmini.

On hearing about the beauty, prowess and accomplishment of Mukunda, as hymned by the guests, Rukmini considered Sri Krishna as her befitting husband. Sri Krishna too on hearing about her intelligence, auspicious marks, large-mindedness, beauty, accomplishments and good character, and also thinking her to be fit for his wife made up his mind to espouse her. (18-24).

O king ! Rukmi, the eldest son of the king of Vidarbha was ever inimical to Sri Krishna. Therefore he opposed those friends who were willing to confer Rukmini upon Sri Krishna, on the contrary, Shishupala, the king of Chedi was selected for Rukmini's husband. Having been informed about this their resolution, Rukmini possessing dark-blue eyes, became very sorry at heart, and after great deliberation in her mind she secretly sent speedily a trustworthy Brahmana to Sri Krishna with her submission to him.

O king ! having reached Dwarka, the capital of Sri Krishna, and having been taken inside the city by the gatekeepers, that Brahmana, the emissary of Rukmini, espied the Prime Purusha, Sri Krishna, as seated on a golden throne. Beholding that Brahmana at a distance, Sri Krishna got down from his throne, and had him seated thereon. That Brahmana having comfortably seated himself on that throne, the Brahmanyadeva (Sri Krishna) adored him as earnestly as the celestials worship him. Then going near him after he had been well-fed and relieved of fatigue and massaging the Brahmana's feet with his own hands, Sri Krishna, the refuge of the pious, patiently enquired of him saying as follows,—

"O thou foremost of the twice-born ones! are thy best religious observances, approved by the old, being carried on without any disturbance? Are you always happy? Following his own duty, a Brahmana should always somehow remain satisfied. For, the satisfaction of doing one's own duties confers on one all desired-for objects. A discontented Brahmana, if he be the lord of the celestials, does not attain to any excellent region, whereas a contented man, even if he be poor, sleeps happily, having all his limbs freed from ailments. I bow down unto those Brahmanas who are contented with the aquisition of their own selves, are observant of their duties, are the friends of all animals and devoid of pride and quiet. Is it all well with thee?

"O Brahmana! that king is my favourite in whose kingdom the subjects protected by him live happily. If it is not secret, do thou inform me what I can do for thee; for what and from where thou hast come hither crossing the heart of the ocean." Being thus questioned by *Paramethi* assuming a human form for sports, the Brahmana described unto him everything after reading first the letter of Rukmini to Sri Krishna. (25-36).

That Brahmana then handed over to Sri Krishna the letter from Rukmini which ran as follows,—

"O Achyuta! O thou beauty of the world! thy glorious deeds on entering through the ears remove the ailment of the limbs. On hearing of them and of thy beauty which serves as the consummate object of vision, my mind has been shamelessly attached unto thee.

"O Mukunda! O thou best of men! What accomplished intelligent and respectable woman does not like to have thee as her husband, who bears no comparison in high pedigree, character, beauty, bearing, age, wealth, property and prowess?

"O my Lord! I have selected thee as my husband and given away my mind unto thee. Do thou, O Lord, come here and accept me as thy wife.

"O thou lotus-eyed one! do thou so arrange who art a hero, that the king of Chedi (Shishupala) may not touch me, who am thy betrothed just as a jackal connot touch the food of a lion. If at all I have ever always worshipped the Divine Great Lord with the gifts of tanks for supplying water to the thirsty, and with the performance of *agnihotra* and other sacrifices, with the observance of vows and with the adoration of deities. Brahmanas, and preceptors, then let my Lord Sri Krishna come and marry me. But neither Damaghosa's son (Shishupala, the king of Chedi) nor anybody else than Sri Krishna shall marry me.

"O thou unconquerable one ! tomorrow my wedding takes place. Do thou, therefore, first come secretly to Vidarabha and then being surrounded by thy commanders smash the army of the kings of Chedi, Magadha and others of their party and then all on a sudden marry me according to the *rakshasa* mode of marriage, giving thy prowess only as the dowry. If thou dost say that as I live in the inner apartments, how can thou marry me without slaying also my kinsmen, I shall tell thee the means. On the day before the marriage, a great procession of our tutelary deity (Ambika) is started in which the bride in question has to go out with that procession to the temple of goddess Ambika, our tutelary deity. If I do not acquire thy grace, O lotus-eyed one, in the dust of whose lotus-feet the lord of Uma even and other great deities wish to bathe in for the destruction of their ignorance, I shall renounce this my life rendering myself weak by fasts. Acquire thy favour I must even by undergoing hundreds of births."

Then the Brahmana added saying,—"O thou chief of the Jadus, I have fully explained the situation. Consider thee of this, and then do what should be done." (35-45).

Chapter LIII

CARRYING AWAY OF RUKMINI BY SRI KRISHNA

THE AUSPICIOUS SUKADEVA said,—"O king ! Having thus heard the tidings of Rukmini, the daughter of the king of Vidarbha, Krishna, the foremost in the descendents of Jadu race, holding the Brahmana by the hand smilingly said,—"O Brahmana ! in the same way my mind being attached unto Rukmini, I had no sleep in the night. I know also that Rukmi, her eldest brother out of his inimical feelings towards me, prevented her marriage with me. Inflicting crushing defeat unto the vile kings in battle, I shall bring that beautiful-featured Rukmini who is so devotedly attached towards me, as the flames of fire are frictioned out of pieces of wood. Then being informed of the wedding day of Rukmini, the slayer of Madhu (Sri Krishna) sent for his charioteer, Daruka, and ordered him saying,—"O Daruka ! Do thou at once yoke the best of steeds to the chariot."

Thereupon, bringing the chariot drawn by four of the best horses namely Saivya, Sugriva, Meghapushpa and Balahaka, Daruka stood submissively before Sri Krishna with folded hands. (1-5).

O king ! Thereupon ascending the chariot and taking up also that Brahmana with him, Sri Krishna being carried by quick-coursing steeds, only in one night journeyed from the city of Avaratta to Kundina (Vidarbha). Out of affection for his son Bhishmaka, the king of Kundina (Vidarbha) busily made all preparations for the bestowal of his own daughter, the beautiful Rukmini upon Shishupala, the king of Chedi. On that festive occasion, the city of Vidarbha, with its highways, courtyards, and all crossings of four-streets, were cleansed and watered, and they were decorated with variegated pennons, flags and arches. *Aguru* wood was being burnt in prosperous-looking houses, abounding in garlands and sandal, and all inhabitants, males and females, were seen everywhere wearing clean raiments. Having worshipped duly the ancestral manes, deities and the Brahmanas and having fed others as well, the king made the benedictory verses to be recited by the best of Brahmanas required by religious texts. (6-10).

The king Bhishmaka well adorned his daughter with valuable new clothes and excellent ornaments. Rukmini was washed and bathed and was rendered auspicious with the marriage-thread. Then the leading Brahmanas present arranged for the protection of the girl with *Yajur Vedas* ; and the priests, well-versed in the *Atharva* performed the *Homa* ceremony for the propitiation of the planets. King Bhishmaka the foremost of those conversant with rules of conduct gave unto the Brahmanas, gold, silver, raiments, sesamum mixed with molasses, and kine.

Similarly, Damaghosha, the king of Chedi, too made Brahmana conversant with *Mantras* perform ceremonies for the advancement of his son. Being encircled by elephants with temporal juice tricking down, chariots decked with garland of gold, infantry and cavalry, the king of Chedi arrived at the city of Kundina. (11-15)

Approaching in advance for reception and then saluting him, Bhishmaka, the king of Vidarbha, made the party of the king of Chedi, enter the house which was specially made for them. Then there came Salya, Jarasandha, Dantavakra, Viduratha and Paundraka and thousand other kings belonging to the party of the king of Chedi. Apprehending lest Krishna accompanied by Jadus headed by Balarama might take away the girl at the time of her being given away to the king of Chedi, all the kings inimical to Balarama and Krishna were determined upon fighting for Shishupala, and came there with their entire army. On hearing of Sri Krishna's going there, for carrying away the bride, the divine Balarama, anticipating an encounter and out of affection for his brother, arrived at the city of Kundina accompanied by a huge army consisting of elephants, horses, cars and infantry.

On the other hand Rukmini, the most excellent daughter of king Bhishmaka, anticipating the coming of Sri Krishna and not finding the return of the Brahmana before the setting of the sun, began to think within herself as follows,—

"Alas ! With the termination of this night, the wedding of this unfortunate one shall take place. The lotus-eyed Sri Krishna has not come, I cannot find out the cause ; nor had that emissary Brahmana come back. That beautiful-featured Krishna would had come but will not come to marry me thinking of my blameable forwardness. The lord Maheswra is not favourably disposed towards me who am unfortunate ; at the same time the goddess Gauri, the chaste daughter of Himalaya and the wife of Rudra is not propitious unto me."

The girl whose mind was pilfered by Govinda, meditating thus that the time had not come, opened her eyes filled with tears. O king ! while the girl was thus expecting, her left thigh, left arm, and left eye trembled, which be-spoke her well-being. Just then that foremost of the twice-born ones (Brahmana) saw that princess living in the inner apartment at the behest of Sri Krishna. (22-28).

Then beholding him with a quiet countenance and free from anxieties in his bodily movements that chaste girl Rukmini understanding the significance of the signs smiled. Being informed of Sri Krishna's arrival in the city. Vaidarbhi Rukmini with delighted mind, not finding any dear object to confer upon the Brahmana, just bowed down unto him with great reverence.

On hearing that being anxious to witness the wedding of Rukmini, his own daughter, Balarama and Sri Krishna had come there, the king of Vidarbha came to welcome them with the sound of conch and then honoured them with *Madhuparka*, spotless garments and diverse other presents. Then having set apart a beautiful city for them, the king of Vidarbha duly treated Balarama and Krishna with their army and followers as guests. Then he honoured all the assembled kings by supplying their desired-for objects, according to their respective prowess, age, strength and riches.

Coming to know of the arrival of Sri Krishna the inhabitants of the city of Vidarbha came there and said "Rukmini is his befitting spouse and none else, and this faultless-featured one is her worthy husband. May Achyuta, the creator of the three worlds, favour us being pleased with what little piety we have and marry the daughter of the king of Vidarbha (Rukmini). (29-38).

The citizens were speaking thus amongst themselves with tears of love in their eyes. Then the princess Rukmini too being guarded by her followers and soldiers proceeded towards the temple of goddess Ambika. Meditating entirely upon the lotus-feet of Mukunda and with her speech controlled, Rukmini in the company of her mothers and friends, and encircled closely by strong guards with uplifted weapons, went out on foot to behold the lotus feet of the goddess Ambika. Just at the same time Mridangas, kettle-drums, Panava, Turi, and bugles, and such other musical instruments were sounded simultaneously. Thousands of beautiful women with various articles of presents and provisions ; the wives of the Brahmanas adorned with garlands, sandal, cloth, and ornaments ; charioteers singing ; panegyrists eulogising, the musicians playing on instruments, and other eulogising, all went in accompaniment with the princess Rukmini. Arriving at the temple, washing their feet, rinsing their mouth, being pure in body and mind, and with concentrated mind, the princess proceeded on towards the Goddess Ambika. The wives of the Brahmanas, conversant with rites made the princess Rukmini to chant the following hymn in eulogy of the Divine Bhava

(Siva) with Bhavani,—"Salutation unto thee, O goddess Ambika, with the children. Do thou be pleased to so permit that the Divine Krishna may become my husband."

Chanting the above hymn, Rukmini then worshipped that Goddess with water, sandal, rice, cloth, flowers, garlands, ornaments, various other presents, lamps, salty cakes, betel-leaves, sacrificial thread, fruits and sugar-cane. The chaste wives of the Brahmanas too worshipped the goddess separately with the aforesaid articles. These women then offered Rukmini the remnants of the offerings unto the goddess and showered their hearty blessings upon her. Rukmini too bowing down unto the goddess Ambika and unto the wives of the Brahmanas, accepted their blessings. Then terminating her vow of silence and holding the hands of her friends with her own which were adorned with jewelled-rings, Rukmini came out of the temple of Ambika. (39-50).

Beholding that charming princess Rukmini gifted with a beautiful waist, a countenance adorned with *kundalas*, not attaining the age of puberty, with a golden *mekhala* beautifying her waist, with rising signs of womanhood, with moving eyes as if in fear, beautiful smiles, lips resembling *Bimba* (a red fruit of that name) fruits, rows of teeth white like *kunda* flowers, having the gait of a swan, and her feet adorned with ringing *Nupuras*,—even the self-controlled persons would be possessed by desire. Having their minds pilfered by her bashful looks, those kings seated respectively on horses, in chariots and on elephants, leaving off their weapons were then looking at her, and were beside themselves with passion. As they saw Rukmini while in the pretext of going by that way giving herself away unto Krishna by her looks, they fell down instantly on the earth.

Advancing slowly with her lotus-feet and in expectation of arrival of her lord (Krishna) Rukmini too moving her clustering locks of hair with the fingers of her left hand, was espying Krishna with her bashful looks and she was also looking unto the numerous kings who had assembled there at that time.

Then having vanquished the ring of powerful kings, and having taken Rukmini on his own car, while she was passing by his car having the emblem of Garuda, this Madhava stole away Rukmini. Thereupon like a lion taking away his share from amongst the surrounding jackals, Sri Krishna with Balarama before him, proceeded slowly towards their own capital Dwaraka. For this the jealous Jarasandha and others could not bear their own defeat and loss of prestige. They, therefore, burst forth saying in wrath,—"Alas ! fie on us all who carry bows, since our fame has been snatched away by the cowherd (Krishna) like the inferior beasts taking away the food of a lion." (51-57).

Chapter LIV

CELEBRATION OF RUKMINI'S MARRIAGE

THE AUSPICIOUS SUKADEVA said,—O king ! All those kings having been angry, and being with armour on, and accompanied by their respective army and ascending their chariots equipped with various weapons, pursued Sri Krishna and his party. Beholding the enemy army advancing towards them, the generals of the Jadava army stringing their respective bows stood valiantly before them. Persons skilful in the use of arms, stationed on horse-backs, elephants and chariots, began to discharge various weapons like a cloud pouring down its contents on the mountain. On finding the army of her husband thus assailed with powerful shafts, the youthful Rukmini with her eyes overwhelmed with fear and bashfulness piteously looked on him in the face.

Thereupon, Lord Sri Krishna smilingly said unto Rukmini,—"O thou of beautiful eyes ! Do not be afraid. The army of your enemies shall soon be destroyed by our men."

Instantly threafter, not being able to bear any further insolence of the enemy army, the Jadava-chiefs such as Gada, Sankarshana and other heroes with their sharp arrows sundered into pieces the horses, elephants and chariots of the enemies. Then the heads of millions of soldiers seated on cars, horses, and elephants fell down on earth, with their earrings, coronets and head-gears. Then hands carrying swords and arrows, and fore-arms, thighs, legs, and the heads of the horses, mules, camels, asses, and foot-soldiers fell down in heaps and in quick succession. (1-8).

The host of the enemies having thus been slain by the army of the Jadavas, who were keen after victory, Jarasandha and other kings fled away from the field of battle.

Then those defeated kings (Jarasandha and others) approached Shishupala, the king of Chedi, who was then like a widower, stricken with sorrow like one whose wife has been stolen away, was shorn of his usual effulgence and had a dried mouth. They addressed Shishupala saying,—

"O foremost of men ! do thou, renounce thy grief. O king ! in men there is no fixity of what is desirable or not. As a wooden doll dances under the will of a magician, similarly happiness and misery on this earth move about, subject to the will of Providence. Being defeated by Sri Krishna seventeen times in battle and losing therein twenty-three *Aikinis* of soldiers, I gained only one victory in the end. Still I do display neither, sorrow nor happiness. O king ! being influenced by destiny, this universe in time shall meet with a deluge. Despite being our commanders of heroic detachments, we have been defeated by such a small number of Jadava army commanded by Sri Krishna. The time is now going in their favour. So the enemy army is achieving victory. When the time would turn in our favour, we shall achieve success."

O king ! having been thus consoled by his friends, king Shishupala with his followers returned to his city. The other kings too, whose army was destroyed but who themselves were not killed, returned to their respective cities.

But, being unable to tolerate the *rakshasa* form of .marriage of his sister Rukmini, her brother Rukmi, ever inimical towards Sri Krishna, too pursued him with an *akshouhini* of soldiers, placing an arrow on his bow.

The mighty-armed Rukmi, who was very arrogant and also full of anger and clad in armour, then made a severe promise within the hearing of all kings. He promised saying, "I shall not come back to the kingdom Kundina without slaying Krishna or releasing Rukmini." (9-20).

After expressing the promise as above, Rukmi mounted his chariot and ordered the charioteer saying,—"O charioteer ! do thou speedily drive the steeds and go at once to the place where Krishna is, I shall fight with him. To-day with my sharpened arrow I shall humiliate the pride of that vicious-minded cowherd who being proud of his strength hath suddenly carried away my sister Rukmini."

O king ! Saying this the vicious-minded Rukmi who was unware of the divinity of Krishna, addressed Govinda from his chariot, crying 'Stay, stay."

Then stretching his firm bow, Rukmi discharged three sharp shafts at Krishna, and at the same time exclaimed saying,—O thou the vile wretch of a Jadu ! do thou stay before me for a moment. Where wilt thou go stealing my sister, like a crow stealing sacrificial butter ? O vile wretch ! O the vilest of soldiers ! spreading illusion so long thou dost lie down wounded with my shafts. I shall humiliate thy pride ; so thou shouldst be prepared to give up my sister."

Thereat Krishna smilingly pierced Rukmi with six arrows, the charioteer with two arrows, and the flag-staff with three arrows. Thereupon taking up another bow Rukmi pierced Krishna with five arrows. Being wounded thereby, Krishna again sundered Rukmi's bow by discharging a batch of sharp arrows. Rukmi again took up another bow, and Krishna instantly cut it off too. Thus, whatever weapons Rukmi took up, such us *Parigha*, *Pattika*, mace, swing, sword, *Sakti*, *Jamara* and others, Krishna at once sundered them all.

Thereupon getting down from his chariot and taking up a sword in his hand, Rukmi in his height of anger rushed towards Krishna, with a view to slaying him. Rukmi then so ran wrathfully towards Krishna, as a fly would toward the flame. Then Krishna cut off Rukmi's sword too into numerous pieces, and he took up in his hand another terrible arrow to destroy Rukmi. Then beholding such preparations for the destruction of her brother Rukmi, the chaste Rukmini being overwhelmed with fear fell at the feet of her husband Sri Krishna and said,—

"O thou Lord of *yoga* ! O thou the Supreme Soul ! O thou God of gods ! O thou Lord of the universe ! O thou auspiciousness incarnate ! O thou of mighty arms ! Do thou not slay my brother." (21-33).

The auspicious Sukadeva said,—"O king ! When Rukmini, with her whole frame trembling with fear, mouth dried up in grief, and with her voice choked and her golden necklace displaced out of affection towards her brother held the lotus-feet of Lord Sri Krishna, the latter then out of mercy spared his life. But the Lord bound Rukmi, the perpetrator of impious acts with a piece of cloth. Lord Sri Krishna then cut off the half portion of the hairs of Rukmi's head and beard with sharp sword and made Rukmi disfigured.

At that time, like elephants trampling down the stalks of lilies, the Jadava army assailed the vast army of the enemy. Then approaching Krishna, the lord Sankarsana saw the miserable condition of Rukmi. On seeing Rukmi then almost dead in that sad plight, out of pity he loosened the fetters that bound Rukmi. He then addressed Sri Krishna saying,—

"O Krishna ! Thou hast prepetrated a wrong and blameworthy act by cutting off Rukmi's hair and beard ; for the disfigurement of a friend is tantamount to his destruction."

Thereafter lord Sankarsana-deva also addressed Rukmini saying,—"O thou chaste lady ! Thinking of thy brother's disfigurement and consequent disgrace, do thou not blame us. There is none who gives happiness or misery. A person just reaps the fruit of his own actions.

Again Sankarsandeva said to Krishna,—"A friend, even when he does something to justify his destruction, does not deserve being killed. He should be let off. What is the use of slaying him again who stands then already destroyed by his own sinful acts ?"

Then he again addressed Rukmini saying,—"O thou daughter of the king Bhishmaka ! Such duty of the Kshatriyas has been laid down by Brahma, that while satisfying a duty; a brother may kill another. This is indeed a dreadful duty, and we are not to be blamed for this. (34-40).

"It is true, a vain man being blinded with the intoxicating influence of prosperity has his mind agitated for kingdom, wealth, land, prosperity, honour or any other object. But we should not be so. That like an ignorant woman thou art wishing well of thy brother who commits evil by all, speaks of thine unripe understanding and of inauspiciousness for thy friends. By the illusive energy of the Deity, this bewilderment is engendered in men, considering their body as their own, that some appear as friends, some as enemies, and some as being dissociated from the world. Although the perfectly pure *Paramatman* is one only in all beings, the ignorant consider Him as many, as the sun or moon is seen as many in water and in ether in various pots. This body having beginning and end, identical with spiritual, elemental and physical ills attributed to *Atman* by ignorance, leads all beings to worldliness.

"O thou chaste lady ! No union or separation of *Atman* with such a body is possible. *Atman* is the cause of this body, as the eye and form proceed from the sun. Births, deaths and others are the changes of the body and not of the soul, as the phases belong only to the rays of the moon and not to the moon. Just as a person in his sleep realises at the same time the state of an enjoyer, the things enjoyed and the act of enjoyment, though the object does not really exist, so an ignorant person attains to worldliness. O thou of beautiful smiles ! Do thou conquer with thy knowledge this sorrow begotten of ignorance which dries up the soul and covers it with forgetfulness, and be thou consoled". (41-49).

The auspicious Sukadeva said,—"O king ! Having been thus consoled by the divine Balarama, the youthful Rukmini cast off her sorrowfulness and resorted to understanding. Thereupon Rukmi shorn of his strength and effulgence, with life only remaining, being let off by his enemies, remembering his own disfigurement and creating a false desire, made a huge city by name Bhojakata for his habitation.

Rukmi said,—"I shall not return to Kundina without slaying the wicked Krishna and releasing my sister."

From that time Rukmi with an angry mind began to live in Bhojakata, O foremost of Kurus ! Having thus defeated the kings and brought Bhismaka's daughter (Rukmini) to his own city, the divine Krishna had to perform the nuptials. Then people having their mind and soul devoted to Krishna, the king of Jadus, performed grand festivities in every house of the city of the Jadus.

Then men and women delighted and adorned with brilliant jewelled ear-rings, brought presents for the bride clad in wonderfully valuable raiment. The capital city of the Brishnis shone with hoisted flags, with golden gateways adorned with variegated garlands, with fried paddy, flowers ; corals, and auspicious articles placed before every doorway, with jars full of water, *aguru*, incense and lamps. The highways were sprinkled with the temporal juice of the elephants belonging to the invited friendly kings ; and the gates were adorned with tall plantain and betel-nut trees. Amongst the kings running there out of curiosity, the Kauravas, the Srinjayas, the Kaikeyas, the Bidarbhas, the Jadavas and the Kututis were exceedingly delighted. Then hearing of the abduction of Rukmini having been sung on all sides of the country, all kings and princesses were greatly astonished.

O king ! On seeing the union of Lord Sri Krishna, the lord of Sree (Lakshmi), with Rukmini, who was Lakshmi herself in the city of Dwaraka, the inhabitants of the kingdom were exceedingly delighted. (50-60).

Chapter LV

THE STORY OF PRADYUMNA

THE AUSPICIOUS SUKADEVA said,—O king ! On being burnt down by the fire of Rudra's anger, Kamadeva (the god of love) who was a portion of Vasudeva, again resorted to Vasudeva for regaining his form. Having been begotten on Vaidarbhi (Rukmini) by Sri Krishna, he was known by the name of Pradyumna and he was in no way less esteemed than his father (Sri Krishna). Knowing this Pradyumna for certain to be his deadly enemy, a *Daitya* named Samvara who was capable of assuming any form at will, stole him (Pradyumna) away while he was a mere boy of ten days. After stealing away the boy (the baby Pradyumna) that *Daitya* Samvara threw him into the ocean, and the boy Pradyumna was devoured by a huge fish. Sometime thereafter this fish along with other fishes was caught in a net and was carried away by the fishermen. These fishermen then made a present of this fish unto the *Daitya* Samvara: The fish was then taken in the kitchen room of the *Daitya*, where the cooks while cutting the fish into pieces found out the wonderful boy in the fish, and gave the boy to Mayavati.

Thereupon Narada related unto Mayavati all about the boy. On hearing the narration from *Devarshi* (Divine Sage) Narada, Mayavati's mind was stricken with terror regarding the boy, his origin, and his entering into the belly of the fish.

This Mayavati was Kamadeva's (the god of love) wife, by name the illustrious Rati, and she was awaiting for the resuscitation of the burnt body of her husband. Mayavati was appointed by *Daitya* Samvara as a cook. Considering this boy as Kamadeva (her husband) she began to cherish affection for the boy.

Then having attained youth within a short time, that descendant of Krishna caused bewilderment of all the women who saw him. Mayavati then began to find in him the semblance of her husband, having eyes like lotus-petals, and his arms extended down upto his knee-joints. He possessed lustful gestures, with bashful, affectionate and smiling eyebrows. Thereupon the divine son of Krishna said to her (Mayavati),—"O mother ! I behold thine mind altered. Renouncing the affection as that of a mother for her son, thou appearest now-a-days to bestow on me the attitude as form other women." (1-11).

Rati replied saying,—"Thou art Narayana's son. Thou hast been taken away from thy house by the *Daitya* named Samvara. I am thy devoted wife Rati, as thou art none else than *Kama*, O lord, the god of love. When thou wert a baby of only ten days old, the Samvara *asura* took thee away from thy house, and threw thee into the ocean. Then a large fish devoured thee ; and O lord, we obtained thee from the belly of that fish. By thine illusive energy do thou now discomfit that irrepressible and invincible foe (Samvara *asura*) acquainted with hundreds of illusions. Thy poor grief-stricken mother, being affected by maternal affection on account of thy separation, must have been bewailing like the Kuravi, or like a bird at the death of its offspring or a cow on the death of its young calf."

Having said this, Mayavati (Rati) conferred upon the high-minded Pradyumna the power of supreme illusion (*Mahamaya vidya*), the learning of which would enable one to destroy all forms of illusion. Being conversant with the application of that learning (*Mahamaya vidya*)—destruction of all forms of illusion), Pradyumna of immeasurable prowess approached that wily *asura* Samvara by name. Having approached that *asura*, Pradyumna remonstrated with him with unbearable words, and thereby enraged the *asura*. Being greatly wrathful, that *asura* then engaged himself in a duel fight with Pradyumna. Thereupon, being inflated with great anger, like a venomous serpent trampled under feet, the eyes of that foremost of *asuras* were rendered coppery. That *asura* (Samvara) then issued out with a terrible mace in his hand. Samvara then brandished his mace dreadfully, and threw it on with a great velocity, which produced a tremendous sound, resembling that of a thunderbolt. The terrible mace so hurled by the *asura* Samvara, was advancing towards Pradyumna with great velocity. Thereupon Pradyumna took up his own mace in his front to protect himself from that mace of the *asura*. Thus baffling the enemy's mace, Pradyumna hurled his own mace towards the *asura*. Then the *asura* saved himself from Pradyumna's mace by rising to the sky, and so remaining in the sky, the *asura* showered stones upon Pradyumna as rains would fall upon the rock of a mountain. (12-21).

Thereupon being assailed by a profuse downpour of stones, that mighty car-warrior Pradyumna, the son of Rukmini, brought into effect his great *Maya*, identical with the quality of goodness and destructive of all forms of illusions. On the other hand that Samvara *asura* stationed in the sky resorted to the demonaic illusion shown by the celebrated *asura* named *Maya*, and discharged at Pradyumna, the son of Krishna, showers of stones. Thereupon he brought into use various forms of illusions adopted by the *Daitya*, *Guhyakas*, *Gandharvas*, *Pishachas*, *Uragas* and *Rakshashas*, but this time also Pradyumna destroyed them all. Then taking up a sharpened sword in his hand, Pradyumna forcibly separated the head of Samvara from his body. The head of Samvara was then adorned with a coronet ear-rings and his eyes were coppery.

Thereafter, having been eulogised by the celestials who showered flowers and garlands upon him, Pradyumna with his spouse (Rati) coursed through the sky and arrived at his own city of Dwarka.

O king ! Like lightning with Valahuka (a cloud of that name), Pradyumna with his own wife entered the inner apartment. On beholding Pradyumna of watery dark-blue hue, clad in yellow silken raiment, with long arms, dark-red, eyes, beautiful countenance accompanied by graceful smiles, lotus-face adorned with dark curling locks and considering him as Krishna, the women hid themselves in different directions in bashfulness. Then they determined by means of some slight difference that the new-comer was not Krishna. At this revelation the women of the inner apartment were greatly delighted, but even then they were surprised on beholding another jewel among women meaning Rati in the new comer's company. (22-29).

At the sight of the new comer the sweet-speeched and black-eyed Vaidarbhi (Rukmini), with tears trickling down her cheeks in affection, was reminded of her own son who was lost (missing) long ago. Rukmini then thought within herself, "Who may that foremost of men be and who is this lotus-eyed new-comer ? Who is that fortunate lady who has borne him in her womb ? And who is this lady who accompanies the youth. My son was also lost, and he was stolen away from the lying-in room. If he were alive now some-where, he must have come of the same age with this stranger. How on earth has he acquired similarity with Krishna in form, figure, gait, tone, smile, look and many other things ? He must be that boy whom I bore in my womb. Because out of my increasing affection for him, my left arm is dancing (in token of good news confirmed)."

While Vaidarbhi (Rukmini) was thus thinking within herself, the illustrious Lord Sri Krishna followed by his mother Devaki and father Vasudeva appeared there. Although Sri Krishna knew everything from before, he remained silent. But Narada suddenly came there and related all about the stealing of Pradyumna by the *asura* Samvara and the other incidents which followed it. (30-36).

On hearing that wonderful narration from the divine sage Narada, the women of Sri Krishna's seraglio welcomed Pradyumna, who was lost for so many years, as though a man long dead has been brought back to life. Then embracing that youthful pair (Pradyumna and his wife), Vasudeva, Devaki, Krishna, Balaramà, Rukmini and other men and women of Dwarka, were exceedingly glad. On hearing of the return of Pradyumna, who was long lost, the inhabitants of Dwarka were simply awestricken, and they said,—

"Alas ! This boy, although lost and was treated as dead, has come back."

While it was no wonder that his own mothers seeing Kama (the god of love) whose very recollection even agitates the mind with desire, and who was like the shadow of Krishna, and considering him as their own lord in consequence of his resemblance with Krishna, used to see him again and again, being attached to him, what to speak of the other women.

Chapter LVI

CARRYING AWAY OF SHYAMANTAKA

THE AUSPICIOUS SUKADEVA said,—"O king ! The king Satrajit, who committed an offence out of his own accord, conferred his own daughter Satyabhama by name along with the jewel Shyamantaka, upon Krishna.

Thereupon the king Parikshit said,—"O Brahman ! What offence did the king Satrajit commit unto Krishna ? Whence did he secure the jewel Shyamantaka ? And why did he give away also his daughter unto Sri Krishna."

The auspicious Sukadeva replied,—"O king! the divine sun was the great friend of his votary, the king Satrajit. Being pleased with his friend Satrajit, the sun presented him with a jewel celebrated as Shyamantaka. Once wearing that jewel on his neck, and shining like the sun-god himself, being unperceived through its dazzling effulgence, he entered the city of Dwarka. O king! On seeing him from a distance and having their vision blurred in the effulgence, the inhabitants of Dwaraka, being afraid of the sun, communicated the matter to their Lord (Sri Krishna) who was then playing at dice. They addressed the Lord saying,—

"O Salutation unto thee! O Narayana, Oh thou the holder of conch, discus and mace, O Damodara, O thou lotus-eyed Deity, O Govinda, O thou descendant of Jadu, O Lord of the Universe! With intent to behold thee, the sun-god is coming, through whose dazzling effulgence the eye-sight of men is being destroyed. The foremost of the celestials are searching you in the three worlds, and perhaps foreseeing thee secretly amongst the Jadavas, the sun is coming here to-day." (1-8).

The auspicious Sukadeva again began saying,—"O king! On hearing the words of those ignorant men, and smiling, the lotus-eyed Deity said,—"He is not the sun but king Satrajit, looking resplendant with the lustre of his jewel Having entered his own abode and made the Brahmanas perform benedictory ceremonies, the graceful Satrajit placed that jewel was kept with adoration, was freed from famine, premature death, inauspiciousness, serpents, calamities and diseases.

Once on a time Krishna begged of Satrajit this jewel for presentation to the king of Jadus. Being avaricious, Satrajit did not give that jewel Shyamantaka to the Lord. It did not then strike him that he was thereby neglecting a prayer. One day wearing that highly lustrous jewel on his neck, Prasenjit, the brother of Satrajit, mounting his horse, went out into the wood for hunting. In that forest a lion slaying Prasenjit with the horse, and snatching away that jewel from Prasenjit entered into a mountain cave. After so securing that invaluable jewel by slaying Prasenjit, that lion entered his den. Now Jambhavana desirous of possessing that jewel killed that lion and then taking the jewel with him to his cave and gave it to his children as a plaything. Then beholding his brother not returning to the city, Satrajit patiently said as follows,—

"Most likely my brother going to the forest with the jewel on his neck has been slain by Krishna." On hearing this, people began whispering amongst themselves meaning dark reflection on the spotless character of the Lord.

Having learnt about this fact of the people casting reflection on him, and desiring to wash away the censure touching on him, the Lord with all the citizens went out in search of Prasenjit. On entering the forest they found out the dead-body of Prasenjit with his horse slain by a lion, and thereafter they also found that the lion was slain by a bear on the mountain.

Thereupon, keeping his subjects outside, the Lord Sri Krishna alone entered the mountain cave of that king of bears. The cave was full of horrible darkness. Then beholding that best of jewels converted into a toy for the baby of the bear, Krishna desirous of stealing the jewel stood by the side of the baby. On seeing that wonderful human being there, the nurse of the baby-bear (a bear too) cried out in fear. On hearing the alarm of the nurse, the king of bears, who was named Jambhavana, and who was foremost of the mighty, became highly enraged and appeared there instantly. Being so enraged from before, Jambhavana was not able to perceive the lord Sri Krishna and taking him to be an ordinary man, he fought with his own lord the Divine Krishna. Thus there arose a terrible encounter between them accompanied by weapons, stones, and hands like one between two vultures fighting for a piece of flesh. Thus that dreadful fight continued, accompanied by fists discharged at one another like the noise of thunder. The encounter continued unabated, day and night, for eighteen days. (9-24).

Then having his muscles loosened by the stroke of the fist of Krishna and being weakened and perspiring thereby, Jambhavana began to say, as follows, with a mind stricken with reverential awe,—

O Lord ! I know, thou art the life, strength, heart and body of all creatures. Thou art the Ancient *Purusha* Vishnu, the Almighty Lord of the Universe. Thou art the Creature of all the creatures of the universe ; thou art the only Eternal thing in the midst of all created things. Thou art *Kala* among all moving things. Thou art the *Iswara* and the Supreme Soul of all the individual souls. Formerly, having been looked upon by thy angry looks, the ocean, being agitated and abounding in crocodiles, whales, allowed thee to construct a bridge over its extensive watery surface. Thus bridging over the ocean and alighting at Lanka, the capital of the Rakshasha king Ravana, with thy glory, thou didst fell down on earth the heads of that Ravana with thy arrows."

O Maharaj ! Having touched with his two hands, his own votary, Jambhavana, the king of bears, who had then achieved discriminative knowledge, the Divine lotus-eyed *Achyuta*, the son of Devaki, O king, out of compassion towards the votary the king of bears, named Jambhavana, addressed him in words deep as the muttering of clouds.

The Lord Sri Krishna said as follows,—"O thou king of bears ! For this jewel many of us had come to the gate of this den. Under the pretext of the jewel, to release thee from the imprecation of the curse from Brahmana, I have entered this den of thy abode."

Being thus accosted by Lord Sri Krishna, and with a desire of worshipping him, Jambhavana delightfully made a present of the jewel along with his own daughter named Jambhabati to Sri Krishna. On the other hand, not beholding Shouri (Krishna) come out of that mountain-cave, and waiting there for twelve days, those followers of Krishna with sorrowful hearts returned to their own city Dwaraka.

On hearing that Sri Krishna did not come back out of that dreadful mountain cave, Devaki, Rukmini, Vasudeva and other relations and kinsmen were all overwhelmed with grief. Then imprecating curse on king Satrajit, the inhabitants of Dwaraka began to worship the goddess Durga named there as Chandrabhaga, with a view to propitiating the goddess for the safe return of their Lord Krishna. (25-35).

Just as by the goddess Durga (Chandrabhaga) as a result of their worship and prayers bestowed her blessings on them Krishna having fulfilled his work and creating delight in the hearts of all, came back to Dwaraka with his spouse Jambhavati. Thus obtaining Hrishikesha wearing the jewel Shyamantaka on his neck and accompanied by his wife Jambhavati, the friends and relations of Sri Krishna with the inhabitants of Dwaraka were overjoyed as much as on the return of a man given up long as dead and they began to hold great festivities.

Thereafter, inviting Satrajit in the assembly of kings, Lord Sri Krishna described to them, how he had obtained the jewel and then he conferred the jewel Shyamantaka on Satrajit. Then lowering his head in great shame, Satrajit took that jewel and burning with the repentence for his sin for blaming Sri Krishna for nothing he returned to his own capital. Thereupon being anxious to avoid the unpleasantness created between him and Krishna over the jewel and deliberating about his wrongful actions Satrajit thought within himself as follows,—

"How this sin of mine shall be atoned for, and how Krishna may be propitiated unto me? By doing what action may I secure well-being, and the people shall cease to remonstrate with me, such as 'I am unthoughtful, mean-minded, foolish, and avaricious?' I shall confer upon Krishna this my daughter (Satyabhama), a jewel amongst women, and along with that I shall present this Shyamantaka jewel also to him. This is perhaps the proper remedy; or else there shall be no peace of mind for me."

Having thus resolved upon in his mind, Satrajit out of his own accord, made a present of his auspicious daughter and the jewel Shyamantaka unto Krishna. Lord Sri Krishna also with a delightful heart married Satyabhama, who was gifted with good character, beauty, high-mindedness, and accomplishments, and who was longed for by many great kings.

But at that time Lord Sri Krishna addressed Satrajit saying,—

"O king! I do not wish to accept this Shyamantaka jewel. Thou art indeed a votary of the sun god who bestowed the jewel unto thee, and we were merely thy inheritors however. Therefore let the jewel Shyamantaka remain with thee, and we shall derive its benefits. (36-42).

Chapter LVII

THE STORY OF THE JEWEL SHYAMANTAKA

THE AUSPICIOUS SUKADEVA said,—"O king! Although acquainted with truth, still however on hearing that the Pandavas and Kunti had been burnt down (in the *Jatugriha*). Govinda along with Balarama went to the Kauravas to see to the performance of the necessary funeral rites befitting their race. Approaching Bhishma, Kripa, Bidura, Gandhari and Drona and showing condolence, Sri Krishna said,—"Oh! What a pity!"

Thereupon, O king, obtaining a respite (in the absence of Sri Krishna who was then at Hastinapura), Akrura and Kritavarma said to Satadhanu,—"Why don't you take the jewel (Shyamantaka)? Satrajit, having once promised to give it to us before, afterwards conferred his jewel of a daughter (Satyabhama) upon Krishna. Why does not Satrajit therefore follow his brother (who is already deceased)?" Thus Satadhanu's understanding being perverted by such arguments, the vile, vicious-minded and short-lived Satadhanu slew Satrajit when he was asleep.

Like a hunter going away after slaying the beasts, Satadhanu taking the jewel (Shyamantaka), went away, while all the women there were bewailing like those having no lord. Beholding her father thus slain, Satyabhama became stricken with grief; she bewailed saying,—"O father, O father I am undone." Then throwing the dead body of her father into a jar of oil for preserving it, Satyabhama proceeded to Hastinapura. Arriving at Hastinapura, she there bewailing lamentably communicated unto Krishna (who being omniscient knew all about it already) the news of the death of her father.

On hearing that sorrowful news, and following the practice of the people in such a case, O king, both Balarama and Krishna bewailed exclaiming, "Alas! A great calamity has overtaken us!" (1-9).

Thereafter, arriving at his own city along with his wife Satyabhama, and elder brother Balarama, Lord Sri Krishna resolved upon slaying Satadhanu and obtaining the jewel from him by force. Satadhanu too, on hearing of Krishha's preparations against him, became terrified, and for saving his life, he begged for protection from Kritavarma. But the latter replied saying,—"I shall not be able to go against the two Deities Balarama and Krishna. Who can expect to live in peace having committed any offence to them? By showing enmity towards Krishna, even Kansa, with his younger brother was shorn of all prosperity and was ultimately killed in battle. By Krishna even Jarasandha was thrown down from his chariot seventeen times."

Having been thus refused by Kritavarma, the unfortunate Satadhanu went to Akrura and begged him for protecting him from Krishna. Likewise Akrura then replied saying—"Who on earth knowingly shall oppose the power of the two gods, Krishna and Balarama? Salutation unto the Divine Krishna of wonderful deeds! Salutation unto the Endless, Prime Great Soul, who with ease has been creating, preserving and destroying this universe, possessed by whose illusive energy the patriarchs even cannot perceive His actions ; who, while he was only seven years old, easily uprooted the mountain named Gobardhan, and held it up with one hand like a toy !"

Having been thus refused by Akrura too, Satadhanu giving away the great jewel to him ascended a horse capable of going upto hundred *yojanas* and fled away. (10-19).

Having ascended the car with Garuda as its emblem, and drawn by four swift coursing steeds, Balarama and Janardana, O king, pursued the slayer of Satrajit, who was their worshipful relation. Satadhanu's horse however fell down in the forest of Mithila, and he being terrified, got of his car and went on foot. Krishna too in anger pursued him on foot. Krishna going on foot with his sharp discus, sundered the head of Satadhanu, who was running on foot : and after slaying him, Krishna searched for the jewel. Not obtaining the jewel there and approaching his elder brother, he said,—"In vain have I slain Satadhanu, who has no jewel with him."

Thereupon Balarama said, "Perhaps Satadhanu had deposited that jewel with some body. Do thou, therefore, return to Dwaraka and try to find out that person. I wish now to see my dearest friend, the king of Videha."

After saying this, O king, that descendant of Jadu (Balarama) entered Mithila. On seeing Balarama, the king of Mithila, with a delighted mind, respectfully rose up from his throne, and with befitting presents, the king duly worshipped him who was worthy of adoration. Balarama lived for some years in the city of Mithila. At that time Sujodhana, the son of Dhritarashtra being honoured by the high-souled and delighted king of Mithila, the illustrious Janaka, was learning the use of mace from Balarama. Having come to Dwaraka, Lord Sri Krishna encompassing the pleasure of his beloved wife (Satyabhama) informed her of the destruction of Satadhanu, and of disappointment in not finding the jewel with him. Thereafter Sri Krishna, along with the friends, had all the obsequial ceremonies performed for their deceased kinsman. On hearing of the destruction of Satadhanu, his friends Akrura, Kritavarma, who encouraged him in the matter of refusing the jewel (Shyamantaka) being struck with fear for Sri Krishana's displeasure, fled away from Dwarka. (20-29).

After the departure of Akrura from the city of Dwarka, many super-natural, elemental, mental and physical evils repeatedly assailed the inhabitants of Dwaraka. Thereupon, O my child, (Sukadeva so addressed king Parikshit) the people of Dwaraka taking the departure of Akrura to be the cause of such disturbances, seemed to have forgotten at that time about the glories of Lord Krishna, who was the stay of piety and refuge unto the ascetics.

Once on a time when the celestial king Indra did not pour down seasonal showers in his kingdom, the king of Kasi conferred his own daughter named Gandini upon Swafalka who had come there. Immediately thereafter they had profuse showers. By virtue of his powers wherever his (Swafalka's) son Akrura goes, the rain-god pours down showers and that place becomes freed from draught and epidemic.

On hearing the words of the elderly men and knowing that the departure of Akrura could not be the real cause of the disturbances, rather the absence of the jewel Shyamantaka must have been the real cause, Janardana invited Akrura to Dwaraka, and according him due welcome, adoration and address with sweet words, Lord Sri Krishna acquainted with the minds of all, smilingly said unto him (Akrura),—

"O thou the king of the emancipated ones ! I am already informed that the most effulgent jewel Shyamantaka has been deposited with thee by Satadhanu. The sons of Satrajit's daughter will offer him oblation of water in consequence of his having no male issue ; and so they only will relieve their ancestor from debts and will inherit the remaining portion of Satrajit's property. Still as this jewel can with difficulty be kept by others, so let that remain with thee. But in that case my elder brother shall not trust me fully with regard to his jewel. O thou great one (Akrura) ! Therefore, once showing his jewel, do thou maintain the peace of friends. Thou art incessantly celebrating sacrifices on golden altars, and therefore thy possessing that gold producing merit of the jewel confirms thy possessing the Shyamantaka jewel."

Having thus been chastised by quiet words, the son of Swafalka (Akrura), taking out from under his cloth (wearing apparel) that jewel which is effulgent like the sun, conferred it upon Sri Krishna.

Whoever shall henceforward listen to this mighty theme of Vishnu removing sin, increasing auspiciousness, or whoever shall read or recollect, shall attain great peace, beings freed from iniquities and blame. (30-42).

Chapter LVIII

SRI KRISHNA MARRIES OTHER WIVES

THE AUSPICIOUS SUKADEVA said,—"O king! Once on a time, being encircled by Yuyudhana and others, the graceful foremost *Purusha* went to Indraprashtha, the capital city of the Pandavas to see them who were considered as lost. On seeing Mukunda, the Lord of the Universe arrive there, Partha (Arjuna) and other Pandavas rose up at once like senses with the return of five vital breaths. The Pandavas having embraced *Achyuta*, their sins washed off by the touch of his limbs, and beholding his lovely and smiling countenance, they were exceedingly delighted.

Saluting the feet of Yudhisthira and Bhima, and embracing Phalguna (Arjuna), Sri Krishna was adored by the twins. The beautiful Draupadi, newly married and bashful, approaching slowly, saluted Sri Krishna, who was then seated on an excellent seat. Thereupon being welcomed with due honour and saluting all those superiors present there, Satyaki took his seat.

Thereafter going to his father's sister Kunti (Pritha) Sri Krishna saluted her and being espied by her with eyes full of mercy and tears, Krishna asked her well-being as well as that of her daughter-in-law and communicated unto her that of her friends and relatives. Remembering the many afflictions suffered by her, Kunti with tearful eyes and voice suppressed with love and grief said unto Sri Krishna, "O Krishna! Thy soothing sight is for the removal of sorrows from the minds of the afflicted ones. We shall now meet with well-being, because thou hast made us all as having our master. O Krishna! Remembering us as kinsmen, thou didst send my brother Akrura to enquire about us. Indeed it is true that thou art the friend of the universe and hast not any one as thy own, or otherwise, still thou dost remove the mental agony of his who always meditates upon thee." (1-10).

Then Yudhisthira said,—"O thou Lord of the Universe! O Lord, what auspicious action have we ever performed that thou who art beyond the approach of even the foremost of ascetics, hast come within our view, who are evil-minded."

Having been thus welcomed, Lord Sri Krishna lived there for one year and some months to the great delight of the inhabitants of Indraprastha.

Once on a time, ascending his chariot having the emblem of a monkey (*Kapidhwaja*) and taking his celebrated bow named *Gandiva*, with two unexhausting quivers, Arjuna, the slayer of hostile heroes, in company with Sri Krishna, entered a huge forest filled with many beasts for hunting. There Sri Krishna and Arjuna pierced with sharp shafts, tigers, bears, buffaloes, *Rurus*, *Sharvas*, *Gavayas*, *Khargis*, deer and *Salakas*. The servants gave to the king Yudhishthira such beasts of prey by which sacrifices might be performed.

On the other hand, Sri Krishna and Arjuna, tired and stricken with thirst, went to the river Jamuna on the *Parva* day. There they washed their hands and faces with the water of the sacred river and drank water to satisfy their thirst. When they were thus relieved of their fatigue, they saw a beautiful damsel wandering about the place. Thereupon, being urged on by his friend and approaching that beautiful damsel having fine pearl-white set of teeth and charming countenance, Arjuna asked her saying,—"O thou having a beautiful waist ! Who art thou ? To whom dost thou belong ? From where and for what hast thou come here ? O beautiful lady ! Methinks, thou dost seek thy worthy husband. Do you please tell me the truth." (11-19).

Thereupon, the damsel who was named Kalindi, said,—

"I am the daughter of the sun-god. I am desirous of having Lord Vishnu, the conferrer of boons, as my husband. As means to that end in view I am performing austere penance. Save Vishnu, who is the abode of Sree, I shall not seek any one else as my husband. May the Divine Mukunda, the refuge of the helpless, be propitious to me. My name is Kalindi. My father has built a city within the river Jamuna. I shall live there so long as I shall not see Achyuta."

On hearing the speech of Kalindi as above, Gurakesha (Arjuna) reported her intentions faithfully unto Sri Krishna Vasudeva, as though he knew it from before, took Kalindi upon the chariot and went to Yudhisthira (*Dharmaraja*). Then as commanded, Krishna had a wonderful city built for the sons of Pritha (Pandavas) by the celestial architect Maya. Then living there for encompassing the well-being of his kinsmen, Lord Sri Krishna, with a view to offering the *Khandava* forest of Indra unto Agni, the god of fire, became the charioteer of Arjuna.

Thereupon being pleased, O king, the God of fire conferred on Arjuna, a bow, a chariot driven by white steed, flag-staff, two quivers with inexhaustible arrows and an armour impenetrable by weapons. *Maya*, who was released from the forest fire made a present to his friend in the shape of an assembly hall in which Duryodhana had his vision distorted with reference to water or land.

Thereupon, being permitted by other friends and encircled by Satyaki and others Krishna and Arjuna again came back to the city of Dwaraka. Having arrived at Dwaraka, in an auspicious star, Krishna espoused Kalindi, and extended delight unto his own men. The kings of Avanti, Binda and Aniruddha who owed allegiance to Duryodhana, desisted their own sister by name Mitrabinda who was attached to Krishna from offering garland to Krishna in the *Swayamavara*. Krishna forcibly snatched away Mitrabinda, the daughter of his father's sister Rajadhidevi, before the very eyes of the assmbled kings. (20-31).

O king ! There was a highly pious king in Ajodhya, who was named Nagnajit. That king had a daughter named Satya who was also called Nagnajiti, after the name of her father. As a result of a promise of that king Nagnajit, no king was entitled to marry his daughter without first slaying seven sharp-horned, irrepressibly powerful, fierce and wicked bulls.

On hearing about the king's daughter who could be obtained by one capable of slaying the said bulls, Sri Krishna, the Lord of the Satvatas, being encircled by a huge army went to the city of Kosala. Thereupon the king of Kosala delightfully rose up from his seat as a mark of respect to Krishna and welcomed him by worshipping him with valuable seats and other articles of adoration. On seeing his daughter's long cherished for bridegroom, who is Lord of Rama arriving there the king's daughter thought within herself. "If I have ever observed a vow, may the god of fire so bless me that Krishna might be my husband !"

Worshipping Sri Krishna again, the king of Kosala said : "O Narayana ! O Lord of the Universe ! Thou art filled with the delight of *Atman*. Poor as I am, what can I do for thee ? How that Lord may be pleased with me, the dust of whose lotus-feet is carried on head by Lakshmi, Brahma, Maheswara and the *Lokapalas*, and who for protecting the bridge of the world created by himself in due time, sportively assumes different forms necessary."

The auspicious Sukadeva said,—"O thou descendant of the Kuru race ! Having taken his seat, Lord Sri Krishna smilingly said to king Nagnajit with words deep as the muttering of clouds.

Then Lord Sri Krishna said,—"O king ! Begging by the Kshatriyas against the duties of their own order, has been designated blamable by the wise. Still, being desirous of attaining thy friendship, I beg of thee thy daughter ; but we won't offer any dowry." (32-40).

Thereupon the king Nagnajit said in reply to Krishna,—"What better and desired for husband can there be for this girl, save thee, O Lord, who art the refuge of all accomplishments and on whose limbs the blameless Sree perpetually resides, O foremost of Satavatas ! We have made a solemn promise for selecting a wished-for bridegroom for my daughter and for testing the prowess of men.

"O hero ! These seven bulls are very fierce and uncontrollable. Many princes have been torn and vanquished by them. O thou descendant of Jadu ! O Lord of Sree ! If these bulls are vanquished by thee, thou shalt of course be then the desired-for bridegroom of my daughter (Nagnajiti)."

O king Parikshit ! Having heard this resolution of the king of Kosala, and having divided his own self into seven, Lord Sri Krishna held those seven bulls easily ; and then binding them with ropes, he crushed their pride of strength. Krishna then drew those bulls as easily as boys sportively draw the wooden-bulls by strings.

Thereupon, being delighted and stricken with wonder king Nagnajit conferred his daughter named Nagnajiti upon Krishna, who too accepted that becoming bride with great delight. The queens too, beholding their daughter having Krishna as her husband, were exceedingly delighted and began to perform festivities that seemed to have no end of them. (41-48).

Thereupon conches, bugles, and *anakas* were sounded and the women bedecked with costly clothes, garland and decorations began to sing delightedly and showered their blessings on the couple.

The king of Kosala conferred upon Sri Krishna ten thousand kine, three thousand maid servants adorned with golden necklaces and beautiful raiments, nine thousand elephants, nine lakh chariots, nine crore of horses, nine *padma* of servants. Then encircling them with a huge army and placing the bride and bride-groom on the car, the king of Kosala, with a heart assailed with affection, bade them farewell.

On hearing of the girl being taken away by Krishna, the kings who were humiliated by the Jadus and bulls, became highly enraged and they came in a body obstructing Sri Krishna's way to Dwaraka. Then, coming there like a lion slaying poor deer, with desire for encompassing the well-being of his friends, Arjuna holding the *Gandiva* bow snapped the shower of shafts discharged by the enemy kings and ultimately defeated and killed them.

Then taking the dowry and arriving at Dwarka with his newly married wife Satya, the Divine son of Devaki, the foremost of Jadus, spent his time there in happiness.

Sri Krishna then espoused Srutakirti, the princess of Kaikeyas, the daughter of his father's sister. This Srutakirti was conferred upon him (Krishna) by her brothers (who were his cousins) Santardana and others.

Sri Krishna also, like Garuda stealing away nectar, stole away in *Swayamvara* the daughter of the Madra king named Brihatsena. This princess was gifted with all auspicious marks. There were thousands of such other wives of Krishna. Slaying the king Naraka, the son of Bhumi (earth), Sri Krishna brought from his inner apartment many beautiful women. (49-58).

Chapter LIX

DESCRIPTION OF THE PROWESS OF SRI KRISHNA

THE KING PARIKSHIT asked,—"Brahman ! do thou now describe unto me the prowess of Sri Krishna in defeating and killing king Bhauma (the king was named Naraka, but being the son of Bhumi (earth) he was called Bhauma, and also why that king made captives of many women and how he became hostile to Sri Krishna.

Thereupon the auspicious Sukadeva said,—"Indra's umbrella and the ear-rings of his mother Aditi were stolen away by the king Naraka. Besides, Indra was displaced from the throne of celestial kingdom by that powerful king. Having learnt these facts from the report of Indra, destitute of his kingdom, Sri Krishna ascended on Garuda with his spouse Satyabhama and arrived at the city of Pragjotisha.

That city of Pragjotisha was impregnable with fortresses of mountain, weapons, water, fire and wind, and it was encircled by the various hard and dreadful nooses of the demon Mura on the mountains. Hari, the holder of the celebrated discus *Sudarsana-chakra*, shattered down the mountains with the stroke of his mace, the weapons with his shafts, and fire, water, wind and the nooses of Mura with his discus. The controlled minds of the thinkers he won with the sound of his conch. and the walls with his mighty mace.

On hearing the sound of Hari's conch named Panchajanya, the sound that resembled the roar of thunder at the time of the dissolution, the five-headed demon Mura who was lying asleep, arose from asleep from the depth of waters. Uplifting the three-headed shaft, which it was so hard even to look at, the demon Mura, blazing like the sun or of fire of dissolution, as if devouring the three worlds with his five mouths, rushed toward Sri Krishna, as a serpent rushes towards Garuda. Then the demon took up his mace and discharging it at Garuda emitted a tremendous cry from his five mouths. That dreadful sound of the demon filled up the heaven, earth, all the quarters and covered the whole universe. (1-7).

With two powerful shafts Hari snapped into three that three-headed shaft which was discharged at Garuda by that powerful demon. Thereafter Sri Krishna drove a flock of powerful arrows into the mouths of that demon, who also discharged a terrible mace at Sri Krishna. The elder brother of Gada sundered with his mace the mace of the demon which was about to fall upon him in the encounter. Then extending his arms the demon Mura rushed towards Sri Krishna and the latter with his celebrated *Sudarsana-chakra* easily cut off the head of the *Danava* so approaching towards him.

As mountain summits were sundered by the fall of Indra's thunder-bolt, so the demon Mura with his head cut off and life gone out, fell down into the water. Thereupon, being struck with grief and anger consequent upon the death of their father, the seven sons of the demon Mura, arrayed themselves for fighting with Sri Krishna. Those seven sons of Mura were named

Tamra, Antariksha, Saravana, Bibhavasu, Basu, Navashman and Varu. These seven sons of Mura were also urged on by king Naraka to fight with Sri Krishna. So holding their weapons and placing before them one named Pitha as their commander of the *asura* army they went out to fight with Sri Krishna. Being filled with anger, the sons of Mura discharged at Krishna shafts, swords, maces, *shaktis*, *rishtis* and clubs. But Lord Krishna of unfailing prowess instantly sundered those weapons with his own into various small pieces, small as sesamum.

Thereupon, having their weapons, heads, arms, legs and armours shattered by the shafts of Achyuta, the commander Pitha and the other leaders of the *asura* army being thus despatched to the region of the god of death, became impatient and mounting upon his sea-born elephant, the king Naraka appeared in the field of battle to attack Sri Krishna. (8-14).

On seeing Sri Krishna with his spouse Satyabhama seated on Garuda like clouds accompanied by lightning above the sun, king Naraka discharged at Krishna *Sakti* and *Sataghnis* and simultaneously pierced all the heroes. With sharpened shafts bearing variegated feathers the Divine elder brother of Gada sundered the arms, thighs, trunks and body of Bhouma's army and also the elephants and horses.

O thou descendant of Kuru race, descending from Garuda which with its two wings slays elephants, the Lord Sri Krishna first slew all the soldiers, and then with three sharpened arrows, shattered one by one all those weapons which were discharged by them. Having been assailed by the beaks, wings and nails of Garuda, the elephants fled away from the field of battle. Only king Naraka still then continued fighting. Beholding his elephants so assailed upon by Garuda and flying away, king Naraka struck Garuda with that *sakti* by which even the thunder-bolt was baffled. Having been struck by that *sakti*, Garuda did not even tremble like an elephant wounded by a garland of flowers. Then king Bhouma took up a mace to slay Achyuta but his endeavour was baffled this time too, far before its discharge, Hari with his discus, sharp as a razor, sundered the head of king Naraka, who was seated on an elephant. That head of king Naraka adorned with coronet and ear-rings fell down on the earth and cast its splendour all around.

Thereupon the *Rishis* exclaimed with great delight saying,—"Ah ! well done." The celestials showered down from heaven flowers upon the head of Lord Sri Krishna and he was eulogised for his glorious deeds.

Thus approaching Sri Krishna, Bhumi (Earth) conferred upon him the two excellant ear-rings, of Aditi brilliant like the flames of fire, Jambunada, the garland of Baijayanti the umbrella of Baruna and the mighty precious jewel. Then, O king bowing unto him with folded hands, Earth (personified) hymned the Lord of the universe worshipped by all the deities. (15-25).

The auspicious Earth said,—"Salutation unto thee, O the holder of the *Panchajanya* conch, discus and mace, O thou the Great soul, O thou that assumest forms at the desire of thy votaries.

Salutations unto thee who possessest a lotus-navel, a lotus-garland, lotus-eyes and lotus-feet.

"Salutation unto thee who art the Divine Vasudeva, the Great Purusha, the Prime Cause of the universe, and the perfect knowledge.

"Salutation unto thee who art unborn, the procreator of all, the Brahman of endless energy, who art the soul of the mobile and immobile, O thou Great Soul. O Lord, for the purpose of creation, thou being obstructed hast created darkness, and for removing darkness thou hast created the sun. O Lord of the universe, thou art *Kala*, *Pradhana* and the great *Purusha*. Thou art without a second. The earth, the water, the fire, air, earth, mind, the five *Tanmatras*, the celestials, the senses, *Ahankara*, *Maha* and other *Tattwas*, make up mobile and immobile world leading to misconceptions in human beings but they are in thee, O Lord, who art but really one.

"O thou the redresser of sorrows of your refugees, this son of king Naraka (now dead at thy hand) is greatly afraid, and hath placed himself low at thy lotus-feet who art the remover of miseries. So do thou be pleased to protect him and place upon his head thy blissful hands removing all his sins." (25-31).

The auspicious Sukadeva said,—"O king! having been thus eulogised by the humble Earth (Bhumi, the mother of king Naraka), and declaring safety unto them, Lord Sri Krishna then entered into the prosperous capital city of Naraka (Bhouma). In that city Sri Krishna found sixteen thousand and one hundred daughters of the celestials, *Siddhas*, *Asuras* and kings, brought by force from them by king Naraka. Beholding Sri

Krishna, the foremost of men, so entering the city, those captive ladies were charmed by his personal grace and in their mind they elected him to be their desired-for husband, coming there as if by chance. Thereupon they addressed him saying,— "May he be our husband, and may God approve of it." Thus, all those women separately consigned their minds unto Krishna.

Then Lord Sri Krishna sent to Dwaraka in vehicles carried by men, all those beautiful women clad in pure raiments. He sent to Dwaraka also the treasury, chariots, steeds, valuable properties and the six thousand mighty *Airavata* elephants having four tusks. He also sent other four thousand white elephants as presents to the Pandavas. (31-38).

Thereafter arriving at the region of Indira, the celestial king, Sri Krishna conferred upon his (Indra's) mother Aditi her earrings that were stolen away by king Naraka.

Then being ordered by the king and queen of the celestials, at the instigation of his wife Satyabhama, Sri Krishna uprooted the celestial flower plant, the celebrated *Parijata*. At this Indra and the other celestials protested, but Sri Krishna defeated Indra and the other celestials and carried away the *Parijata* tree to Dwaraka on Garuda's back. He planted that celestial flower-tree in the garden attached to Satyabhama's abode and thereby enhanced its beauty. Being attracted by the unique fragrance of the *Parijata* the black bees came there from the celestial region.

Thereupon in a moment assuming forms equal in number to that of the women who were released from Naraka's prison and brought to Dwaraka and entering at the same time in their respective houses, the Lord simultaneously espoused them all. Then being filled with his own delight and living at the same time in the houses of all women Sri Krishna sported with them like an ordinary householder. Having thus obtained as their husband the Lord of Rama, whose course of action and will even Brahma and other deities cannot comprehend, those women with delightful hearts, attachments, smiles, looks and conversation, served him incessantly. Although there were hundreds of female servants, still as soon as Sri Krishna used to come, they rose up and reverentially offered him seat, water, to wash his lotus-feet and betels, shampooed his feet, fanned him, gave him scents, garlands, dressed his hair, bathed him and thus served Lord Sri Krishna with various other presents. (39-45).

Chapter LX

CONVERSATION BETWEEN SRI KRISHNA AND RUKMINI

THE AUSPICIOUS SUKADEVA said,—"One day Rukmini, in company of her mates, was fanning her lord, the preceptor of the universe (Sri Krishna) when he was lying comfortably on her bed. The unborn Lord, who creates, preserves and destroys the universe merely at his sportive will, incarnated himself in the illustrious race of the Jadus to maintain the dignity of his glories.

"O king ! The abode of Rukmini was a unique one in its artistic excellence. The inner apartment of her abode was shining with the windows adorned with rows of pearls and jewelled lamps. The black-bees were humming on the full blown *Mullika* flowers. It was charming with the balmy beams of the moon and fragrant with the aroma of *Parijata* flowers that entered through the barred net-works of the windows; and the apartment was further scented with the *Aguru* and incense issuing out of the room. Rukmini was then serving the preceptor of the world who was lying comfortably on an excellent milk-white bed in the inner apartment. Taking from the hand of her maid-servants the *chowries* with jewelled red rods, Rukmini herself began to fan and serve her Lord, who was the Lord of the universe. At that time she was looking charming by the side of Achyuta. While she was engaged in fanning her Lord, a rhythmic sound was produced by the jingling sound of her rings, bracelets and jewelled *Nupuras*.

Beholding that beautiful damsel who sportively assumed a form befitting him, gifted with a countenance beautified with locks of hair and necklace, nectarine smiles and graceful gait, Sri Krishna delightfully and smilingly said as follows. (1-9).

The auspicious Lord said,—"O princess ! Thou wert desired by graceful and high-minded kings gifted with beauty, nobleness and strength like the *Lokapalas*. Being offered by thy brother and father to one of those kings of Chedi or of other countries, who assembled there to obtain thee and were desirous of a mate, why didst thou renouncing even them elect me, who am not their equal ?

"O thou possessing beautiful eye-brows ! Being afraid of king Jarasandha, we have sought refuge near the ocean. Still those powerful kings are inimical towards us, and we have well-nigh forsaken the throne.

"O thou of fair eyes ! Resorting to a person who is not under the government of women, and whose conduct is beyond comprehension, women are generally disgusted. We are poor, and so we are always favourite unto the poor. The rich people generally do not seek us. Marriage or friendship between them who are in the same financial position, whose birth, prosperity, appearance, income and expenditure are the same, is the most desirable thing. Alliance between the rich and the poor is not at all good.

"O Baidarbhi ! Knowing this, thou, for want of foresight, hast elected me who am shorn of all qualities, and sought by poor people only. So, even now do thou seek one leading Kshatriya befitting thee, by which thou shalt attain happiness both in this world and in the next.

"O thou having high hips ! Chaidya, Jarasandha, Dantavakra, and such other kings and thy brother Rukmi are still my enemies. For humiliating them who are blinded with the pride of prowess and are puffed up, the energy of the impious ones has been brought down by me.

"O thou auspicious damsel ! We are all ascetics and we do not care for wife, children and wealth, and we are careless about our own body. We are perfect like for gaining our *Atman* (self). (10-20).

The auspicious Sukadeva said,—"O king ! Having said this to his beloved one and then finding her angry, Lord Sri Krishna, for humiliating her pride, became silent.

"On hearing those unheard of and unpleasant words of her beloved Lord Sri Krishna, who is the Lord of the lords of the three worlds, Rukmini became greatly alarmed and she wept. At that time her heart was trembling, as she was verily stricken with anxiety. Then striking the earth with her beautiful feet adorned with the beauty of her sun-like nails and bathing her breast, besmeared with *kumkuma*, with tears mixed with collyrium, Rukmini with her voice suppressed with grief, sat there with her looks cast down.

Her understanding having been sullied with sorrow, fear and grief, the bracelets of Rukmini's hands were loosened, and the fan fell down from her hands. Then she herself being overwhelmed, fell down with her hair dishevelled like a plantain tree assailed by wind. Beholding this pitiable condition of Rukmini, Lord Sri Krishna, wiih a compassionate heart felt pity for his sweet-heart who was unacquainted with the jokes of love. Then immediately getting down from the bedstead and taking her up, the four-armed deity arranged her hair and rubbed her countenance with his lotus hands.

O king ! Lord Sri Krishna then embraced the chaste damsel, rubbing her eyes that were full of tears. Then the Lord, the refuge of the pious and conversant with the art of consoling, compassionately consoled his wife Rukmini who was worthy of commiseration, whose mind was so violently agitated by jokes and who was unduly ridiculed. (21-28).

Thereupon the auspicious Lord said,—"O thou fair lady ! Do not be offended with me. I know thee to be devoted unto me. Wishing to hear this from thy mouth I made this joke as also to see thy countenance with thy lips trembling in anger, with the sunny corners of thy eyes accompanied with glances and with charming eye-brows.

"O thou timid damsel ! It is a great acquisition of the householders that they can spend their days in sports with their sweet-hearts."

The auspicious Sukadeva said,—"O king ! Being thus accosted by the Lord and then knowing his words to be jokes, Baidarbhi renounced her fear of being separated from her dear one. (29-32).

"O Bharata ! Looking at the face of her Lord, with her bashful smiling and charming eyes, she (Rukmini) addressed her Lord, the foremost of men, saying as follows :

"O thou having lotus-eyes ! O Lord ! What thou hast said as there being no equal to thee is verily true ; for while thou art, O Lord, immersed in thy glories and the Lord of the Trinity, I am worshipped by attribute-full Prakriti and by the ignorant.

"O thou of great prowess ! Thou art the *Atman,* void of qualities and identical with all pervading consciousness. True it is that being afraid of the kings, thou art lying in the ocean of thy inner mind. Thou art always fighting with those who are worldly-minded. Thy votaries renounce the royal thrones, in the shape of the quality of darkness.

"O Lord ! The inscrutable way of the ascetics serving the ambrosia of thy lotus-feet, is above the conception of beasts in human form.

"O thou Great One ! While the actions of those who serve thee are super-human, what wonder that thy own actions shall be wonderful. Thou art not poor, because those persons who receive articles of food from others, bring them for thee. Persons blinded with the pride of wealth cannot recognise thee as the destroyer, and even those who eat offerings cannot know thee who art the foremost of them. Thou art that very fulfilment and *Paramatman* desiring whom the pious renounce everything.

"O Lord ! Thy relationship with Brahma and others becomes these only and not with man and woman who are attached to worldly happiness and miseries. Thy prowess has been recounted by ascetics who have left off their staffs.

Thou art the soul of the universe and the giver of soul as well. Even renouncing the lotus-born Deity (Brahma) and the king of heaven (Indra) having their auspiciousness sullied by the influence of Time (*Kala*) excited by thy prowess, I have elected thee, what to speak then of others. (33-38).

"O thou younger brother of Gada ! Thou art like a lion taking his own food having driven away all other kings with the tremendous twang of thy *Saranga* bow. So thy words that thou hast, out of fear, taken refuge in the ocean are not proper.

"O thou possessing lotus-eyes ! Anga, the jewel of kings, Prithu, Bharata, Yayati, Gaya and other kings, who desiring to have thee as their Lord, entered the forest to have recourse unto thy feet, were not destroyed.

"O Lord ! Smelling the fragrance of thy lotus-feet capable of conferring emancipation and the refuge of Lakshmi, and disregarding them, what mortal woman out of her greed for wealth, can resort to another greatly coward man ?

"O Lord of the universe ! So I have got thee as my true match, identical with *Atman* and the fulfiller of desires both in this world and in the next. Wandering in various species of creation I have taken refuge unto thy lotus-feet. (39-43).

"O Achyuta ! That woman into whose ears has not entered thy auspicious themes sung in the assembly of *Hara* (Siva) and Biranchi (Brahma) may select those-kings who though being counselled by thee, behave in houses with their wives like-asses, cows, dogs, cats and slaves. That foolish woman who has not smelt the ambrosia of thy lotus-feet considers this living carcass as her husband which is externally covered with skin, beards, nails and hairs, and internally filled with flesh, bones, blood, worms, excreta, air and phlegm.

"O thou lotus-eyed ! Thou art delighted in thyself and thou art not unduly attached unto me. May my devotion grow unto thy lotus-feet, and when for multiplying the creation thou shalt, resorting to the equality of darkness, look at me, I shall consider it as a great favour.

"O thou slayer of Madhu ! I do not consider thy words as false. Of the daughters of the king of Kashi, Amba had attachment towards king Salya. The unchaste women even when they are married, would seek for new men. So the wise do not espouse them ; for if they do so they become thereby degraded both in this world and in the next. (44-48).

The auspicious Lord Sri Krishna said,—"O thou chaste lady ! O princess ! To hear these words from thee, I cut jokes with thee ; what I said, thou hast repeated again. They are all true.

"O thou fair lady ! O thou auspicious damsel ! For satisfying thy desire, whatever desired-for objects thou shalt beg of me, thou shalt always obtain, because of thy devotedness unto me.

"O thou sinless one ! I now perceive thy love for and devotion unto thy husband. Because although agitated by my words, thy attachment to me was in no way shaken. Whoever shall, for nuptial happiness, either through asceticism or penances, adore me, who am the lord of emancipation, shall be possessed by my *Maya* (illusory will).

"O thou sensitive lady ! Obtaining me identical with emancipation, and prosperity, whoever renounces me, is worthy of mean birth on account of his worldly-mindedness. Alas ! he is very unfortunate.

"O thou greatly auspicious lady ! Thou being devoid of all desires, hast always served me. It is very hard for the wily and so also for the wicked-minded and deceitful women who are greatly fond of their own lives. (49-54).

"O thou honoured lady ! I have never seen a more loving damsel than thyself in any household, because at the time of thy marriage, disregarding all other numerous kings who assembled there, and hearing only of my accomplishments thou didst send a Brahmana to me. We have been vanquished by thee, since remembering the disfigurement of thy brother at the time of the marriage, and also his destruction on another occasion in a party of gambling thou hast suffered the consequent grief in fear of my separation. Holding counsel in secret thou didst send an emmissary unto me for obtaining me, and seeing the world as vacant, thou didst make up thy mind to give up thy life. Let thy glorious qualities remain in thee as ever. We have been greatly pleased with thee."

The auspicious Sukadeva said,—"O king ! Being thus engaged in the happy conversation, and bewildering the world of men, the divine son of Devaki (Sri Krishna) began to sport with Rama and he lived in her abode performing there household duties like an ordinary householder in the houses of the women." (55-59).

Chapter LXI

THE DESTRUCTION OF RUKMI

The auspicious Sukadeva said,—"O king ! Each of those wives of Sri Krishna gave birth to ten sons, all of whom bore exact resemblance to their father. Beholding Achyuta always present in their respective houses, each of those princesses the wives of Sri Krishna, considered herself the most favourite. Being charmed by the beautiful countenance, resembling lotus petals, long arms, long drawn eyes, sweet looks accompanied by lovely smiles, and charming words of the supreme Lord (Sri Krishna) his wives could not, however, conquer his mind by their gaits. With sidelong looks accompanied by secret smiles with their charming eye-brows be-speaking their desire, by the shafts of Cupid, and various other gestures, those sixteen thousand wives of Sri Krishna could not agitate his mind. Having obtained that husband of *Rama* (Lakshmi) whose course even Brahma and others could not comprehend, as their lord, those damsels began to see him with delighted hearts and attachment and adored him with various gestures bespeaking of their anxiety for having amorous sports with the lord. They began to serve their lord with welcome, comfortable seat, due respect, washing his feet, offering betels, fanning him, giving him scents, and garlands, dressing his hair, arranging his bed, bathing him, and with various other presents. They personally did these things for their lord even though each of them had one hundred maids at their command. (1-6).

O king ! Of those wives of Krishna who gave birth to ten sons each, and of whom I spoke before, eight were the queens of Krishna. I shall now recount the progeny of the Lord, such as Pradyumna and others. The powerful Hari begot on

Rukmini nine other sons besides Pradyumna. Those nine sons were named Charudeshna, Sudeshna, Charudeha, Sucharu, Charugupta, Bhadrahari, Charuchandra, Bicharu and Charu.

Similarly Lord Sri Krishna begot on Satyabhama ten sons. These ten sons were named Bhanu, Subhanu, Sharbhanu, Prabhanu, Bhanuman, Chandrabhanu, Brihadbhanu, Atibhanu, Bibhanu and Pratibhanu.

The Lord also begot on his wife Jambubati ten sons who all resembled their sire in all respects, and these ten sons of the Lord were named Samba, Sumitra, Purujit, Satajit, Sahasrajit, Bijaya, Chitraketu, Basuman, Dravina and Kratu.

On his wife Nagnajiti, Sri Krishna begot ten sons who were named as Bira, Chandra, Asvasena, Chitragu, Vegaban, Brisha, Ama, Sanku, Basu and Kunti. These ten sons of Nagnajiti were exceedingly graceful.

Lord Sri Krishna also begot on Kalindi ten mighty sons who were named Suka, Kavi, Brisha, Subahu, Bhadra, Ekala, Santi, Darsha, Purnamasha and Somaka.

On his wife named Madri, Lord Sri Krishna begot ten sons namely, Proghosha, Gatravan, Sinha, Vala, Pravala, Urdhaga, Mahasakti, Saha, Oja and Aparajita.

On Mitrabinda, Sri Krishna begot ten sons. These ten sons of the Lord were named, Brika, Harsha, Amla, Gridha, Bahabanna, Annada, Mahangsha, Pavana, Bahni and Kshudi.

Sri Krishna also begot on Bhadra ten sons by the name of Sangramjit, Brihatsena, Sura, Praharana, Arijit, Joya, Subhadra, Bama, Ayu and Satyaka.

Besides the above the Lord Sri Krishna begot on Rohini many sons headed by Diptiman and Tamratapta.

O king Parikshit ! Pradyumna, the son of Sri Krishna, begot on Rukmavati the highly powerful Aniruddha. This Rukmavati was the daughter of Rukmi, the king of Bhojakata, who is the brother of Rukmini. O king ! Unto this Pradyumna, Aniruddha, and other sons and grandsons of Sri Krishna were born crores of sons and grandsons. The mothers of the sons of Sri Krishna were sixteen thousand. (7-19).

Thereupon the auspicious king Parikshit said,—"O Brahmana! Although defeated by Krishna, Rukmi was waiting for an opportunity to kill him. Why then did Rukmi confer his own daughter, Rukmavati, upon his enemy's son! Do thou relate unto me truly how a marriage of this sort was contracted between the two contending parties! The *Yogins* can see the past, future and present, the objects beyond the perception of senses, and those near and distant.

The auspicious Sukadeva said in reply,—"O king! Although insulted by Sri Krishna, and even remembering the enmity, to satisfy his sister, Rukmi had conferred his own daughter named Rukmavati upon his sister's son (nephew) Pradyumna. The very formless *Kama* (the god of love) assuming the body of the mighty car-warrior Pradyumna, and being selected by Rukmavati in *Swyamvara* slew all the assembled kings and stole her away.

O king! Vali, the son of Kritavarma, had espoused Rukmini's daughter Charumati, who was possessed of spacious eyes. Although having enmity with Lord Sri Hari, to satisfy his sister, Rukmi conferred his own grand-daughter Rochana by name upon her grandson Aniruddha. Even though he knew such marriage alliances to be sinful, he had them performed being tied by the noose of affection. On this occasion of the wedding, Rukmini, Balarama, Krishna, Samba, Pradyumna and others went to the city of Bhojakata. The wedding ceremony having been over, all the kings headed by that of Kalinga were elated with pride and prowess and advised Rukmi saying,—"Do thou now defeat Balarama in a game of dice. He is not expert at dice. Therefore, O king, mighty defeat certainly shall overtake him. (20-27).

O king! Having been thus accosted, that king Rukmi invited Balarama and began to play at dice with him. Balarama made bet for hundred thousands and *ajutas* and Rukmi always defeated him after some time. At this the king of Kalinga laughed aloud displaying his teeth which Halayudha could not bear.

Thereafter Rukmi made a bet for a lakh of rupees, but at this time Balarama became victorious, but Rukmi resorting to deceit cried saying;—"I am victorious." Then being agitated by anger like the swelling of ocean in tides having his eyes reddened with rage and displaying his prowess, the mighty Balarama made a bet for a crore and continued the play. This time too Balarama defeated Rukmi really. But the latter again resorting to deceit said;—"I am victorious, let all these people who are around us declare." Thereupon a voice from the sky was heard, announcing,—"In truth Rukmi has been defeated by Balarama. What Rukmi has said is false."

Then disregarding the voice from heavens, under the instigation of wicked kings and his own destiny, Rukmi ridiculing Sankarshana (Balarama) said,—'Ye are cow-herds ranging in forests. Ye do not know game at dice. The kings only play with arrows and dice. What do ye know of this ?"

Having been thus remonstrated by Rukmi and also being ridiculed by other wicked kings, Balarama could not longer control himself. Being greatly enraged and uplifting Parigha, Balarama killed that king Rukmi in the midst of the auspicious assembly. Then proceeding ten footsteps and holding the king of Kalinga with great force he extracted his teeth out of his mouth, displaying which he had ridiculed Balarama.

After that other kings also being assailed by Balarama with the Parigha and having their arms, things and heads sundered, and besmeared with blood, fled away in great fear.

O king ! His own brother-in-law Rukmi having been thus slain, Krishna, lest his love might be shattered, said nothing good or bad, either to Balarama or to Rukmini. Thereupon Balarama and other dependants of the slayer of Madhu, having all their desires accomplished and achieved made Aniruddha with his newly married wife sit on an excellent car, and repaired happily from Bhojakata to Kushasthali. (28-40).

Chapter LXII

ANIRUDDHA WAS BOUND UP BY BANA

THE AUSPICIOUS SUKDEVA said,—"O king ! Bana was the foremost of the one hundred sons of the high-souled Vali. This Bana had one thousand arms. By a dancing feat of his one thousand arms, Bana pleased Divine Siva. Thereupon, Siva, the Divine Lord of all creatures, worthy of being resorted to and fond of his votaries, was satisfied with Bana who then begged a boon from the Lord of Tripura. Once on a time, touching the Lord's lotus feet with his coronet which was as lustrous as the sun, Bana being elated with his prowess, addressed Girisha who was stationed near him :

Bana said,—"O Mahadeva ! I bow down unto thee who art the preceptor of the people and their Isvara. Thou art like the Kalpa tree fulfilling the desires of those people whose desires are not satisfied. The thousand arms that thou hast granted me, form a burden unto me, because except thee in the three worlds who is there equal to me in prowess ? I feel inclined to fight with the elephants of the quarters with these my hands whereon I feel itching of strength. O thou Prime One ! when I move on crushing down the mountains, the elephants of the cardinal quarters being terrified take to their heels." (1-7).

On hearing the aforesaid address of Bana, Lord Siva being enraged replied saying—"O thou foolish wight ! when an encounter shall take place between thee and one like me, then thy flag-staff (representing invincible dignity) shall be broken down and thou shalt be humiliated."

O king ! on being so replied to by the Divine Lord Siva—the vicious-minded Bana entered delightedly in his own abode, awaiting for fulfilment of the behest of Girisha in destruction of his own enegy. This Bana had a beautiful daughter named Usha. This princess Usha used to enjoy amorous sport in dream with Anniruddha, the grandson, of Sri Krishna, whom she had never seen nor heard of. Sometimes while asleep in the midst of her friends, on beholding Aniruddha in her dream, she used to exclaim, 'Where art thou my lord ?' and then on seeing them she used to be greatly ashamed.

O king ! there was a minister of the king Bana, who was known as Kushmanda. This minister Kushmanda had a daughter named Chitralekha. This Chitralekha was one of the friends and companions of the princess Usha. One day being stricken with curiosity, Chitralekha asked of princess Usha saying—"O princess ! thou art not married as yet. O thou having beautiful eye-brows ! I do not exactly perceive, whom dost thou want, and also what is thy desire."

Thereupon Princess Usha said :—"Dear friend ! I have seen in dream one young man of dark-blue hue, lotus-eyed, clad in yellow raiment, having long arms, captivating unto the females. I want him as my lord. Making me drink of the nectar of his lips, where has he gone leaving me here, who am sunk in the ocean of grief ?" (8-15).

Chitralekha said,—"I shall remove this thy grief. Do thou tell me definitely who has stolen thy mind. I shall bring him before you, if he exists in the three worlds."

Saying this Chitralekha painted on the canvas the figures of the celestials, Gandharvas, Siddhas, Charanas, Pannagas, Daityas Vidyadharas, Yakshas and men. Amongst men she (Chitralekha) painted Sura, Vasudeva, Rama, Krishna and Pradyumna of the Vrishni race. Beholding Pradyumna Usha became ashamed. Then also seeing the portrait of Aniruddha Usha exclaimed in joy saying,—"This is he ! This is he !"

O great king ! then knowing him to be the grand-son of Lord Krishna, and ascending the welkin by her illusive energy, Chitralekha conversant with Yoga, proceeded towards Dwaraka the city protected by Sri Krishna. Chitralekha took Aniruddha who was lying there asleep on a bed-stead, and showed him to her friend in Sonitpura.

Then beholding that beautiful bridegroom Usha with a delighted face kept Aniruddha in her own room which no man could see, and there she passed time in enjoyment of amorous sport with that son of Pradyumna. Then having his senses out of his control by the increase of love of Usha, he adored her with precious raiments, garlands, perfumes, incense, lamps, seats, drinks, food add sweet words. There, having been so worshipped secretly in the room of Usha, Aniruddha could not perceive exactly how many days had till then elapsed.

Thereupon, the guards appointed to watch the palace of princess, marked the signs on the person of the princess. The signs of youthful enjoyment were not to be kept hidden and from these signs the guards thought that the highly devotional princess must then have deviated from her strict vows of virginhood and must have secretly been enjoyed by some hero. Then being certain about this their conjecture,—the guards went to the king and reported the affair unto him as follows,—

The guards said,—"O king ! we apprehend that the misconduct of thy daughter (Princess Usha) has polluted thy unsoiled race. O lord of men ! we are at a loss to understand, how thy daughter, who is confined in the palace and is being so constantly and vigilantly watched by us and whom no males can have access to, has contracted such a vice." (16-27).

The auspicious Sukadeva said,—O king Parikshit ! on hearing of the sinful conduct of his daughter, the king Bana was greatly painted at heart. The king thereupon speedily went to the abode of his daughter. On his arrival at his daughter's abode, the king found there the foremost of Yadus, Aniruddha. He was son of Kama (the god of love in the form of Pradyumna, the son of

Sri Krishna), of dark-blue hue, clad in yellow raiment, lotus-eyed, long-armed, and his countenance was shining with curly locks, resplendent ear-rings and smiling looks. He was endowed with all auspicious marks and was found out by king Bana while playing at dice with princess Usha. By the touch of the limbs of his beloved one (Princess Usha) the garland of Basanta-Mallika which was dangling round Prince Aniruddha's neck was besmeared with the Kumkuma of her breast.

Then, beholding king Bana enter there in company with an army of soldiers, the hero Aniruddha uplifted the Parigha (a weapon of that name) made of a particular kind of iron, like unto god of Death holding his mace for the purpose of destruction. Like unto a king of the herd of boars slaying the dogs, Prince Aniruddha then slew the soldiers of king Bana surrounding him. Thus having been struck on the hand, head and heart, the soldiers of the king Bana died in great number and those surviving fled away out of their respective habitations.

On seeing such an encounter, king Bana, the powerful son of the celebrated king Vali, was highly enraged. He himself then approached the hero Aniruddha, the slayer of his soldiers, and bound the prince with the noose of serpents. The news of such bondage of her beloved lord reached princess Usha duly, and she became worn out with grief and with tearful eyes she began to cry aloud. (28-33).

Chapter LXIII

SRI KRISHNA'S VICTORY IN ENCOUNTER WITH KING BANA

THE AUSPICIOUS SUKADEVA said,—"O thou foremost of the Bharata-race ! not finding Aniruddha and bewailing separation from him, his beloved relations and friends had spent four years. Thereafter, on hearing from the Divine sage Narada, of the bondage of Aniruddha, the Vrishnis, the chief of whom was Sri Krishna, arrived at Sonitpura, the capital city of King Bana. On their arrival there Pradyumna, Yuyudhana, Gada, Shamba, Sarana, Nanda, Upananda, and other followers of Balarama and Krishna and the leading other heroes of the Satvata race, with twelve *Akshauhinis* of soldiers, spreading on all sides, besieged the Capital City of king Bana. Having so besieged the city, the soldiers began to break down the houses, gardens, walls, palaces and cow-sheds.

On seeing such destruction and siege, king Bana was worked up with anger. That powerful king then issued out of his palace manned with an army of equal numerical strength, the Divine Rudra (Siva), ascending his celebrated Bull, and in company with his follower Nandi and encircled by his son and the ghosts and goblins, came there to fight with Balarama and Krishna on behalf of king Bana. Thus arose there a tremendous and wonderful hostility, the narration of which makes one's hair stand erect. Sri Krishna fought terribly with Sankara, Pradyumna with Kartikeya, Kumbhanda and Kupakarna fought with Balarama, Shamba with king Bana's son, and Satyaki with king Bana himself. (1-8).

The lord of the celestials, Brahma and the other divinities, the celestial ascetics, the Siddhas, Charanas, Gandharvas, Apsaras, and Yakshas, all ascending their respective cars, came there to witness that wonderful encounter.

Thereupon, with his Saranga bow and sharp arrows, Sri Krishna began to destroy the followers of Sankara, which consisted of the ghosts, the Pramathas, Guhyakas, Dakinis, Jatudhanas, Betals, Binayakas, Bhutas, Matris, Pisachas, Kumbhardas, and Brahma Rakshashas. The Divine Rudra, too, which the celebrated *Pinaka* (his weapon of that name) in his hand discharged various powerful weapons thwarting the Saranga bow. Sri Krishna, too, with his Saranga bow baffled the equally contending other weapons. He discharged Brahma weapon at Brahma, the mountain weapon at the wind, the Parjanya at the Agneya and the Narayana weapon at Pasupata.

Then having created bewilderment in the minds of Mahadeva by his Jrimbha weapon, Sri Krishna with maces, clubs and shafts slew the army of king Bana. On the other side, having been assailed by the shafts of Pradyumna and profusely bleeding all over his body, ascending his carrier peacock, Kartikeya fled away from the field of battle. (9-15).

Being assailed by the mace, Kumbharda and Kupakarna fell down ; their army, their lords having been slain, fled away on all sides. Beholding his own army so shattered, leaving off Satyaki in anger, the car-warrior Bana preceeded towards Sri Krishna to fight with him. Thereupon drawing at the same time five hundred bows, king Bana discharged at each of them two arrows irrepressible in fight. Lord Sri Krishna sundered all of them at once and then destroyed the chariot of king Bana, as also killed his charioteer and steeds, and blew his conch.

In the meantime, being nude and with dishevelled hair king Bana's mother Kotari by name stood before Sri Krishna for the protection of her son's life. Then Krishna, the elder brother of Gada, turned his face so that he might not see a nude woman. King Bana, too, with his car broken and bow snapped, entered his city. The ghosts having all fled, the two Trisira and Tripata, began to fight. Thereupon beholding the fevers, of Siva, the Deity Narayana created Sheeta fever. Thereupon the fevers of Maheswara and Vishnu began to fight with each other. Being assailed by the powers of Vaishnava fever while fighting and not finding any place where he might be safe, the Maheswara fever, with terrified mind and folded palms, began to eulogise Hrishikesha for protection (16-24).

The fever created by Maheswara said,—"Saluatation unto thee, who art Great God of unlimited prowess, the soul of all, the true knowledge, the cause of the creation. preservation and the destruction of the universe, and identical with Parama Brahma as said in the Vedas and with quietitude. Time, destiny, creatures, nature the subtle creation, Prakriti, vital breaths, soul the eleven senses, the body and the seed, are all, O lord, the emanation of thy illusive energy—but thou art thyself shorn of Maya. So salution unto thee who are resident in what stands in the way of Maya. Assuming various forms by thy sportive energy thou art protecting the deities, from the impious, who constitute the bridge of the people. Thou art slaying the envious Daityas who follow the wrong ways. This thy birth is for relieving the Earth from her burden. I have been assailed by thy energy in the shape of very cold and irrepressible fever. So long as men, being bound by hope, do not serve the end of thy lotus-feet,—they suffer this agony."

Thereupon the auspicious Lord said,—"O Trisira Fever! I have been propitiated with thee. May thou be relieved from the fear of my created fever. Even from now onward whoever shall recollect this conversation between us, shall not be afraid of thee.

Having been thus spoken to by the auspicious Lord Achyuta and bowing unto him, the Māheswara fever went away. (25-30).

The auspicious Sukadeva said,—"O king! on the other hand King Bana, too, ascending his chariot, came there to fight with Janardana (Krishna). Thereupon, beholding various weapons with this thousand arms, the king Bana discharged various shafts at the holder of discus (Sudarsana). Lord Krishna with his discus sharp as a razor, lopped off for ever like unto branches of a tree, his one thousand arms, which were again and again discharging various weapons. All his arms having thus been sundered, the lord Bhava, always kind to his votaries, came there and hymned the holder of the discus (Krishna).

The auspicious Rudra said,—"O Brahman! thou art the great effulgence. Thou dost live secretly in the Vedas identical with speech. The pure-minded ascetics behold thee as the sky. The welkin is thy navel, the fire is thy mouth, the water is thy seminal fluid, the heaven is thy head, the quarters are thy eyes, the earth is thy feet, the moon is thy mind, the sun is thy belly, Indra and the other Lokapalas are thy arms, the *Oshadhis* are thy down, the clouds are the hair, Brahma is thy intellect, Prajapati is thy organ of generation, and virtue is thy heart. People imagin thee to be such a Universal Purusha. O thou undecaying One! this thy incarnation is for the prosperity of the world and protection of virtue. We are all Lokapalas. Being protected by thee we are governing the Seven Worlds. (31-36).

"O thou auspicious One! Thou art One, the Prime Purusha, without one, the self-manifest knowledge, the cause of the world. For bringing all objects in relief, thou dost, by the illusive energy, appear as changed. O thou Great One, thou art self-effulgent. As the sun being clouded, makes the cloud, when transferred to another post, manifest, so thou dost, enveloped with qualities, bring the qualities of goodness and those endued with them into relief. Being possessed by thy illusive energy, the creatures in consequence of their attachment for children wives, and homes, sink in the ocean of grief, the species of the celestials and men.

"O lord! that self-cheat, who having obtain this human body conferred by thee does not adore thy lotus feet in consequence of his not being able to control his senses, is always assailed with grief. The person, who out of his love for objects of senses, renounces the beloved lord identical with his, is deemed to be drinking poison instead of amborsia.

"O lord ! we all, myself, the other deities, the other ascetics, and other pure-minded creatures shall, with great care, seek refuge unto the most beloved lord, the great soul. We adore thee, O God, who art at the root of the creation, preservation and destruction of the universe, who art of quiescent nature and identical with peace. The originator of intellect as the soul of all, shorn of the distinctions of equality and inequality, the stay of the Universe and its creatures for being released from the bondage of the world. O God ! this king bana is my devoted votary and I have promised him protection. Do thou, therefore, be propitiated with me and him as well, as thou wert with Vali, the king of Daityas." (37-45).

Thereupon the auspicious Lord said,—"O thou Divine One ! I shall accomplish thy desired-for object as prayed for by thee What thou hast instituted shall be recognised as pious, The king Bana is not to be slain by me, as he is the son of the Daitya king Vali who was formost of my votaries. Besides I had also conferred upon Prahlada the boon that none in his family shall be slain by me. It is only to humiliate his pride that I have sundered his thousand arms, and to relieve the Earth of her burden, I have taken away his strength. He hath still four arms remaining. He shall not be subject to decrepitude. He shall be foremost of thy followers, and he shall have fear from none."

Having thus obtained protection and having bowed down unto Krishna with his head, the Asura-King Bana brought before him Aniruddha in the same chariot with his daughter Usha. Being clad in excellent raiment, adorned with shining ornaments encircled by an Akshouhini of soldiers, Krishna departed with Aniruddha and Usha placed before them, after having obtained permission of Mahadeva. In due course they returned to and entered into their beautiful and well-adorned city Dwaraka having its highways then decorated with charming flags. Then a little the citizens, the friends, and the twice born ones, performed immediately auspicious ceremonies by sounding conches and *Anakadundubhi.* Whoever shall, after rising in the morning, recollect this encounter of Lord Sri Krishna with Sankara and his votary king Bana, shall never meet with discomfiture. (46-52).

Chapter LXIV

THE STORY OF KING NRIGA

THE AUSPICIOUS SUKADEVA said,—"O king! Once on a time, Shamba, Pradyumna, Charubhanu, Gada and other princes went out for sport into a garden. After sporting there for a very long time, they were striken with thirst. While searching for water, they espied a well which was devoid of water and in which a wonderful animal was living. Beholding there a mountain-like lizard, they were verily surprised and feeling compassionate they attempted to release that lizard from that dried-up well. Binding it with ropes of leather and thread, the princes could not get it out and then with curiosity they communicated this news unto Sri Krishna.

Thereupon, coming there, the lotus-eyed Divine Protector of the universe took it up easily with his left hand. Having thus been touched upon by the auspicious Deity, it at once cast off its lizard form and assumed the form of a celestial being, having splendour of burning gold. He wore wonderful ornaments, best of raiments and garland. Although informed of his true account, Mukunda with a view to inform the other people asked that wonderful stranger, saying :—

The auspicious Lord Mukunda said,—"O thou great one! who art thou assuming such a most beautiful form? Although I consider thee to be the foremost of the celestials. O thou auspicious one! by what action wert thou doomed to such an unfit and uncouth condition : I wish to know all about it. If it is fit for being recounted, do thou be pleased to speak it out fully without hiding anything." (1-8).

The auspicious Sukdeva said,—O king, having been thus enquired of by Sri Krishna, the god of delight personified, and bowing down unto Madhava with his coronet, effulgent like the sun, the king Nriga, who was a few minutes ago a lizard, addressed the Lord as follows :—

The auspicious king Nriga said,—"O Lord! I am one of the foremost of kings of the Ikshwaku race. My name is Nriga. Perhaps, while hearing the names of liberal men, my name must have occasionally touched thy ears.

"O Lord! what is there unknown unto thee? Who else art the witness of the souls of all creatures, and whose vision save thine is always unobstructed by the influence of *Kala* (Time)?

Still, commanded by thee as I am, I shall recount unto thee my life-history.

"O Lord ! I have given away kine numbering sands of the earth, the stars of the sky, and the showers of rain. They had all profuse milk, were gifted with beauty and accomplishments. These cows had golden horns, silver-hoofs. They were accompanied by their respective calves, and these kine were adorned with cloths and ornaments. These cows were procured by me piously. They were all young, and endowed with the characteristic and accomplished, having many relations, good conduct, asceticism, performing actions laid down in *Srutis* (Vedas) conversant with the Vedas liberal-minded and youthful. I have also given away kine, earth gold, conveyance, horses, elephants, daughters with female servants, sesamum, clothes, ornaments, houses. I have performed many sacrifices and supplied beds, and excavated tanks, wells and ponds. I have been passing my days in this way. (9-15).

Once it so happened that a cow belonging to a leading Brahmana, while wandering by chance came to the fold of my kine. Not knowing this, I gave away that very cow as mine unto another Brahmana. While the latter was taking it away, the real owner of the cow, another Brahmana, saw it and said:—"This cow belongs to me." Then the Brahmana who got the cow from me said, "The king Nriga has conferred this cow upon me, and, therefore, it belongs to me."

Thus quarreling with each other for their respective self-interest, the Brahmana who took it from me called me the giver of the cow, while the other Brahmana (who was the real owner of the cow) called me a thief. On hearing this, I was stricken with great anxiety. While virtue was thus in peril, I begged of both of those Brahmanas, saying,—"O Brahmana ! do ye give me this cow and I shall in returan give you one lakh of excellent cows. Do ye show this favour to me, your servant, who did not know this, and save me from impiety, who am fallen in the hell of untruth."

Then the owner of the cow went away saying, "I do not wish to have any of the king's cows." The Brahmana, too, went away saying,—"I do not wish to accept any other cow, not even ten thousand such."

After a few days thereafter, when the time of my death came, the emissaries of *Yama* (the god of death) took me to the abode of *Yama*, and there the god of death asked me saying :—"O thou king Nriga ! whether shalt thou suffer thy sin first or shalt thou enjoy the fruits of thy virtue first ? I see that the excellent region that one obtains as virtue of gifts hath no end."

Thereupon, I replied unto him saying,—"O thou god of Death, I shall first of all suffer for my sinful deed". Then the god of Death said, "Be thou fallen then." O thou Lord of the Universe ! immediately I found myself transformed as a lizard. (16-24)

"O Kesava ! thou art Brahmanyadeva. So this remembrance of thy servant ever washing to behold thee, has not been spoilt even now. Why hast thou come within my view, who art the Great soul, whom the yogins meditate upon in their minds by the eyes of Upanishad. Thou art the Adhokshaja. Thou dost appear in his view who is released from the fetters of the world. It is for this that thou hast come before me who am blinded with the sorrow of being a lizard. O thou god of gods ! O thou Lord of the Universe ! O Narayana ! O Achyuta ! O Govinda ! O thou foremost of all Male Beings ! O Hrishikesha ! O thou illustrious Deity ! O thou undecaying one ! O Lord ! O Krishna ! do thou be graciously disposed to permit me to repair to the region of the celestials, and that, wherever I may remain, may my mind be unflinchingly attached to thy lotus-feet. Salutation unto thee who art the Prime cause, who art Brahmanyadeva, of endless energy, Vasudeva, the Lord of Asceticism ; Krishna." (25-29)

The auspicious Sukadeva said, —O king ! after saying as above, Nriga circumbulated Sri Krishna and bowed down unto him touching his lotus-feet with his head. Then obtaining Sri Krishna's permission, ascending a car he (king Nriga) repaired to the celestial region before the eyes of all who were present there.

Thereupon, having instructed the Princes, the virtuous-souled Devaki's son, Brahmanyadeva, Sri Krishna said to his relatives as follows—

The auspicious Lord Sri Krishna said,—"If any one, despite his being powerful like the fire, eats even a little portion of a Brahmana's wrath, then it becomes irrepressible for him. I do not consider *Halahala* (poison of snakes) as venom in the true sense, because there is remedy for it. Rather, I consider a Brahmana's curse as real poison which has never any antidote in the three worlds. Poison destroys him only who drinks it, and is counter-acted like unto fire by water. But the forest fire of a

Brahmana's anger destroys the household with whole race of the offender with even its root.

"If at all a Brahmana, obtaining permission duly, eats a Brahmana's wealth, it then destroys three generations of the eater. Again, if a man all on a sudden by force does so, it then consumes ten generations preceding and succeeding the usurper. (30-35)

"Those kings or princes, who desire to obtain the property of a Brahmana, wish in reality for hell. So these persons are very ignorant inasmuch as they cannot perceive their fall actually. When the property of a liberal Brahmana having a large family is stolen, a king or a member of the family who does it, is doomed to be fallen into the hell of hells named *Kumbhipaka* for as many years as the number of dust wetted by his tears.

"Whoever pilfers the property of a Brahmana, whether given by him or any one else, becomes an insect of excreta for sixty thousand years. I wish, I may not be avaricious for a Brahmana's wealth, desiring for which the kings become short-lived, defeated, divorced from their kingdom and become serpents in their next lives causing anxiety to the people.

"O my friends and relations ! even if a Brahmana becomes angry for nothing, do not quarrel with him. If a Brahmana beats and curses you, still you should bow down unto him. As I myself with a controlled mind always bow down unto a Brahmana, so do ye all. Whoever shall at any time transgress my words, shall be subject to punishment. When Brahmana's wealth is stolen, it brings about the fall of the stealers, as the Brahmana's cow being stolen, had been done to this king Nriga, —who did not even know of it,—who became a *Krikalasa* (a reptile of that name) in all appearance like a lizard."

Having thus instructed the inhabitants of Dwarka, the Divine Mukunda, the purifier of all the worlds, repaired to his own habitations. (36-44)

Chapter LXV

BALARAMA DRAWS THE WATERS OF JAMUNA

THE AUSPICIOUS SUKADEVA said,—"O thou foremost of the Kurus ! Once upon a time, to see his friends, the Divine Balabhadra anxiously got up on his car, and proceeded towards Nanda's Gokula. Being embraced by milk-men, ever striken with anxiety, and also by milk-women, his mother's friends,—Balarama bowed down unto his parents. and became delighted with their blessings. The parents of Balarama blessed him saying,—"O Dasharha ! thou art the Lord of the Universe. Thou dost with thy younger brother protect us and our parents."

So uttering hearty blessings upon him, they took him on their lap and sprinkled him with tears of their eyes. Thereupon, saulting the elderly milk-men, he was saluted by the younger ones. By smiling and holding their hands, Balarama received all cow-herds, according to age, friendship and relationship. After he had been seated at ease, and was relieved of the toils of the journey, the milk-men approached him and enquired after the well-being of the Yadus. They were also asked in return by Balarama in words supressed with love.

The milk-men (Gopas) had consigned all their desire unto the lotus-eyed Krishna. Some one of those Gopas asked Balarama saying,—"O Balarama ! are all our friends faring well ! O Balabhadra ! do ye all having wife and children now remember us ! By good luck it is that you have had slain the vile king Kansa, and thereby released your friends, slain and defeated your enemies and are living contented in a fort." (1-8)

Having been exceedingly delighted by the visit of Balarama, the milk-women (the *Gopees*) encircled him and smilingly asked:

The auspicious *Gopees* said,—"Is Krishna, the favourite of the females, living in happiness ? Does he remember his father, mother and friends ? Does the mighty-armed hero remember us for whom we had renounced our parents, brothers, sisters, husbands, children and other kinsmen, whom it is so hard to forsake ? Renouncing such of us all, he has snapped the fetters of friendship. Why should not the women believe these words about him ?"

Some other *Gopees* then said,"—Why did the females trust the words of that fickle and ungrateful one ? Having been assailed by desire engendered by his beautiful smiles and looks they confided in those, wonderful words."

Other *Gopees* then said,—"O ye milk-women ! What is the use of talking about him ? Do ye take up any other topic ! If he can spend his time without us, we shall be also able to do the same without him." (9-14).

The auspicious Sukadeva said,—"In this way recollecting the smiles, words, charming looks, gait, love and embraces of Sri Krishna, the milk-women (*Gopees*) began to weep. There-upon Sankarshana, well-versed in the art of pleasing, consoled them with many pleasant tidings about Krishna. Then sporting with milk-women, the Divine Balarama spent there the two months of Chaitra and Baisakha. He lived in the midst of females in orchards and gardens on the banks of the Jamuna shining with the because of the full-moon, filled with the air fragrant with the smell of fully blossomed lilies, The godess Varuni, being despatched by Varuna, fell down from the cavity of a tree and filled all over with sweet fragrance. Smelling that nectarine fragrance spread all over by the air, Balarama lived there happily with the females. The glories of *Halayudha* (the deity having the plough as his weapon) were sung there by the females, and he, too, having inebriate eyes, roved about in the forest.

One day, Balarama inebriate, wearing a Baijayanti garland, ear-rings, and having smiling lotus-like countenance, with snow white drops of perspiration, asked Jamuna (personified) to come near him for water-sport by him. But Jamuna did not comply with his commands. Thereupon Balarama thought within himself: "Because I am inebriate, so disregarding my words she has not come." Having been enraged thereby, he attacked her with his plough-share, and then he addressed her as follows:

"O thou vile one! I am inviting thee. Still thou does not come disregarding me. Thou dost enjoy at thy will, so I shall cut thee into one hundred pieces by this plough-share." (15-24).

The auspicious Sukadeva said,—"O king! being remostrated with those words, the Jamuna with trembling limbs fell at his feet and submitted to him saying:

The auspicious Jamuna said,—"O thou mighty-armed; hero! I did not know thy prowess. With a portion of thy form I now understand, thou art capable of withholding this universe. O Lord! O thou the soul of the Universe! O thou fond of thy votaries! it bhoveth thee to release me who keep thy shelter, and who did not know the Supreme Prowess of thine."

Thereupon, having been thus solicited, the Divine Balarama gave up his hold on Jamuna and went to her waters with the females for sporting in the water like unto an elephant with the she-elephants. Sporting in the waters of Jamuna at his will, when Balarama came up on the banks, the goddess Lakshmi presented him two dark-blue clothes of of oceon-origin, precious ornamants and a beautiful garland. Wearing the dark-blue raiment and a golden necklace, Balarama shone like the elephant of Mahendra adorned with ornaments and pasted with sandal-paste.

Even now, O king, the Jamuna, displaying the prowess of Balarama of endless prowess lies in the place where she was drawn by him. While sporting in Braja, having his mind agitated by the charming gestures of the females there, all his so many nights were spent as though one. (25-32).

Chapter LXVI

DESTRUCTION OF POUNDRAKA AND KASHIRAJA

THE AUSPICIOUS SUKADEVA said,—"O King ! after Balarama had gone to Braja, the kindom of the cow-herd king Nanda, the foolish king of Karusha named Poundraka, considering himself as Vasudeva, sent an emissary to Krishna. Having been eulogised by the foolish people, who out of sheer sycophancy as thou art the lord of the Universe, and hast incarnated thyself as Vasudeva, that King Poundraka too in foolishness considered himself as Achyuta. Like unto a boy becoming a king in sport that foolish and wicked-minded king despatched a messenger to Krishna in Dwaraka. The movements of Lord Sri Krishna was beyond comprehension. The emissary of King Poundraka too having arrived at Dwaraka communicated the message of king Poundraka to the lotus-eyed Sri Krishna who was then seated in the midst of an assembly. The message of King Poundraka was as follows :

"I, King of Karusha, alone have descended as Vasudeva for showing compassion towards creatures. There is none else. So do thou give up thy false appellation like that of mine own. O Satvata ! out of ignorance, thou hast assumed my marks, casting them off, do thou come and seek my shelter or fight with me." (1-6).

The auspicious Sukadeva said,—O King ! on hearing of the message of that evil and puny-minded King Poundraka, Ugrasena and other councillors laughed aloud, considering this as ridiculous. Then Lord Sri Krishna said to the messenger of King Poundraka as follows :

The auspicious Lord Krishna said,—"O thou ignorant fellow! I shall discharge my marks at thee and others along with whom thou hast raised this topic. When being slain and thy mouth obstructed thou shalt lie down being covered over with Kankas, vultures and Vatas, the dogs shall seek thy shelter."

On hearing these remonstrances, the emmissary of the King Poundraka communicated them to his master. Immediately after this incident Krishna too, ascending his car, repaired to Krishna. On hearing about the preparation of Sri Krishna, the mighty car warrior King Poundraka also, taking two Akshouhinis of soldiers, issued out of the city speedily. The King of Kashi was a friend of Poundraka. Therefore, O King, the King of Kashi also came to help his friend Poundraka. Sri Krishna found Poundraka holding discus, conch, sword, mace and Saranga bow in his hands and wearing the mystic mark of Srivatsa and the jewel Kaustubha, and adorned with the garland of wild flowers. He had two pieces of yellow silk raiments and upper garment. He wore a valuable crown and Makara-shaped Kundalas (ear-rings), and he was adorned with various priceless ornaments. An artificial Garuda was mounted on the standard of his chariot. On seeing him with a false attire resembling that of his own self, like unto an actor on the stage playing the role of a great personage, Sri Krishna at first laughed loudly. (7-15).

Thereafter like unto the fire of dissolution assailing all creatures in various ways, Sri Krishna with his mace, sword, discus and shafts, greatly assailed the combined armies of the Kings of Karusha and Kashi, consisting of elephants, horses, chariots and infantry. Overspread by cars, steeds, elephants, men, asses, and camels sundered by the discus of Sri Krishna, the battle-field, striking terror even unto the minds of the brave, appeared like the sporting ground of Rudra at the end of Kalpa (cycle of time).

Thereupon Sri Krishna spoke unto Poundraka saying,—"O Poundraka! whatever weapons thou didst ask me to leave aside through thy emissary, I am now discharging them at thee. I will make thee today relinquish my name which thou hast falsely assumed. And if I do not desire to fight with thee, I shall seek thy shelter."

After having thus chidden and dislodging him from the chariot, Sri Krishna with his discus sundered King Poundraka's head, like unto Indra cutting off the mountain summits with his thunderbolt. Thereafter having cut off the head of the King of Kashi from his body with a sharpened shaft, he threw it to the city of Kashi like torn lotus-petals carried away by the wind. (16-22).

Having thus slain the proud Poundraka along with his friend, the King of Kashi, Sri Krishna entered Dwaraka, having those nectarine themes sung by the Siddhas. O King Parikshit ! this Poundraka used always to meditate upon the Lord of the universe, and by dint of this virtue all his worldly fetters were snapped, and after his death as aforesaid, be became one with Lord Sri Hari in consequence of his meditation upon him.

On the other hand, seeing a head adorned with Kundalas at the palace-gate (in the city of Kashi), people began to speculate saying, "What is this ? Whose face is this ?"

O King ! then knowing by scrutiny that to be the head of King, his queens, sons, friends, and citizens bewailed crying, "Alas ! we are undone ! O King ! O Lord !!"

Thereafter having performed the obsequial rites of his father, the King's son Sudhakshin by name promised saying, "I shall be freed from my debt to my sire by slaying his destroyer." So saying, the highly liberal-minded son of the king of Kashi, Sudhakshin by name, along with his priest, began to worship Maheswara with hard austerities. There-upon being propitiated, the Lord Bhava asked him to pray for a boon. The king's son Sudhakshin then prayed for a boon for an expedient for the destruction of the slayer of his father. (23-27).

The Lord Bhava then commanded saying, "O prince ! with ceremonial rites performed by Brahmanas, do thou worship the Southern Fire and always obey his commands like Ritwijas, and when that fire shall be discharged at *Abramanya*, being encircled by my ghosts, it shall accomplish thy object."

Having been thus commanded by the Divine Bhava, Prince Sudhakshin daily taking the vow and observing strict penances for the destruction of Sri Krishna began to act according to Lord Bhava's behests. Thereupon from the sacrificial altar arose a dreadful figure of fire wearing a lock of hair and beard like burning copper, with eyes as if vomiting forth scintillations of fire. Then shaking his countenance, dreadful with teeth and fearful frowns, and brandishing a three-headed weapon, he with his tongue licked the corners of his mouth bespeaking great impatience. Being encircled by the ghosts, shaking the earth with his feet like two huge palmyra trees, he was coming, as if burning all the quarters. On beholding that form of fire approaching, the inhabitants of Dwarka were terrified like a herd of deer on account of the forest fire. At that time Sri Krishna was playing at dice in his assembly hall and the citizens cried aloud in fear saying, "O thou lord of the three worlds, do thou save us from the fire which is about to burn down the beautiful city into ashes."

On hearing the wail of bewilderment and seeing the fear of his own citizen, Lord Sri Krishna, the stay and refuge of all, smilingly said, "Have no fear. Be thou not afraid." Then perceiving that form to be the creation of Maheswara, Lord Krishna, the witness of all inner and outer world, commanded the Dicus at his side to thwart the fire. (28-38).

Then having by its effulgence brought in relief, the sky, the quarters, heaven and earth, that discus of Mukunda celebrated Sudarshana, lustrous like a crore of suns and burning like the fire of dissolution greatly assailed that form of fire of Maheswara. Having thus been thwarted by the weapon of the Chakradhara and returniag to Kashi with its energy so baffled that fire of Maheswara, the outcome of his own spell of *mantras*, burnt down prince Sudhakshin with his Ritwijas.

And still pursuing it, the discus of Hari also entered the city of Kashi, consisting of courtyards, assembly halls, houses, shops, cow-sheds, palaces, apartments, treasuries, stables for elephants, horses, chariots, and kitchens. Then burning down the entire city of Varanashi (Kashi) that discus returned to its weilder, Sri Krishna.

Whoever shall make others listen to this story of the prowess of the illustrious Deity or whoever shall listen attentively shall be freed from all sins. (39-43).

Chapter LXVII

THE DESTRUCTION OF DWIVIDA

THE AUSPICIOUS KING, —O Brahman ! I wish to hear again of feats done by Balarama of wonderful deeds and of the endless and immeasurable energy.

The auspicious Sukadeva replied saying—"O king ! there was a friend of King Naraka (Bhouma), who was a monkey named Dwivida. This powerful monkey was Mainda's brother and minister of Sugriva. With a view to avenge the death of his friend Naraka and to spread disaster in the country, that monkey began to set a fire to cities, villages, mines and hamlets of the milk-men. Sometimes, uprooting mountains he used to break down with them the cities of the Anartha country where-ever Hari, the slayer of his friend Naraka, used to live in. Sometimes enterning into the ocean that monkey, endued with the strength of ten thousand elephants, used to throw up the waters of the ocean with his arms and thereby caused it to over-flood the countries situated on its banks. Breaking down the trees of the hermitages of the Rishis that monkey used to desecrate the sacrificial fire with urine and excreta. As a black-bee catches other insects and puts them in his strength, used to throw men and women into mountain caves and would cover the caves with large pieces of stones. (1-7),

Thus having devastated the countries and ravished the respectable females, that monkey, on hearing the charming music, went to the mount Raivataka. There he saw the perfectly beautiful Balarama, with a lotus garland, the king of Yadus, in the midst of the females. He was shining in the effulgence of his own person like an elephant, with inebriete eyes and drinking Varuni while he was singing. In the meantime, ascending the boughs of the tree, shaking them and showing his own face, the wicked monkey began to make noise. On beholding the insolence of that monkey, those youthful females, espoused by Balarama, fickle by nature, began to laugh. Showing them his private parts and making faces Balarama, who was looking him, the monkey began to slight him and the females. Thereupon that foremost of smiters, Balarama, being enraged began to hurl stones at him. Then protecting himself from those stones and taking the jar of wine, that wicked monkey fled away to a distance and began to excite Balarama with smiles. Then breaking down the jar of wine, drawing and tearing the clothes of the females, and with diverse wicked acts he (the monkey) began to pick up a quarrel with Balarama. (8-15).

Beholding his unhumility and the country devastated by him, Balarama was enraged, took up his mace and plough-share to destroy the enemy. Then uprooting a Sala tree with his hand the mighty monkey Dwivida too struck Balarama therewith on his hand. Then the Divine Sankarshana standing like a huge mountain bore that tree which fell on his head and struck Dwivida on the head with his mace. Like unto a mountain overflown with ochre-coloured water profuse blood oozed from the body of that monkey having his head struck with mace. But disregarding this stroke, again uprooting another tree, and divesting it of leaves, he struck Balarama with it. Balarama too being enraged sundered it into a hundred pieces. Then that monkey Dwivida began to hurl at Balarama other trees, and Balarama began to break them into a hundred pieces.

Thus repeatedly fighting with the Lord, and uprooting trees from all sides that monkey made the forest treeless. Then being enraged that monkey began to hurl stones at Balarama. The latter too with mace as his weapon, easily crushed them into pieces. Then making hard fists with his two hands like palmyra trees, that king of monkeys came there quickly and gave a blow on the breast of Rohini's son (Balarama). Then leaving off his mace and plough-share, that foremost of Yadus, in great anger, struck him on the throat.

Thereupon that monkey vomitting blood fell down on the ground. O foremost of Kurus ! as the boats are shaken by the velocity of the wind in a river, so with the velocity of his fall the dens with water, and the mountains with trees were shaken. Then showering flowers from heaven, the celestials, Siddhas and ascetics began to utter words of victory, salutation and praise. Having thus slain Dwivida, who was devastating the world and being eulogised by the celestials, the Divine Sankarshana with his own men, entered his own city. (16-28).

Chapter LXVIII

THE VICTORY OF BALADEVA

The auspicious Sukadeva said,—O king ! Jamvavati's son Samba, ever victorious in battle, carried away, Lakshmana, the daughter of king Duryodhana, in the Swayamvara assembly. At this the Kauravas were verily enraged and they said.

"This boy must be very arrogant, since disregarding us, he has taken away the bride by force, who does not like him. Therefore, bind this arrogant boy, and let us then see what can the Vrishnis do. They seek our favour and they are enjoying a portion of kingdom which we have conferred upon them. They are not themselves kings. If, on hearing of the punishment inflicted on their boy (Samba), the Vrishnis come here, they will then have their pride humiliated and attain to peace like unto senses controlled by the processes of Yoga."

Having been thus commanded by the elderly Kurus (Bhishma and others), Karna. Salya, Bhurisrava, Yajnaketu and Duryodhana pursued Samba with a view to overtake and defeat him. Finding the army of Dhritarashtra pursuing him, Samba of great prowess took up his beautiful bow and dreadful arrows and stood before them alone. With a view to bind him, and exclaiming in anger, "Wait, wait", the heroes of the Kuru army headed by Karna came upon Samba and covered him with arrows. (1-7).

O thou foremost of Kurus ! being pierced by those arrows, that descendant of Yadu, being incapable of bearing them, stood there like a lion driven by a small deer. Then twanging his charming bow that heroic son of Krishna, pierced each of the Kaurava heroes separately, with as many shafts at Karna and other five great heroes, their cars, elephants, and horses, and with four arrows he pierced four horses and with one arrow each he pierced the charioteers. Then those mighty car-warriors spoke highly of Samba's wonderful feat of archery.

Thereafter four of the heroes snapped the bonds of the four horses of Samba, one that of the charioteer and the other heroes cut off his bow. Then dislodging him from the car with great difficulty in that encounter and binding Samba, those Kurus with that Yadava prince and Kaurava princess entered their own city with air of triumph.

Thereupon, on hearing of all this from Narada, O King, the Vrishnis, urged by King Ugrasena, began to make preparations for an encounter with the Kurus. Balarama, the destroyer of the sins of Kali-yuga, did not, however, like a quarrel between the Vrishnis and the Kauravas. Therefore, the foremost of the Yadavas, Balarama, consoled the eading Vrishnis who were prepared for a fight. Then being accompanied by best of Brahmanas and the elderly members of the Yadu family, Balarama ascended a car effulgent like the sun and went to Hastinapur.(8-15).

When Balarama proceeded to Hastinapur, he appeared to be the moon encircled by planets in the form of the effulgent Brahmanas. Then arriving at Hastinapur, he took his, quarters in a garden outside the city. Then with a view to inform the Kauravas of his intention, he deputed Uddhava to see the blind King Dhritarashtra. Under the deputation Uddhava went to the assembly of the Kauravas and thereafter saluting Ambika's son Dhritarashtra, Bhishma, Drona, Valhika, and Duryodhana he communicated to them the arrival of Balarama.

Thus, on hearing of the arrival of that best of friends Balarama and welcoming Uddhava with delighted hearts, they all went forward with auspicious presents in their hands. Then approaching Balarama they duly offered him a cow and Arghya. Amongst them, those who were cognisant of his prowess, bowed unto him with their heads low. Then they asked and were asked of the well-being of their respective friends. Then in their midst Balarama, with sober words, said as follows:

The auspicious Balarama said,—"Do ye all present patiently hear and satisfy what the Lord, the King of Kings, commands you. Having defeated a pious man in an unfair battle, many of you being together, you have bound him. We have so far conceded to suffer it for maintaining friendly relations with you. Therefore do ye immediately free the boy and deliver him unto us." (16-22).

O King ! on hearing those words of Balarama, pregnant with prowess, energy and strength, the Kauravas were greatly annoyed. In their burning anger they then replied saying, "O what great wonder ! Under the influence of the inevitable time, even a shoe wishes to get upon a head adorned with a diadem. We are allied to them by marriage of Pritha, and only for that we sleep and eat with them. Obtaining the throne conferred upon them by us, the Vrishnis now want to be our equals. Now disregarding us, they are separately enjoying chowries, fans, conch-shells, umbrellas, diadems, seats and bed-steads. Like the conferring of nectar upon the serpents, this royal paraphernalia of the Yadavas is like an enemy to them who have given it. Those who subsist on our favours, are now shamelessly commanding us. As a lamb cannot get what is in the mouth of a lion unless he gives it up, so even Indra, the King of the celestials, cannot get a thing which is not given by Bhishma, Drona, Arjuna and other leading Kauravas." (23-28).

The auspicious Sukadeva said,—"O King ! having made Balarama hear these harsh words, unworthy of being heard, those Kauravas in their height of anger, intoxication of prosperity obtained by birth and through friends, entered their own city. Then observing their such bad conduct and on hearing those unworthy words, Balarama becoming worked up with anger appeared hard to be looked at. He then smilingly said as follows :

Indeed like unto beasts with a rod, these impious men, maddened with wealth and honour, do not seek peace. They should be brought down to peace with fit punishment. O, the Yadus have been already greatly enraged, and so shall Krishna too be by and by. I come here with a view to pacify both the parties by consulting them. But these Kauravas are proud, vicious, 'quarrelsome and wicked, for disregarding my words they have repeatedly used insulting words unto me. Is not King Ugrasena, who is the lord of Bhojas, Vrishnis, and Andhakas, and whose commands even Indra and the other Lokapalas follow, a Sovereign ? He who attacked Sudharman, who bringing the celestial Parijata-tree is enjoying it in his garden, is he not worthy of sitting with them on the same seat ?

"Then again, that Lord of Sree, whose lotus-feet are served by Goddess Sree herself, the goddess of wealth of the Universe, is in their opinion not worthy of royal robes. Of what use is the royal throne to him, the dust of whose feet, constituting the sacred pilgrimage unto the Yogins, is carried on head by the Lokapalas, a portion of whose Self are Brahma, Siva, Myself and Lakshmi, and the dust of whose feet is perpetually carried on by us. The Kauravas say that the Vrishnis enjoy the luxury conferred by the Kurus. They arrogate we are shoes and the Kauravas the heads. Who can brook the harsh and unbecoming words of those people who are inflacted with pride of wealth ? I shall render the earth today void of Kauravas."

Saying as above, Balarama, taking up his plough-share, stood there as if consuming the three worlds with his anger. Then uprooting the city of Hastinapur with the end of his plough-share, Balarama threw that city into the Ganges. Falling there that city began to whirl like a boat. Beholding themselves thus drawn up into the Ganges, the Kauravas, along with their relatives, for the sake of life, respectfully sought his shelter. Then placing Samba with Lakshmana before Balarama, the Kauravas with joined palms said,—"O Rama ! O Balarama ! O thou the stay of the Universe ! we do not know thy prowess. (29-43).

"O Lord ! we are foolish and wicked-minded. It thus behoves thee to forgive us. Thou art, having no stay, the only cause of the creation, preservation and destruction of this Universe. The wise say, at the time of thy sporting all these regions are created as thy toys.

"O thou, having one thousand heads, thou dost keep this Universe on thy head, and thou being without a second, at the time of dissolution, dost assimilate this Universe in thy Self, and then lie down on the couch of Sesha (Ananta).

"O Lord ! thy anger is for instruction, and not for envy or pride. Intention the preservation of this Universe, thou dost hold all creatures. Salutation unto thee, O thou the soul of all creatures, the root of all energies. O thou undecapable ' O creator of the Universe ! We seek thy shelter and bow down unto thee."

The auspicious Sukadeva then said,—"O King ! thus being eulogised by the Kauravas, stricken with anxiety, trembling and seeking his shelter. Balarama was delighted and promised them safety, saying, "Fear thee not any longer."

Thereafter Duryodhana presented Balarama with twelve hundred elephants of six years of age, ten million of horses, six thousand golden chariots, brilliant like the Sun, and a thousand female servants with necklace made of Niskas.

Thereupon, accepting all these presents, that Divine Lord Balarama, the lord of Satwatas, being offered farewell by them. repaired to his own city with Samba and his newly married wife Lakshmana. Entering his own city and meeting his devoted friends that mightly one with plough-share as his weapon, described all the bad conduct of the Kauravas in the assembly of the Yadava heroes. Even now the city of Hastinapura bears a testimony of the prowess of Balarama, for on the southern side of that city by the Ganges, it is a little inclined. (44-54).

Chapter LXIX

DESCRIPTION OF ILLUSORY WILL OF THE LORD

THE AUSPICIOUS SUKDEVA said,—"O King ! on hearing that after having slain the King Naraka (Bhouma), Sri Krishna had taken away the numberless wives of Naraka, the divine sage Narada desired to see all about this. Narada thought, "Wonderful, indeed, it is that Sri Krishna having married sixteen thousand females, alone simultaneously lives in all their houses." Out of curiousity to know all abovt the above, Narada anxiously went to see it for himself.

On his arrival at Dwaraka, Narada found the birds singing in the woods and the gardens of the city filled with flowers and fruits. In tanks filled with full-blown lotuses, Kalharas, lilies and Indivaras, cranes and swans were loudly emitting their sweet and melodious notes. In that city there shone millions of new palaces made of crystal and silver. That city was adorned with divided highways, streets, crossings of four streets, court-yards, markets, assembly-halls and places of worship. The city looked the more charming because of its watered roads and rows of shops, and it appeared beautiful all the more, having the sun been obstructed by flags shaken by the wind. (1-6).

In that city of Dwaraka, Narada entered into the inner apartment of Krishna, adorned with sixteen thousand houses, and adored by the Lokapalas. In the huge city of his wives the celestial Architect Viswakarma had displayed all his workmanship. That city was adorned with pillars of coral, covered with planks of Vaidurja, walls made of Sapphire and its beauty did never wane. It was adorned with a canopy of pearls made by Viswakarma, with costly jewelled seats and bedsteads, maid-servants clad in white raiments and decked with *Niskas*, and men dressed with Kanchukas, cloth and jewelled ear-rings.

In that city darkness being dispelled by the light of the jewelled lamps, the smoke of Aguru came out of the windows and spread over the sky- On seeing all these as aforesaid and considering it as hovering cloud, the peacocks were dancing and emitting loud cries. The divine sage saw there Sri Krishna encircled by thousands of maid-servants of equal accomplishments, equal beauty, age and dress, Sri Krishna's wife Rukmini was then fanning the King of Satvatas with chowries having golden rods.

On seeing Narada, the foremost of the pious, Lord Sri Krishna immediately rose up from his bedstead, and touching his feet with his head adorned with a coronet, he stood up with folded hands and made him sit on his own seat. Krishna, washing whose feet the water of the Ganges has become sacred, who is the preceptor of the world, for keeping up glory of his own name of Brahmanya-deva endued with all qualities, washed the feet of Narada and placed that water on his own head, for he is the refuge of the pious. Thus having duly worshipped the divine sage Narada, the ancient Rishi, the friend of Nara-Narayana, with nectar like sweet words, asked his well-being saying, "O Lord ! what shall I do for thee ?" (7-16).

The auspicious divine sage Narada replied,—"O Lord ! there is, indeed, nothing wonderful concerning thee, who art the Lord of the entire Universe. Thou art the friend and stay of the pious ones, and at the same time repressor of the wicked. Thou dost incarnate thyself out of thy own accord, for the establishment, protection and liberation of the world. I have come hither to know thee fully. I behold thy two lotus feet, which are the source of liberation for thy votaries. Do thou be pleased to so favour me that I may remember to move about always meditating upon thy feet, which Brahma and the other deities of ultimated onderstanding mediate in their minds, and which are the instruments of saving those persons who have fallen in the well of worldliness.

"Thereupon, being desirous of learning the Yoga-Maya of the Lord of Yoga, Narada repaired to the house of another wife of Krishna. There Narada saw the Lord playing at dice with his own consort and Uddhava, Narada was worshipped there with great devotion with rising up and offer of seat, The Lord then asked him, as if not knowing anything, "How long have you come ? We are imperfect and you are perfect, so what pleasure of yours can we accomplish ? Still by commanding us make our birth blessed."

Thereupon being struck with amazement, Narada quietly got up and entered into another house. There he saw Mukunda rearing an infant child. (17-23).

Then going to another house Narada saw Govinda making arrangements for bathing. In another house he saw him offering oblation to fire with five great sacrifices. In another house after having fed the Brahmanas, he wes taking his meals. In another house, with a controlled mind Krishna was making his evening prayers to the great Brahman. Somewhere with sword and arrow he was walking on the road. In another house being eulogised by bards he was lying on a bedstead, In some other house he was consulting with Uddhava and other ministers. In another house he was giving away adorned kine to Brahamanas. In another house he was hearing histor, Burana and other sacred themes. Somewhere he was spending time in merriment with his consort. Somewhere he was performing pious rites. In another house he was thinking of wealth and other desired for objects. Somewhere he was meditating upon the Great *Atman*, the Purusha superior to Prakriti. In another he was pleasing his spiritual guide with objects of enjoyment. Somewhere he was quarreling with others, while in another place he was making peace. Somewhere being seated with Balarama, he was thinking of the well-being the pious. Somewhere to give away sons and daughters in marraige, he was making arrangements with money. Somewhere he was arrnnging for such festivities as would create surprise in men and for sending to or bringing sons and daughters from their father-in-laws houses, Somewhere with great sacrifices, he was worshipping the deities. Somewhere going out on a hunting excursion on Saindhava horses with Yadvas he was slaying sacrificial beasts. Somewhere behold him wandering about in the guise of a female to watch the movements of the inmates his inner apartment ! Observing the influences of his Yoga prowess and his attachement to females, Narada smilingly said : (24-36).

"O thou the soul of the lords of asceticism. I have now come to learn of the influence of thy yoga-power, which is beyond the comprehension of the yogins, who are satisfied with serving thy lotus-feet, From to-day, singing thy glorious deeds sanctifying all the world. I shall wander about in those regions which are overflown with thy holy fame."

Thereupon the auspicious Lord Sri Krishna said,—"O Brahman ! I am the speaker of religious truths. I carry them out in practice and recognise them. I am thus waiting for giving religious instructions unto the mankind, But not infatuated with seeing this, O my son."

The auspicious Sukadeva said,—"O king ! thus being favoured by the Lord, Narada saw Krishna himself as being favoured with present in all the houses at the same time and following the highly pious conduct of the householders. Repeatedly seeing the sports of Krishna of endless energies, created by his Yoga-powers, Narada was filled with great astonishment. Being thus duly worshipped by Krishna, with due reverence in respect of piety, wealth and desire, Narada delightedly remembering the Lords, went away from Dwarka. With bashful looks loving smiles, and jokes, Narayana assumiug various forms for the creation of the entire Universe and being born as a man, thus enjoy in the company of the sixteen thousand excellent women.

Whoever sings, remembers or approves of the wonderful deeds performed on this occasion by Krishna, the cause of the creation, preservation and destruction of the universe, acquires unflinching devotion unto the merciful Lord, which is the means of emancipation unto all. (37-45).

Chapter LXX

DEPUTATION OF PRINCESS SUFFERING FROM THE OPPRESSION OF JARASADHA BEFORE SRI KRISHNA

THE AUSPICIOUS SUKADEVA SAID,—"O king ! once on a time with the approach of dawn, the wives of Madhava, having their husband's hands on their shoulders and in fear of imminet separation, began to curse the fowls emitting sounds announcing the approach of the morning. To awaken Sri Krishna, who was then lulled to sleep by the air instinct with the fragrance of Parijata flowers, the panegyrists began to sing loudly. Being unable to suffer even a momentery separation, Baidarbhi (Rukmini) in apprehension of the divorcement from embrace, entered within the arms of her beloved one.

Thereupon rising up from the bed in *Brahmya-muhurta* (early dawn), and rising his mouth, Sri Krishna assumed a cheerful body and senses freed from darkness. He is one, Self-effulgent devoid of appellations, eternal, established in his own glory, always untouched by ignorance, designated as Brahmana, identical with everlasting delight. His movements are perceptible by his own energies, the instruments of creation and destruction of this universe. Then bathing in pure water, wearing fresh clothes, performing duly the rites and offering oblation before the sun-rise, Sri Krishna with controlled speech began to recite in his mind Gayatri Mantra. (1-6).

Thereafter, beholding the sun-rise and performing the adoration and offering oblation in honour of his own portions, the celestials, Rishis and the manes, Sri Krishna worshipped the Brahamanas and the elderly members. Thereupon he began to give away every day to well-accomplished Brahamanas eighty-four thousand and thirteen kine, with silken raiments, deer and sesamum, having their horus coated with gold, quiet, decorated with garland of pearls, milch, having silver hoofs, giving birth to one calf only, with their young ones. Then saluting the kines Brahamana, deities, elderly man, preceptor and element identical with his own energies, he touched the Kapila cow.

Then with Kaustabha, yellow raiments, excellent garlands and perfumed paste, he adorned his own person like unto the ornament of the world of men. Then for involking auspiciousness, seeing clarified butter, looking-glass, cow, Brahamana, and a deity, conferring upon citizens and the inmates of the house of all orders their desired for objects and creating the delight of his subjects he (Sri Krishna) became delighted. Distributing at first the edibles amongst the Brahamanas and creafing the delight of his friends, ministers and females with garlands, betel and scented pasters, he (Sri Krishna) then himself took his meals. (7-13).

In this interval, bringing the highly wonderful car drawn by four horses named Sugriva and others, the charioteer named Daruka bowing down his head with modesty, stood before him. Like unto the sun rising up from the eastern horizon, Sri Krishna holding the hands of the charioteer with his own, got upon the car with Satyaki and Uddhava.

Thereupon, being espied by the females of the inner apartment with bashful and lovely looks, Sri Krishna renouncing them with great difficulty and pilfering their hearts with bewitching smiles, went away. Thus having issued out alone severally from all the houses, he being accompanied by Brishnis, entered the assembly-hall of Sudharmad, where as soon as a man enters, all the waves of his senses, passion, anger and other feelings subside.

There, being seated on an excellent seat encircled by those foremost of men, the Yadus, and lighting up all the quarters with his own effulgence, the Lord, the leaders of the Yadavas, shone like the moon surrounded by the stars.

There, O king, the leading comic-actors, with their various humorous performances, and the dancing girls with their gestures began to serve the Lord. The songsters, actors and panegyrist began to dance, sing, and chant his glories in accompaniment with the sound of the conch. Mridanga, Bina, flute and *Muraja* (an article of music of that name). There some Brahmanas, well-versed in Vedas, seated began to explain the Vedic texts and some to recount the glories of some illustrious king of yore. (14-21).

In the meantime, O king, having announced unto the Lord through the guard his arrival, there came a person unseen before. Then saluting the great God Krishna, the stranger with folded hands, communicated the miseries of the kings subjugated by Jarasandha, as well as the application of those twenty thousand kings who were kept imprisoned by him in the fort of Giri Braja and did not yield to him when he went out for the conquest of countries. The kings addressed Sri Krishna as follows—

"O Krishna ! O thou of immeasurable prowess ! O thou the remover of the fright of the afflicted ! Being stricken with worldly fear and having our understanding bewildered, we have sought thy shelter. Salutation unto thee, who art the Time, the powerful person who immediately snaps the bonds of life when people engaged in their own desires and proscribed actions, neglect thy worship which has been mentioned by thee as tending to their welfare.

"O lord ! thou art the Great God, for the protection of the pious and the suppression of the wicked, Thou hast, with a portion of thyself, descended on earth. We are at a loss to understand whether people are reaping the fruits of their own actions; or they, Jarasandha and others, have transgressed thy orders.

"O lord ! our enjoyment as kings dependent upon worldly objects is like a dream to us ; and we are always carrying the weight of thought of children and wives in this body like unto the dead and trembling in fear ; and that we are subject to miseries renouncing the self-acquired felicity of those divorced from desire, is owing to thy Maya. Do thou, therefore, have pity on us. Endued with the prowess of ten millions of infuriated elephants, Jarashandha alone has captivated all the kings like unto a lion attacking lambs. Do, thou, having been pleased in removing the grief of those who bow unto thee, release us from the fetters of action denominated as Magadha.

"O thou with uplifted discus ! O thou unconquerable, having been defeated by thee seventeen times, but filled with pride on account of his defeating thee once, of endless energies, sporting in human body, Jarasandha is grinding us who are thy subjects. Do thou now be pleased to do the needful.

"O lord ! thus the kings imprisoned by the king of Magadha, and being desirous of beholding thee, have sought refuge unto thy lotus-feet ; so do thou arrange for the well-being of those poor men."

While the royal emiesary was thus speaking, the divine-sage Narada, highly effulgent like the sun, wearing pink matted locks came up there. On seeing the Divine-sage, Sri Krishna, the lord of the Lokapalas, with his councillors and followers rose up from their respective seats and saluted him, bending low their respective heads. Narada too wel-coming them, having been duly seated on his proper seat, Sri Krishna, pleasing the ascetic with great reverence and devotion addressed him with the following sweet words :—

"To-day the fear of the three worlds hath been removed and specially this is a great gain for us : for we shall be able to learn all from the Divine-sage who wanders over the three worlds There is nothing unknown unto thee in all the worlds presided over by the Lord. So do we enquire of thee the news of the movements of the Pandavas." (22-23).

The auspicious Divine-Sage Narada said,—"O Lord ! I have seen many forms of thy Maya as are hard to be got over. Thou art the Lord, and thou hast spread thy illusion even over creation of the Universe. So it is that this thy question is no wonder to thee who by thine hidden energies like unto hidden fire, dost travel in all elements. Who is there who can properly understand thy actions, who by thy own *Maya* hast created the Universe, and thou art setting it to work, which was hidden, as though it had no existence ? Salutation unto thee who art beyond any comprehension.

"O Lord ! I do not seek thy shelter, who by thine sportive incarnation dost light the lamp of glories unto creatures, who are worldly-minded with their useless bodies and are not acquainted with the means of liberation.

"Still, O Brahmaṇ, I shall just relate unto thee, who art imitating the actions of the humanity, the deeds of thy votary and thy uncle the king of Yadus. (24-40).

"O lord ! to satisfy thee, Yudhisthira, the king of the Pandavas, shall celebrate the Rajasuya sacrific. Do thou go there and permit them in doing so. In that sacrifice, the Gods and the illustrious kings shall assemble to behold thee, and shall thereby be purified. While even the *Chandalas* (the lowest order of the Hindu society) are purified, O lord, by listening to the chanting of thy glories, what to speak of those men who shall see and touch thee !

"O thou auspiciousness of the world ! thy pure fame is spread all over heaven, earth and the nether region, as the canopy of the quarters. The water that washes thy feet, in the shape of *Mandakini* of heaven, *Bhogavati* of *Patala* and the *Ganges* of the earth, is purifying the Universe."

The auspicious Sukadeva said,—"O king ! thereupon his own men not paying any attention to the subject of Jarasandha's defeat later on, and considering the killing of Jarasandha without delay immediately necessary Krishna smiling and with tactful words said to his own votary Uddhava :— "Thou art my great eye, the friend and well-versed in counsels. I do always place best regards on thy words. Tell me, therefore, what should be done now ?"

Having been thus accosted by the Omniscient Lord, Uddhava, as if charmed, placing his behest on his head replied. (41-47).

Chapter LXXI

SRI KRISHNA GOES TO INDRAPRASTHA

THE AUSPICIOUS SUKADEVA said,—"O king ! having heard those words of the celestial sage (Narada), and also coming to know the opinion of the courtiers and of Sri Krishna, the greatly intelligent Uddhava spoke thus :—

The auspicious Uddhava said :—"O Lord ! as the divine sage has said, it is both my duty to help thy cousin in their celebration of Rajasuya sacrifice, and also to protect those kings who have sought protection from thee.

"O thou potent one ! the celebration of the Rajasuya sacrifice ought to be held by defeating the kings that rnle in the ten different quarters of the globe. In this way the son of Jara (the king Jarasandna) shall also be conquered. I accede to both these acts. Surely by this method of action our great ends shall be realised.

"O Govinda ! thou shalt also secure great renown by releasing the kings from their bondages. The king Jarasandha is invincible ; his strength is equal to that of ten thousand elephants. Except to Bhima who is equal to him in strength, he is the terror of other powerful beings. He ought to be defeated in single combat, and not with the help of hundreds of *Akshouhinis*. Having been prayed for by Brahmanas, he never refuses any gift to them. So let *Vrikodara* (Bhima) go to challenge him to a single combat, under the disguise of a Brahmana. There is no doubt that Bhima shall be able to slay Jarasandha in single combat in thy presence. Bhima will be only instrumental in slaying Jarasandha, even as in the creation and destruction of the Universe by thee, who art the energy of Time, and has no semblance and art the Supreme Lord,—the Deity originated from the golden egg and Sarva, the creator, became merely instrumental. The consorts of the imprisoned kings will then sing, from house to house, of these thy praiseworthy deeds, the release of their husbands, and the slaying of thy own adversary ; even as the wives of the cow-herds sang of thy achievement, being saved from the fury of Sankhachura *asura* ; as the leader of the elephants sang of thy glorious deeds being saved from the attack of the terrible shark ; as the daughter of Janaka sang of thy deeds being saved from the clutches of Ravana ; and as thy parents sang of thy deeds being liberated from the fear of Kansa ; and lastly, we sages who have sought refuge in thee, shall also sing in thy praise.

"O Krishna ! we shall reap great good from the death of Jarasandha. So do thou be pleased to assent to the celebration of the Rajasuya sacrifice which will appear to be the fruit of the meritorious deeds of the imprisoned kings, because if the sacrifice be celebrated, then Jarasandha must be slain, and the kings shall be liberated." (1-11).

The auspicious Sukadeva went on saying,—O king ! having heard these all-round, equitable and beneficial words of Uddhava, the celestial sage, the elederly people of Yadu dynasty and Krishna accepted them with great respect. Thereupon the potent and almighty son of Devaki, with the permission of this elderly relatives, ordered his followers, Daruka, Jaitra and others, to make preparations for his departure to Indraprastha.

O slayer of thy enemies ! Then making his sons and wives. dressed in beautiful garment, moment the cars, he (Krishna) obtained the permission of Sankarsana and the king of the Yudus, and then he himself ascended his celebrated Gurura-bannered chariot, made ready by his charioteer. Thereafter being surrounded by his fierce army consisting of chariots, elephantry, infantry, cavalry and their commanders, and leaders, and filling the quarters with the din and bustle of the sounding of

Mridangas, kettle-drums, *Anakas*, conch-shells, and *Gomukhas*, Sri Krishna rode out (of the precincts of the city of Dwaraka).

Thereupon, being decorated with fine garments and painted with unguents and wearing garlands, and duly guarded by soldiers armed with swords and bucklers, the chastehearted wives of Achyuta with their respective sons, followed behind their lord, in conveyances carried by men, or drawn by horses, or in golden palanquins. Mounting on carts drawn by men, on camels, on bullocks, on buffaloes, on asses, on mules, on she-elephants, respectable ladies and courtezans decorated with ornaments, followed Sri Krishna with their blankets, cloths and movable thatched cottages. Then that mighty army, consisting of high banners, streamers, umbrellas, *chamaras* and garments, ornaments, helmets and armours, and other weapons, made resplendant by the rays of the sun, creating a great uproar, appeared like the mighty main abounding in Timingalas and agitated with huge surges.

The divine sage Narada also having been duly honoured by the Lord of the Yadus, and accepting aboration from him and saluting him, and also having been informed of his intentions, went away through the skies, all the while meditating on Mukunda, and having thereby pacified his passions by a sight of the Lord. (12-18).

Then pleasing the emissary of the kings with soothing words, the almighty one said to the king's emissary as follows ;—

The auspicious Lords Sri Krishna said :—"O messenger ! be not terrified. Good betide you. I will slay the ruler of Magadha named Jarasandha." Thus being spoken to, the said emissary went back and related every thing in detail before the imprisoned kings. These latter also looking forward for their liberation, anxiously awaited a sight of the son of Sura.

Meanwhile Sri Krishna crossed over the countries on the wayside, other districts, deserts, the Kurukshetra, mountains, rivers, cities, villages, pastures and mines. Thereafter having crossed the rivers Drisadvti and Saraswati and the kingdom of the Panchalas, and the *Matsyas* (Viratas), Mukunda arrived at Indraprastha. On hearing him, whose sight is rarely obtained by men, come, Yudhisthira came out of the city accompanied by his preceptors and kinsmen. Yudhisthira approached Sri Krishna in company with bands of songsters and musicians and the sound of the recital of the Vedas, even as the senses approach with delight the principal vital principle. Having seen Sri Krishna.

Yudhisthira the eldest of the Pandavas became overwhelmed with affection, and having seen his dearest friend after the lapse of a long time, he embraced Krishna again. Having embraced with his two arms, Mukunda's body which is the pure abode of the Goddess of Prosperity, the King Yudhisthira was purged of all his sins. His eyes were overflooded with tears, and the hair of his body stood erect. He obtained highest felicity ; and he forgot all the worldly formalities. Bhima also having embraced his maternal cousin (Krishna) attained great delight, while tears of affection trickled down his cheek. Thereafter *Kiritee* (Arjuna was also called (*Kiritee*) and the twins Nakula and Sahadeva, out of greatest delight, embraced their fast friend Achyuta and tear- also oppressed their eyes. Having been embraced by Arjuna and saluted by the twins, and having duly bowed unto the Brahmanas, and the elders, Krishna offered due respect to those worthy of veneration among the Kurus, the Srinjayas and the Kaikeyas. The Sutas, the Magadhas, the Gandharvas and the bards, Ministrels and Brahmanas tried to please the Lord of the lotus-like eyes, with the sound of *Mridangas*, conch-shells, drums, *Binas*, *Panavas*, flutes, and of other musical instruments. They also hymned Him, and sung and danced by way of honouring him. (19-28).

Being welcomed and prayed to in the above manner by his relatives, the almighty lord of illustrious renown, bearing a jewel on his crest entered the well-decorated town of Indraprastha. The roads to the city were sprinkled with water fragrant with the ichor of elephants. It was beautified with variegated flags and pennons, golden portals and jars containing water. It was crowded with men and youthful damsels of pure hearts, dressed in new garments, and decorated with ornaments, garlands of flowers and perfumes. Sri Krishna saw all the houses in the city of the king of the Pandavas illuminated with rows of blazing lamps. From the windows of these houses blew out an air fraught with fragrance of burning incenses. The streamers merrily flapped on the house tops where golden jars were kept.

O king ! having heard of the arrival of Krishna who was, as it were, the drink to the eyes of the people, the youthful ladies, with the knot of their hair and garments loosened through flurry, ran to the road to see him, leaving their household duties and their beds. Beholding Sri Krishna on the high road, surrounded by his wives and elephants, horses, chariots and infantry, the women from the tops of their houses began to shower blossoms on his head. Then having embraced him in their minds they seemed to ask about his welfare with their eyes beaming with smiles. Having thus seen on the way the wives of Mukunda, resembling the stars, the friends of the moon, these women said amogst themselves—

"Oh ! What act of great virtue hath been done by these ladies, the delight of whose eyes, the foremost of the male beings, is enhanced by amorous glances and charming smiles." (29-35).

Thereafter the foremost of the trades-people, bearing auspicious articles in their hands, approached Sri Krishna and adored him, and thereby all their sins were destroyed. Then respectfully welcomed by the members of the king's household, whose eyes were beaming with delight, Mukunda, entered into the palace. Krishna's aunt Pritha with her daughter-in-law, beholding her nephew, the lord of the three worlds, approaching her, hurriedly rose from her seat and with a delighted heart warmly embraced him. Yudhisthira having regardfully led Govinda, the God of Gods, in his own place forgot to worship him duly in consequence of his senses being paralysed by overwhelming delight.

O King ! then being saluted by his own sister, Subhadra, and also by Panchali (Draupadi), Krishna performed the act of saluting his aunt (Kunti) and other women worthy of his respects. Then being commanded by her mother-in-law Draupadi worshipped Rukmini, Satyabhama, Bhadra, Jambubati, Kalindi, Mitrabrinda, Saibya, Nagnajiti and she also, honoured the other wives of Krishna who had come with him, with garments, garlands and ornaments.

Then the very virtuous king Yudhisthira accommodated Janardana and his wives, his followers, his councillors, and his armies, every day with new objects of enjoyments. Sri Krishna resided therefore a few months for doing some of the favourite acts of the king. During this time, in company with Arjuna, he (Krishna) satisfied the Fire-god by helping him to burn down the Khandava forest. Krishna then also liberated the celestial architect *Maya*, who in gratitude built the splendid assembly-hall for the king Yudhisthira. Krishna always roamed about in his chariot, accompanied by Arjuna and surrounded by his own army. (36-45).

Chapter LXXII

THE DESTRUCTION OF JARASANDHA

THE AUSPICIOUS SUKADEVA continued saying—O king ! one day the king Yudhisthira was seated in the assembly hall being surrounded by the sages, the Brahmanas, the Kshatriyas, the Vaisyas, his brothers, his relatives, kinsmen, friends and those elderly among his own race. At the very hearing of these people, addressing Sri Krishna, king Yudhisthira said,—

The auspicious king Yudhisthira said—"O Govinda ! by celebrating the best of the sacrifice, *viz*. the Rajasuya sacrifice, I want to adore thy hallowed *Bibhuties* (the divine wealth of God).

"O Lord ! fulfil that sacrifice. O lotus-navelled one ! Those who always tend thy lotus-feet, think of them, and being purified recite thy names for destroying all their sins, obtain emancipation from birth.

"O Lord ! even if they desire for other benedictions, they get them. But people other than tuese do not attain them. Therefore, O god of gods ! let the world behold the efficacy of the service of thy lotus-feet.

"O Lord ! let the world behold the status of those among the Kauravas and Srinjayas who worship thee, as also that of those who do not worship thee. In thee, who art the *Brahman*, the essence of all things, and whose attitude is equal to all beings, and who dost find solace in thy own self, there is no sense of distinction indexed by such terms as 'mine own', 'others', etc. Like unto that of the celestial tree (*Kalpa Briksha*), thy grace comes to those who serve thee. It proportionate to the measure of their service ; there is no violation of this rule.

The auspicious almighty Lord replied,—"O Monarch ! O repressor of thy enemies ! thou hast worthily resolved as aforesaid. By this means, thy illustrious renown shall be spread in all the regions. Rajasuya, the best of all sacrifices, O king, is agreeable to all sages, the ancestral manes, the celestials, thy friends, and to us and to all other beings. Having defeated all the monarchs and having then gathered all necessary articles for the sacrifice, do thou commerce the celebration of this best of sacrifices.

"O King ! here are thy brothers, all born out of the portions of the guardians of the worlds. I also am conquered with difficulty by those people who have not controlled their passions. this world, even a celestial can not surpass one devoted unto me, in his energy, renown, prosperity, and armies and other things, what to speak of an earthly creature ?" (7-11).

The auspicious Sukadeva said—O King ! having heard these words uttered by Almighty One, King Yudhisthira was enraptured and his lotus-like countenance bloomed forth. Thereafter the king employed his brothers, surcharged with the energy of Vishnu, in the conquest of the cordinal quarters. The king deputed Sahadeva with the Srinjayas to the southern directian. Nakula assisted by the Matsyas was deputed to conquer the western quarters. Savyasachi (Arjuna) with the Kaikeyas was sent to the Northern direction, and similarly Bhimsena with the Madrakas was sent to the Eastern direction.

O Monarch ! having conquered with their might the kings reigning in the different quarters of the globe, these Pandava heroes returned victorious, and they presented immeasurable wealth to the foeless king Yudhisthira, who intended to celebrate the Rajasuya sacrifice.

Thereafter, O king, having heard that king Jarasandha had not been conquered, king Yudhisthira was preyed upon by anxiety. There upon the first-born Hari described unto him the expedient that Uddhava had suggested.

Then, O my child, Bhimsena, Arjuna and Sri Krishna, disguising themselves as three Brahmanas, proceeded towards Giribraja, the kingdom of Brihadratha (Jarasandha). These three heroes of the royal order, in disquise as Brahmanas, came to that king Jarasandha at the time proper for the reception of the guests ; and they (the three heroes) solicited the hospitality of king Jarasandha who was firmly devoted to the Brahmanas as follows—

The three heroes addressed king Jarasandha saying—"O Monarch ! know us for travellers coming from a distant country, Good betide thee. Give unto us what we beg of thee. What is there which the liberal-minded people cannot part with, without any difficulty? What is there that the wicked people cannot perpetrate ? Again, what is there that the generous ones cannot give away ? And who are not related to those people who bear an equal attitude to all ? He, who, having the power to do so, does not secure eternal fame that is extolled by the pious, by means of this mortal body, ought to be blamed and pitied. Harischandra, Rantideva. Mudgala, Sibi, *Byadha* (fowler), *Kapota* (pigeon), these and others have attained to eternal regions, by sacrificing their mortal bodies." (12-21).

The auspicious Sukadeva went on saying.—O King, recognising them to be distinguished Kshatrias, by their voice, their appearances, their wrists marked with the stripes of the bow-strings, and remembering to have been seen them before, king Jarasandha thought within himself as follows—

"Surely these people belong to the meanest orders of Kshatriyas, as they bear the emblems of the Brahmanas on their persons. Yet I will give unto them what they will ask of me, even if they ask for my own body that is difficult to part with. The pure renown of the Daitya-king Vali which spread in all the quarters of the globe, is still heard. He was despoiled of his own wealth by Vishnu, who came to him disguised as a Brahmana for taking away from him the prosperity of Indra. Even knowing the disguised Brahmana for Vishnu and though advised not to fulfil his prayer by his own spiritual preceptor, that sovereign of the Daityas gave away to that disguised dwarf Brahmana, earth measuring three foot-steps. What is the good of this life of that Kshatriya who does not earn vast renown by his ever-waning body by sacrificing it for the benefit of the Brahmanas?"

Having thus deliberated in his mind, that liberal-minded king Jarasandha thus spoke unto Krishna, Arjuna and Vrikodara—

The auspicious king Jarasandha said,—"O Brahmanas ! solicit any boon you may like. I will fulfil thy prayer even at the cost of my own head."

Thereupon the auspicious Almighty Lord said,—"O thou foremost of the kings ! if it may please you, then meet any one of us in a sigle combat. This is our prayer. We have come here being desirous of fighting a duel with thee. We are Kshatriyas and belong to the royal line. We do not desire for anything else. This is Vkriodara, the son of Pritha, and this one is his younger brother named Arjuna. And know me as their maternal cousin Krishna and thy enemy."

On hearing Sri Krishna saying as above, Jarasandha, the king of Magadha, laughed aloud, and being very angry replied--

"O ye vile ones ! I shall grant duel fight to you". Pointing to Sri Krishna, he said, "I shall not fight with thy coward self, because in matters of fighting you are very mean-minded.

Out of fear from me, deserting thy own capital city, thou hast taken refuge in the Ocean. About Arjuna, he said, "He is not my equal either in age or in strength. He is not very strong also. Hence I shall not fight with him. But this Bhimasena is equal to me in prowess and strength. Therefore I shall fight with him." (22-32).

Having thus spoken out, the liberal-minded King Jarasandha offered a mighty mace to Bhimasena, and he himself taking another tremendous mace, issued out of his palace.

Thereafter these two mighty heroes, both ever indomitable in fight, meeting one another in the arena of duel-fight, began to strike one another with their respective maces resembling the thunderbolt itself. Their combat appeared to be very splendid, when like unto two actors in the stage, they moved and wheeled in the right and in the left with various motions.

O King ! then from the maces hurled against each other, there arose a harsh and creaking sound that resembled the clapping of the thunder, or that of the smashing of the trunks of two elephants. The maces of these two combatants were crushed into pieces, being struck by their quick-moving hands against their shoulders, waists, legs, arms, thighs, and clavicles, even as the branches of the *Arka* plants are crushed into pieces when two infuriated elephants fight with these.

Thereupon these two foremost of heroes amongst men, waxing wrath, began to strike with their iron-hard clenched fists against the clubs that had been hurled against one another. Then arose a din, like unto the roar of two fighting elephants, or like unto the roar of the thunder that agitates the concave dome of the sky.

O Monarch ! the combat between these two heroes, who had been striking one another and whose skill, prowess and strength were equal, raged uniformly ; and it appeared that their strength was not still than weakened. At that time, having sustained Partha by his own power, and having recollected the birth, death, and life of his enemy Jarasandha, to be under the control of the Rakshasi named Jara, Krishna began to think within his mind. Then by way of a hint, Krishna of infallible knowledge, tore the branch of a tree in two and thus hinted at Bhimasena the means of slaying his enemy Jarasandha. Instantly catching that hint of Sri Krishna, Bhimasena, the wonderfully powerful one, the foremost of the heroes, then held his enemy by the legs and felled him down on the ground. (33-44).

Thereafter pressing down one of his enemy's legs with one of his own, and holding the other leg of the enemy with his hands, Bhimasena then divided Jarasandha into two equal halves, even as a mighty elephant tears open the branches of a tree. This Jarasandha, the King of Magadha, was killed by Bhimasena. Then the people of Magadha were struck with astonishment by seeing each half of Jarasandha's body having one leg, one high, one half of the waist and the breast, one nipple, one shoulder, one arm, one eye, one eye-brow and one ear.

Thus when Jarasandha, the King of Magadha, had been slain by Bhimasena, a great cry of "Alas ! Alas !" was raised. Thereafter Arjuna and Achyuta (Krishna) having embraced Bhimasena also adored him. Then the Almighry Lord Krishna of inconceivable self, the protector of people, had immediately installed Sahadeva, the son of Jarasandha, on the throne of his father, as the ruler of the Magadhas. Thereafter Krishna set free those kings who had been imprisoned by Jarasandha. the former king of Magadha. (43-46).

Chapter LXXIII

THE RELEASE OF THE IMPRISONED KINGS

THE AUEPICIOUS SUKADEVA said,—"O king ! having been defeated in battle, twenty thousand and eight hundred kings were imprisoned by Jarasandha in his prison-house at *Giridroni* (a fort in the hills). Now with emaciated bodies and vested in soiled garments, those imprisoned kings came out of the hill-fort. Being worn out with hunger and thirst, vearing withered countenance, they saw Srikrishna as wearing yellow silk garments with four arms, bearing the mark of Srivasta, having eyes red as the petals of lotuses, with an amiable and cheerful countenance, decorated with resplendent Makarashaped *Kundalas* (ear-rings), bearing a lutus in his hand, made conspicuous by his bearing a club, a conch-shell, discus, and decorated with a garland of wild flowers. Then drinking him with their eyes, and appearing to lick him with their tongues, and to smell him with their noses, and embracing them with their arms, these kings bowed down to the lotus-feet of Sri

Krishna. All their sins were destroyed, and they got over the exhaustion of their imprisonment by the delight afforded unto them by a sight of the Lord. Those kings then eulogised Hrishikesha in the following words, with joined palms of their hands. (1-7).

The king said—"Salutations unto thee, O god of gods! O thou soother of the distresses of those that seek shelter in thee! O thou undeteriorating one! O Krishna! save our distressed selves who have taken refuge with thee from the horrors of our imprisoned lives. O Lord! O slayer of Madhu! we did no harm to this king of Magadha (Jarasandha), O potent one! the despoilation of the kingdoms of kings, is surely a form of thy grace. A king being blinded with pride, prosperity and his royal fortune, cannot discriminate his own true welfare. Infatuated by thy illusive energy, he always considers his prosperity to be ever-lasting and constant. Even as an inexperienced traveller mistakes a mirage for a pool of water, so ignorant people ascribe reality to the energy of illusion that brings auout all modifications and evolutions.

"O Lord! in days gone by, having our intellects perverted through the pride begot of prosperity, and emulatings each other in the conquest of this earth, we ruthlessly slew our own subjects. We were greatly shameless. Being blinded with pride, we did not then recognise thee present before us as *Kala* (Time).

"O Krishna! to-day we have been utterly despoiled of our former prosperity, by thine own energy of Time, the course of which is very swift and the prowess of which is infinite. In consequence of thy mercy, our pride hath been shaken out of us. We now seek shelter under the pair of the lotus-feet of thine.

"O master! at present we do no more desire to enjoy our royal fortune, resembling a mirage, with our ever-waning bodies, that are the hot-bed of miseries. We do not also long any more for the fruits of our own action in the next world, anjoyment, which is nominally pleasing only to the ear. Now do thou teach us an expedient, by means of which we may be able to keep alive the memory of thy lotus-like feet, even if we be again merged in the turmoil of the world.

"Salutations and salutations unto Krishna, unto the son of Vasudeva, unto Hari, the supreme soul, unto him that destoyeth the distress of those that bow down unto him and unto

Govinda." (8-16).

The auspicious Sukadeva went on saying,—"O king! being eulogised in the above words by the released kings, that most merciful and almighty Being, always affectionate towards those who seek refuge in him, thus addressed them in a sweet and pleasing language.

The auspicious Almighty One said,—"O monarchs ! to the full satisfaction of your expectations, this day forward, you will cherish an unshaken reverence for me, why am the essence and lord of the Universe.

"O kings ! your resolution to serve me is worthy of you. What you had expressed is also true. I see that arrogance begotten of prosperity and wealth is what literally blind and madden men. Haihaya, Naraka, Vena, Ravana, Nahusa and other lords were all fallen from their respective high positions, in consequence of their arrogance begotten of prosperity. Cognisant of this fact and always bearing in mind that bodies and other created structures have an end to meet, do you henceforward adore me by celebrating sacrifices with a concentrated heart. Do you also virtuously look after the welfare of your subjects. Rearing up your lines of descendants, and bearing up with weal and woe consequent on prosperity and adversity and enjoying whatever may come to you, and with your hearts ever devoted unto me, do you again betake yourselves to householder's mode of existence. Indifferently looking upon all things connected with this mortal tenement, finding solace in your own hearts, duly engaged in the performance of your vows and completely concentrating your minds in me, you will be unified with me, who an *Brahman*, after your death." (16-22).

The auspicious Sukadeva continued saying !--O king ! having enjoined the kings in the above manner, the almighty Krishna, the Lord of the worlds, employed male and female servants, the performance of these kings' baths.

O Bharata ! Sri Krishna then directed Sahadeva to adore the princes with garments, ornaments, garlands and urguents worthy of kings. Then Sahádeva fed thèse monarchs, who had taken baths and decorated themselves with ornaments, with palatable dishes, and honoured them with other objects of enjoyment and betels and other things worthy of kings. Having been honoured by Mukunda, these kings, wearing resplendent ear-rings, and liberated from all hardships, appeared beautiful, even as the planets appear beautiful at the expiration of the rainy season.

Thereafter providing them with chariots harnessed with good steeds, and inlaid with gold and jewels, and cheering them with truthful and comforting words, Sri Krishna sent those kings back to their respective kingdoms. Thus being liberated from their hardships by Krishna of high-soul, these kings proceeded on their way meditating on the lord of the Universe and on his glorious achievements. With due care those kings rehearsed the lords glorious deeds to their ministers and subjects, as also how the almighty Lord had chastised the most crooked-minded Jarasandha.

Thus having slain king Jarasandha through the instrumentality of Bhimasena, Krishna with Arjuna and Bhima went away being adored by Sahadeva. Having arrived at Indraprastha these vanquishers of their enemies blew their conch-shells, thus enhancing the delight of their friends. Having heard that sound of the conch-shell, the inhabitants of Indraprastha were delighted at heart, and inferred that the king of Magadha, Jarasandha, had been killed.

Thereupon the king Yudhisthira also attained to the fruition of his desires. Thereafter saluting the king Yudhisthira Bhimasena, Arjuna and Janardana rehearsed to the king everything they had performed. The very virtuous king Yudhisthira having heard the accounts and being informed of the kindness of Kesava, shed tears in joy : and being overwhelmed with great delight, he was not able to speak anything. (23-25).

Chapter LXXIV

DESTRUCTION OF SISUPALA

O MY LORD ! thus having heard about the death of king Jarasandha of Magadha and also about the prowess of Sri Krishna, King Yudhisthira was highly pleased, and after a short pause addressed him as follows,—

The auspicious king Yudhisthira said,—"O Brahman ! even those sages who are spiritual preceptors of the three worlds and like Sanaka and the Lokapalas, do bear on their heads thy injunctions which are rarely obtained by anybody.

"O thou of eyes resembling latus-petals ! O thou most potent one! Of such a nature, thou dost carry out the injunctions of us poor people who are proud of our sovereignty ; indeed this is a great mocking. Like unto the effulgence of the sun, thy glory is neither diminished nor enhanced by the performance of actions. Because, thou art One, without a second, peerless, the Brahman and the Supreme soul.

"O thou unconquerable One! O Madhava! like unto the lower animals, even thy devotees have got no sense of distinction, indexed by such terms as "I" and "Mine", etc. regarding this body, what to speak of thy own self ?" (1-6).

Having this spoken unto Krishna and with his permission, Yudhisthira, the son of Pritha, in a season proper for the celebration of a sacrifice, elected experienced Brahmanas versed in the Vedas as priests for officiating in the sacrifice, Daipayana, Bharadwaja, Sumantu, Gotama, Asita, Vasistha, Chyavana, Kanva, Maitreya, Viswamitra, Bamadeva, Jaimini, Sumati, Kratu, Paila, Parasara, Garga, Vaishampayana, Atharva Kasyapa, Dhouma, Parashurama, Bhargava, Asuri, Bitihotra, Madhuchhanda, Birasena and Akritabrana,—all these Rishis were selected to hold office during the celebration of the sacrifice. Drona, Bhishma, Kripa and others, King Dhritarastra accompanied by his sons, the high-minded Bidura, and Brahmanas and Kshatriyas, Vaisyas, Sudras, being invited came there to see the celebration of the sacrifice. And, O king, other kings and their subjects also arrived there.

Thereafter, those Brahmanas having ploughed the ground of the sacrifice with a golden plough-share, initiated the king into the preliminaries of the sacrifice according to the rules prescribed in the Vedas. As in days of yore the articles of Varuna's sacrifice were made of gold, so the articles of this Rajasuya sacrifice of Yudhisthira also were made of gold. (7-12).

The guardians of the worlds headed by Indra and accompanied by Viranchi (Brahma) and Bhava (Siva) and their troop of goblins and followers, the Siddhas, Gandharvas, the Vidyadharas, the huge Serpents, the Sages, the Yakshas, the Rakshasas, the rangers of the skies, the Kinnaras, the Charanas, and all other kings and their consorts, being invited by the son of Pandu (Yudhisthira), came to see the celebration of the Rajasuya sacrifice to be held by him (Yudhisthira). All those present there considered this Rajasuya sacrifice held by Yudhisthira, the devotee of Sri Krishna, to be well-arranged and perfectly performed, and at this they were not at all struck with wonder. The sacrificial priests, equal to the gods in the prowess, duly conducted the great king through the ceremonies of the Rajasuya sacrifice, even as the gods in days gone by, had assisted Varuna in his sacrifice

Thereafter, on the day in which Soma juice was extracted, the ruler of the earth, king Yudhisthira, with a heart full of reverence, and according to the rules of rituals, adored the highly meritorious sacrificial priests, and the worthy ones present in that sacrifice. Then the members of that assembly began to consider as to who should be adored in the first instance. As, however, there were many worthy persons present there, they were at a loss as regards whom to select.

Thereupon, Sahadeva thus spoke out,—"The Great Deity Sri Krishna, that never lapseth, the almighty lord of his votaries, ought to be worshipped in the first instance. This one constitutes not only all the celestials but also space, time, and wealth and other things. The visible universe is wholly pervaded by this Being. He is unified with the sacrifices. The fire, the *Akutis* (oblations), the *Mantras* (the religious texts), knowledge and *Yoga*, are all dependent on Him.

"O members of this assembly ! this one (Sri Krishna) is a single. He is peerless (without a second) and by Him is permeated this Universe. He is His own support, and He it is that creates, preserves and annihilates the universe. Through His mercy and performance of various virtuous actions, all people attain to prosperity and other things. Therefore offer the best of homages unto this great Krishna. That being done, the adoration of all beings, as also that of the soul of the Universe, shall be done. He who is desirous of securing eternal merit from his act of charity should give away things unto Krishna, who is the soul of all beings, who looks with an equal eye on all things and beings, who is peaceful and perfect." (13-26).

After having spoken thus, Sahadeva who was well acquainted with the greatness of Sri Krishna, stopped. On hearing the said speech of Sahadeva, those foremost among the pious ones praised him saying, "Well said ! Well said !!" On hearing the words of approbation uttered by the regenerate ones and knowing the intentions of the members of the assembly, king Yudhisthira was enrapured ; and being overwhelmed with affection, he worshipped Hrishikesha. Then having washed the feet of Sri Krishna, king Yudhisthira with his wife, younger brothers, councillors, and relatives, delightedly bore on their heads the water with which he washed the Lord's feet capable of sanctifying the three worlds. Then having decorated Krishna with yellow silk garments and precious ornaments, the king Yudhisthira was not able to look at him, for his vision was blinded with tears. Beholding Krishna thus decorated, all the people present folded their palms ; and uttering the world "Salutations" and "Victory" they bowed down unto him ; and showers of blossoms were poured down. (27-29).

Thereupon being enraged at the audition of the extolling of Sri Krishna's qualities, the son of Damoghosha rose from his seat ; and raising up his arms, and wrathful and nothing daunted, he uttered these rude words in the hearing of the Almighty Lord and those present in that assembly :—

"What cannot the insurmountable current of time bring about ? In time even traditions are seen to be verified ; and the minds of the elderly people become vitiated by the words of the mere youngsters.

"O foremost among the members of this assembly ! Ye are experienced in selecting a worthy recipient of thy honours. Do not, therefore, accept the words of such a mere boy, and do not agree to worship Krishna in the first instance. Like unto a jackdaw eating a sacrificial cake, how is Krishna, a cow-herd-boy, the disgrace to his family, worthy of adoration in the first instance, to the utter disregard of the claims of other superior members of this assembly, who are versed in all bearing, asceticism and the performance of vows, whose sins have been destroyed by their spiritual knowledge, who are great Rishis and who are devoted to the adoration of Brahman and lastly who are themselves worshipped by the guardians of the worlds ? How is this one (Krishna) at all worthy of adoration,—who has not got any fixed mode and order of existence or any family to call his own, who has been excommunicated from all the prevalent systems of religion, and who is just wilful and devoid of all good qualities ? The race of the Jadavas had been cursed by Yayati and had been ousted by the pious, for their (the Jadavas') unnecessary over-indulgence in drinking strong liquor How can any one belonging to such a race be worthy of adoration ?

Deserting their own countries inhabited by the Brahmanical sages, the Yadavas have taken refuge in a submarine fortress, and there, like pirates, they are found tyrannising over their-helpless subjects."

That most wicked king Sisupala bulged forth such malicious words filthy language in. But the Almighty Lord Sri Krishna said nothing unto him (Sisupala), even as a lion does not care to listen to the howling of a jackal. Thereupon, having heard this unbearable vilification of the great lord, the pious people of the assembly shut their ears ; and imprecating out of anger the ruler of the *Chedis*, they went away from the place. Those who having heard the vilification of the almighty lord or of his devotees, do not leave the place, are condemned to hell, being deprived of the merits of their own pious deeds.

Thereafter the son of Pandu, the Myatsas and the Srinjayas and the Kaikeyas waxed worth ; and grasping their respective weapons, they left their seats for the purpose of falling upon Sisupala.

O Bharata ! reprimanding those kings who had sided with Krishha, the king of the Chedis, being thus dishonoured, grasped his sword and buckler. Thereupon the Almighty Lord Sri Krishna also rose from his seat and restraining his own partisans, severed with his Discus, sharp like the edge of a razor, the head of his assulting enemy.

When Sisupala had been thus killed, there arose noise and great confusion ; and in that din and bustle, his follower kings fled in all directions, being desirous of saving their own lives. Thereafter an effulgence emitting out of the body of the king of the Chedis, Sisupala, entered into the body of Krishna, before the very eyes of the lookerson, like unto a meteor dropping on the earth from the heavens. (30-45).

Meditating on Sri Krishna through inveterate enmity, kept alive in his three different births, Sisupala was thus unified with him (Krishna) after his death. Indeed, meditation is the means of emancipation.

Thereafter king Yudhisthira gave away to the Ritwijas and the members of the assembly profuse *Dakshinas* (gifts), and after having duly worshipped them, that undisputed king of gings of the worlds, performed the ceremony of ablution known as *Ababhritha*. Then having brought into a happy termination of the Rajasuya sacrifice of king Yudhisthira, Krishna, the lord of those versed in the Yogas, resided there (at Indraprastha) for several months, being entreated to do so by his own relatives. Thereafter securing the permission of the unwilling king Yudhisthira, the Lord, the son of Devaki, went back to his own kingdom, accompanied by his wives and ministers.

Thus, O king Parikshit, I have related unto thee in detail, the accounts relating to the repeated birth of the dwellers of Baikuntha, through the curse of Brahmana. (46-50).

Then in the course of the Rajasuya sacrifice, having performed the *Ababhritha* abolution, king Yudhisthira shone like unto Indra, among the Brahmanas, Kshatriyas and the Vaisyas. Being honoured by the king, all the celestials, the mortals and the rangers of the skies delightfully went back to their respective homes, speaking highly of Sri Krishna and the sacrifice.

The impious Duryodhana, a portion of Kali, and the destroyer of the race of the Kurus, only remained there, and that one was not able to brook this growing prosperity of the son of Pandu.

Whoever recites these achievements of Sri Krishna, viz., the death and emancipation of the king of Chedis (Sisupala) or whoever rehearses the account of the king Yudhishthira's Rajasuya sacrifice, is released from all bonds of sin. (51-54).

Chapter LXXV

DISCOMFITURE OF DURYODHANA

THE AUSPICIOUS KING Parikshit said,—"O Brahmana ! We have heard, as thou hast ere now said, that except Duryodhana, the kings, the celestials, the sages, the foremost among the men, and all else who had assembled at the celebration of the grand Rajasuya sacrifice performed by the foeless king Yudhishthira, were exceedingly delighted having seen the completion of the sacrifice. O thou potent One ! do thou now explain to us the cause of Duryodhana's grief and jealousy."

Then the auspicious Sukadeva replied saying—O king ! at the celebration of the Rajasuya sacrifice by the illustrious grandfather, his relatives who were greatly attached to him by bonds of friendship, accepted various office and served him with great delight.

Bhimasena took charge of the culinary department, Duryodhana became the superintendent of the treasury. Sahadeva employed himself in greeting and welcoming the guests. Nakula enaged himself in collecting and making ready the articles necessary for the sacrifice. Arjuna was deputed for offering hospitality and comfort to the pious ones. Krishna accepted the duty of washing the feet of the guests. Draupadi, the daughter of Drupada, was deputed to distribute eatables and potions to the guests. The high-minded Karna was appointed to give away things to the poor and the needy.

O thou foremost of kings, Yuyudhana, Vikarna, Hardikya, Bidura and others, and Balhika's sons and Bhurisrava and others, and Santardana and others—these and other best of men, were appointed in that great sacrifice to perform and look after various other acts.

And, O foremost of the sovereigns ! these people then exerted themselves to perform the acts such were dear to and liked by king Yudhishthira. (1-7).

When the officiating priests, the members of the assembly, the experienced and elderly people, the best friends of the king had been duly worshipped with sweet words, homages, and Dakshinas and other things, and when Sisupala had entered into the feet of the Lord of Satwatas (Sri Krishna), king Yudhisthira performed the ablution known as *Ababhritha* in the waters of the celestial river, the Ganges.

Then during the celebration of that ceremony of *Ababhritha*,—musical instruments such as Mridangas, Conchsells, Panavas, Dundhuvees, Anakas, Gomukhas and other diverse kinds of musical instruments were sounded. The dancing girls began to dance merrily, and then band after band of singers began to sing ; and thereby the music and sound of the flutes, Binas, and the Karatalas reached the skies.

Thereupon being surrounded by their armies consisting of chariots decorated with variegated banners and streamers, and of best of elephants and horses, and being fully decorated with ornaments and wearing golden chains all other kings followed king Yudhisthira. The Yadus, the Srinjayas, the Kumbojas, the Kurus, the Kaikeyas, the Kosalas, following king Yudhisthira who had performed the sacrifice, went with him, shaking the earth with the heavy burden of their armies. The members of the assembly, the Rittwijas and the foremost among the regenerate ones, by continually reciting the Vedas, and the celestials, the sages, the ancestral manes, and the Gandharvas by showering flowers on Yudhisthira began to praise him. Men and women being decorated with perfumes, garlands and best of ornaments, began to sport by smearing and soaking one another with unguents and various other fluids. The courtesans amused themselves by smearing and being smeared in return by the people, with unguents, milk and preparations of milk and perfumed water and turmeric, and thick pastes of saffrons. (8-15).

Thereupon, being guarded by the guards, the consorts of the monarchs desirous of viewing the grand ceremony went out in chariots of the best make, like unto the goddesses in the heavens. Being sprinkled with Ganges-water by their handmaids and their cousins, they shone there with their countenances blooming with their bashful smiles. These ladies soaked their handmaids, their brother-in-law, with water thrown by leathern bags. Their garments becoming wet, their persons, their breasts, their thighs and waists were exposed to the gaze. Out of eagerness, their hair-knots were loosened and the garlands began to fall off from their necks. Thus by these charming pastimes, they inflamed desire in the hearts of the vulgar and the incontinent. Then that Sovereign of men, ascending a chariot, yoked with splendid steeds and decorated with golden festoons, shone in the midst of his spouses like unto the best of sacrifices incarnate, attended by the various subordinate actions.

Thereafter having made him finish the ceremonies of *Patnisanjai* and *Abahritha*, the Rittwijas directed him to rinse his mouth with water; and then they sprinkled on him and Krishna, the waters of the Ganges. Then the kettledrums of the celestials and those of the mortals were simultaneously sounded. The sages, the ancestral manes and men began to shower followers on Yudhisthira and Krishna. (16-20).

Thereupon, all people belonging to the various modes and orders of existences, performed ablutions with him (Yudhisthira), for even persons perpetrating the most heinous of crimes are purged of all their sins by such a bath.

Then the king, being vested in new garments and being adorned with ornaments, worshipped the Rittwijas and the members of the assembly and the Bipras with ornaments and cloths. Then that monarch, unflinchingly devoted to Narayana, also duly adored his friends, his kinsmen, the kings present, relatives, and everybody else preseat. Then all men present appeared beautiful like the celestials, being decorated with jewels, ear-rings, garlands, turbans, kanchukas, garments and precious chains. The women also appeared superbly beautiful, having their countenances beautified by curling locks of hair and their cars decorated with brilliant pairs of pendants, and their waist set forth with golden chains.

Thereafter the high-born Rittwijas, the members of the assembly, the reciters of the Vedas, the Bipras, the Kshatriyas, the Vaisyas, the Sudras, the invited kings, the celestials, the sages, the ancestral manes, the goblins, the guardians of the worlds and their followers, these and others, being duly adored by king Yudhisthira and having obtained permission, with a delighted heart, went back to their respective abodes. They were not satisfied with praising the grand Rajasuya sacrifice celebrated by the king devoted to Sri Hari, even as persons are not satisfied by drinking nectar.

Thereafter king Yudhisthira affectionately bade farewell to his friends, relatives and kinsmen. But in bidding farewell to Sri Krishna he was sorely afflicted with the thought of separation.

O Sire ! thereupon the Almighty Lord, having sent back to Kusasthali the Yadava heroes headed by Samba, remained with king Yudhisthira and they performed acts dear unto that king. Thus the king Yudhisthira, the son of Dharma, having crossed the ocean of his desire very difficult to cross over, was cured of his fever of anxiety through the agency of Sri Krishna. (21-30).

One day, having seen in the seraglio the prosperity of king Yudhisthira and having heared of the greatness of the Rajasuya sacrifice held by him, Duryodhana was sorely afflicted in his heart. Inside that seraglio built by the celestial architect Asura Maya, was collected all the prosperity of the earthly monarchs, the Asura kings and the celestial kings. Being surrounded by such prosperity there, the daughter of the king Drupada (Draupadi) was serving her husband the king Yudhisthira. Seeing all these Duryodhona, the king of the Kauravas, was afflicted at heart and he burned within with jealousy. Then in the seraglio were present the thousand wives of Madhupati (Krishna). Walking slowly in consequence of the heaviness of their hips, they produced a tinkling sound with their feet. Their waist were thin and delicate. Their breasts were smeared with saffron, and decorated with red garlands and their countenances were beautified with the lustre of *kundalas*, as also with flowing locks of hair.

In that assembly hall erected by Maya, the sovereign son of Dharma, sat like unto Maghabat himself, on a golden throne, being surrounded by his younger brothers, relatives, and Krishna. The king was then attended with all prosperity and was eulogised by the bards and ministers. At that time there came, O king, the pround Duryodhana, accompanied by his brothers wearing a diadem and grasping a sword and throwing hither, and thither out of anger all things that came in his way. Being deluded through the illusive energy of Maya, proud Duryodhana mistaking land for water drew up his clothes, and mistaking water for land, he fell into water.

O Sire ! though prevented to do so by king Yudhisthira, yet Bhimasena, the ladies, and other kings encouraged as they were by Krishna in so doing, laughed aloud seeing Duryodhana in such a plight. Being greatly ashamed and casting down his countenance, and burning within with rage and concealing his emotions at that time, king Duryodhana then went back to the city of Hastinapur, his capital. Then the pious ones in that assembly exclaimed "alas ! alas !" and the foeless king Yudhisthira seemed to be absent-minded. Then that Lord Sri Krishna who was desirous of removing the heavy burden of the earth, and through whose illusory will Duryodhana had become the victim of so many mistakes, also kept silent.

O king ! now I have related unto thee, everything regarding the question thou dist ask of me about the wickedness of Duryodhana during the celebration of the Rajasuya sacrifice (31-40).

Chapter LXXVI

FIGHT WITH SALVA

THE AUSPICIOUS SUKADEVA said,—"O monarch ! Listen to another marvellous feat achieved by Krishna when he had assumed human form in his sport; hear how the lord of the Souvas was killed. At the celebration of the marriage of Rukmini, the kings such as Salva, the friend of Sisupala, Jarasandha and others who had assembled there, were vanquished in battle by the mighty Yadus. At that time, at the very hearing of all the congregated monarch, Salva took this oath : "I will relieve this earth from the burthen of the Jadus. Do ye all witness my prowess."

Thus having resovled, the foolish king Salva began to adore the Divine Pasupati, living every day solely on a handful of dust. In this way a complete year elapsed and the almighty Ashutosh (Siva), the lord of Uma, appeared before king Salva who sought shelter in him, to please him by granting a boon.

Thereupon, Salva begged of lord Siva the boon of obtaining a chariot capable of going everywhere, that will strike terror into the hearts of the Yadavas, and that will be invule nerable to the attacks of the celestials, the Asuras, the mortals, the Gandharvas, the reptiles and the Rakshasas.

Then the lord of the mountains, Siva, said "Be it is" to Salva's prayar. Thereafter being commanded by Siva, the conqueror of hostile cities, the celestial Archictect Maya turned out an iron chariot named *Soubha* and gave it over to king Salva,

Thus having obtained that pleasure-going chariot hard being approached and encompassed in darkness, and cherishing his former enmity towards the Yadavas, king Salva marched on towards the city of Dwaravati. O thou foremost of the Bharata race ! then having beseiged the city with his mighty army, king Salva began to devastate its pleasure gardens and groves in all directions. Dismantling the gate frames and the gates, the palaces, the mansions and the awnings, the recreation grounds and the tops of chariots, king Salva began to pour down showers of weapons on the city of Dwaravati. Fierce tornadoes, carrying rocks, trees, grovels, and snakes, began to blow ; and showers of rain with the clapping of thunder began to pour down in torrents, and the cardinal points were darkened with thick clouds of dust. (1-11).

O king ! thus the city of Sri Krishna was harassed by the lord of the Souvas ; and like unto Earth oppressed by the Asura Tripura. Dwaravati was deprived of all its comforts. Thereafter the mighty and heroic car-warrior Pradyumna seeing his own subjects put to such miserable plight, came out in a chariot, thundering out "Be ye not afraid".

Then Satyaki, Charudeshna, Samba, Akrura, with his brothers, Hardikya, Vanuvinda, Gadasuka and Sarana, and other mighty warriors, charioteers, and leaders and commanders came out, being duly guarded by chariots, elephants, cavalry and infantry. Like unto that war between the celestials and the Asuras, there ensured a fierce and sanguinary engagement between the Jadus and the followers of king Salva. Then in a moment, the son of Rukmini (Pradyumna) destroyed with celestial weapons all the magical hallucinations spread by king Salva, the lord of the Souvas, even as the sun of warm rays chases away the darkness of night before it. Pradyumna had pierced the standardbearer of king Salva with twenty five arrows having golden feathers attached and steel barbs, and reeds of close joints. Then he struck king Salva with a multitude of one hundred arrows, and every one of his soldiers with one arrow each. He also pierced the leaders of Salva's army with ten shafts each and the carriers with three each.

Beholding that marvellous feat of the high-souled Pradyumna, his own soldiers as well as those of his enemy began to praise him. Then that magical car of king Salva made by Asura Maya, eluded the perception of the party hostile to him by being at times visible and at other times invisible ; now by appearing like one thing and, then again appearing like another thing. Sometimes Souva was seen on the earth, sometimes the car was seen running through the heavens, sometimes it stood on the summit of hills and sometimes it was seen inside the waters. Thus it coursed like a fire-brand, and was not stationary even for a moment. (12-21).

Thereupon the commanders of the Yadava army aimed their shafts to the enemies whenever the Souva, the soldier of Salva and Salva himself were exposed to view. Then king Salva, who was endeavouring to devastate the city of his enemy (the Yadus) was sorely oppressed with the shafts discharaged by his enemies,—the shafts, the touch of which was like that of fire or the scorching rays of the sun, and which were terrible like the serpents themselves. The heroes of the Brishni host were also severely wounded with multitude of the weapons shot by the commanders of king Salva's army ; but every one of them cherishing a desire for conquering the two worlds, did not leave the field of battle. A minister of king Salva who was named Duman, was, before this, put to distress once by Pradyumna. Now grasping a huge iron mace that Duman struck Pradyumna with it ; and then that powerful hero gave forth a loud roar. Then the son of Daruka versed in all duties of the charioteer of Pradyumna carried him (Pradyumna) immediately away from the field of battle, as the breast of that repressor of enemies was cloven open with the stroke of Duman's club.

Thereafter Pradyumna, having regained his senses in a moment spoke unto his charioteer,—

"Alas ! O charioteer ! this act of carrying me away from the field of battle, done by thee, is very vile. Except myself, on whom sin hangs through the fault of a cowardly charioteer ?

No one, born in the family of the Yadus, has been heard of flying away from the field of battle. What shall I say unto my father and uncle, Krishna and Balarama when I shall meet them. I have deviated from the rules of fair combat. When questioned by them how shall I unfold this disgraceful tale to them ? Surely my sister-in-law shall similingly mock at me, saying, "O hero ! relate what other acts of cowardice were done by thy own people during the fight."

Thereupon the charioteer of Pradyumna replied,—"O master ! O thou long-lived one ! I have done this act out of a sense of duty. A charioteer should save the car-warrior when the latter should be in a predicament, as also a car-warrior should save his own charioteer. Knowing these injunctions of the Shastras, and seeing thee afflicted and fainting, and struck with the mace of thy adversary. I did carry thee away from the field of battle. (22-33).

Chapter LXXVII

DESTRUCTION OF KING SALVA

THE AUSPICIOUS SUKADEVA said,—"O king ! thereafter having rinsed his mouth and washed his limbs and donning his armour Pradyumna, bow in hand addressed his charioteer saying,—"Immediately drive me where the heroic Duman is."

Then the son of Rukmini, checking the orslaught of Duman who had been concentrating his own forces, with a smile pierced him with eight shafts. With four of these arrows he wounded the four steeds of Duman's chariot, with one he struck the charioteer, with two arrows he severed Duman's banner and bow and with the remaining one he cut off the head of. Duman. Thereafter, Gada, Satyaki, Samba and others began to slay the soldiers of the king of Souva, who fell down with headless trunks. Thus this fierce battle between the Yadus and Salva, who had been striking and wounding one another, raged with unmitigated fury for twenty-seven nights.

Having been invited by Yudhisthira, the son of Dharma, Krishna was away in Indraprastha when the Rajasuya sacrifice was being accomplished. At that time Sisupala was killed. At that time Krishna having seen various evil portents hastened towards his own city of Dwaravati being parmitted to do so by the elders among the Kurus, by the sages and by Pritha and her sons.

On his way Sri Krishna said, "I have come here accompanied by my elder (Balarama). Surely in the meantime the partisan king of the Chedi has invaded my city.'' (1-6).

Thereafter seeing the miserable plight of his own people and having employed Balarama in guarding the city, Kesava found out king Salva and his chariot Souva and then thus directed his own charioteer Daruka—

"O Charioteer ! soon drive my chariot near Salva's. This lord of Souvas (Salva) is a great magician. You ought not to be afraid of him."

Thus having been spoken to by the Lord, the Charioteer Daruka steadily stationing himself on the car, left it go. Soon thereafter the friends and foes saw the younger brother of Aruna (Garura) perched on the banner of Krishna's car. Thereupon the King Salva, whose army was by that time almost annihilated, beholding Krishna armed a terrible weapon called *Sakti* at the charioteer of Krishna. Thereafter beholding it rushing like a large meteor through heaven illuminating the cardinal points, Souri (Krishna) sundered it in one hundred pierces by means of his sharp arrows. Sri Krishna then pierced king Salva with sixteen shafts ; and perforated the chariot of Sauva with a multitude of arrows flashing through the skies even as the sun covers the skies with his myriad eflulgent rays.

Thereupon king Salva struck with a shaft the Saranga bow and the right-hand of Krishna that had been weilding it ; and the Saranga bow slipped from the hands of Souri (Krishna). Then there arose a confused noise of "Alas ! Alas !!" amongst the beings who had been watching the fight.

Then the monarch of the Sauva gave forth a loud roar and thus addressed Janardana.

King Salva said, "O foolish one ! thou hast stolen away the wife of my brother's friend, before the very eyes of the lookers-on. Thou hast slain him (King Sishupala) unwarily in the midst of the assembly. To-day I shall convey thee, who dost boast of never being defeated, to the regions of death, by striking thee with my sharp arrows, if thou dost stand for a while before me." (7-18).

The auspicious Almighty Lord said,—"O thou wicked one !

why are you thus wasting your words ? Don't you see that your death is imminent ? Heroes display their prowess and are not loquacious."

Having thus spoken, the almighty lord commencing the attack struck Salva on his collar bone with his club with vehemence who quaked and vomitted blood. When his pain from the stroke of the club and subsided a little, king Salva disappeared. A few seconds thereafter, there came a person who having bowed down his head unto Achyuta, said that he had been sent by Devaki, and with tears in his eyes he addressed Sri Krishna thus :

"O Krishna ! O Krishna !! O thou mighty-armed one ! O thou affectionate towards thy father ! Thy father has been bound and carried away by king Salva, just as a beast is carried away by a butcher."

Having heard thus unpleasant news from that person, kind-hearted Krishna, who had assumed human form, became absent-minded, and out of emotion usually natural for an ignorant person, said :

"How is it possible that the puny-minded Salva should carry away my father after having defeated the cool-headed Balarama. who is unconquerable even by the celestials and the Asuras ? Indeed Destiny is very powerful."

While Krishna was thus meditating in his mind the king of Souva (Salva) appeared there holding another person, resembling Vasudeva, and addressing Krishna said :—

"Look hear Krishna ! this one is thy father, who has begotten thee, and for whose sake thou art keeping thyself alive. I will kill thy father before thy very eyes. O thou wicked-minded one, if thou art powerful enough, then save thy father."

Having thus reprimanded Krishna, that one of great illusory powers, served the head of Vasudeva with a sword, and carrying that trunk-less head, Salva ascended his magic-car named Soubha which could soar in the clouds. (19-27).

Though very intelligent, by nature, Krishna remained for a few moments overwhelmed with human affections, because he was greatly attracted to his relatives. Then, being informed by Maya, that high-minded one came to know of the magic-spell spread over him by king Salva. Thus being freed from the illusion, Achyuta saw in the field of battle neither the messenger nor the corpse of his father, just as a person cannot realise the things of his dreams.

Thereafter seeing king Salva ranging through the clouds in his magic-car named Soubha, Krishna became determined to kill him. O thou royal-sage (king Parikshit)! some sages with ill-conceived knowledgd about the past and future, corroborate the above story, but they do not seem to perceive that their assertions are self-contradictory. Where are infatuation, grief, affection, and fear that are only possible with respect to ignorant persons; again, where is that mighty Krishna whose semblance is perfect knowledge, mediated and immediate, and who is worshipped by the celestials themselves? By serving his two feet, the pious having obtained knowledge of self, destroy monster of self perversity, begotten of ignorance. By this means also they obtain for ever the status of the Lord Himself. How then is infatuation possible in that Supreme one who is the refuge of the pious?

Thereafter Souri (Krishna) of infallible prowess pierced with his shafts king Salva who had been fiercely hurling a multitude of weapons against his Saranga-bow. Krishna cut off the armour, the bow, and the jewel on the head of his enemy, and by tremendous stroke of his mace he shattered the magic-car Soubha. Being shattered into thousand pieces by the mace hurled by the hand of Krishna, that magic-car Soubha fell into the waters of the ocean.

Thereupon leaving the car Soubha, king Salva comedown, on the ground quickly. Then lifting his mace he attempted to assault Achyuta. When king Salva had been rushing towards him, Krishna with a javelin served his hand bearing the club. Then to kill king Salva, Krishna weilded the marvellous discus (Sudarsana-chakra), resembling the sun at the time of the destruction of the Universe. Then almighty Krishna looked resplendent like the eastern mountain bearing the rising sun. Thereafter with a stroke of that discus, Krishna severed the head decked with a diadem and ear-ring of king Salva of wonderful magic power, just as Indra had cut off the head of Daitya king Vritra with his thunderbolt. A cry of "alas! alas!!" resounded the Universe, when the sinful king Salva had fallen and when the chariot Soubha was shattered by the stroke of Krishna's mace. O king! in the heavens, the kettle-drums were sounded by the celestials themselves. At that time the king Dantavakra out of wrath appeared there running, desirous of doing a good turn to his friends (28-37).

Chapter LXXVIII

BALARAMA GOES TO PILGRIMAGE AND KILLS SUTA

THE AUSPICIOUS SUKADEVA said,—"O king! When Sisupala, Salva and the wicked minded Poundraka had been conveyed to the region of Death, there came to the field of battle a pedestrian fighter desirous of doing apparently an act of friendship to those departed heroes. O great king! that person advanced with heavy footsteps burning with rage, weilding a terrible mace and shaking the earth underneath his feet. That one was known as Karusha and appeared to be tremendously powerful. Beholding him thus advancing towards himself with a club, he jumped down from his chariot and dashed towards that Asura named Dantavakra, even as the billows of the ocean beat against their shores.

Thereupon that Asura of indomitable prowess born in the country named Karusha and himself also, going by the name of his country as the lord thereof, lifting his mace over his head thus addresed Mukunda,—"It is very fortunate that thou, Krishna, hast to-day come within the range of my vision. O Krishna! thou art our maternal cousin, but thou hast killed my friends and also intendest to kill me. Therefore, O thou vile wretch, I shall crush thee to-day with a stroke of this my mace resembling the thunderbolt itself. O thou ignorant one! I am affectionate towards my friends. Therefore I shall to-day liberate myself from the debt of gratitude I owe to them, by slaying thee who art a feigned friend, even as one destroys the malady which has taken complete possession of the system."

Having reprimanded Sri Krishna with those ruthless and heart-rending words, the Asura Dantavakra struck him with his mace on the head, even as an elephant-keeper strikes the elephat with the good (*Ankusha*). After having so stricken Krishna on the head, Dantavakra roared forth like unto a lion. Being thus hammered on his head, Krishna, the perpetuator of the Yadu-race, did not even flinch one step back from the field of battle. Rather, Krishna struck him on the breast with his heavy mace known as Kaumadaki. Then having his breast left open by the stroke of Krishna's mace, and profusely vomitting blood from the mouth, having his hairs dishevelled and his arms and legs paralised, the Asura Dantavakra fell down lifeless on the earth. (1-9).

Thereupon, O king, as in the case of the ruler of the Chedis, a wonderfully subtle effulgence emitting from Dantavakra, entered the body of Krishna even before the very eyes of the lookers-on. Thereafter Biduratha, the brother of Dantavakra, being overpowdered with grief at the death of his brother, came there running in full speed, armed with a sword and buckler and desirous of slaying Krishna. Thereupon, O foremost of the monarch, seeing him so coming on with full speed, Krishna cut off with his discus of razor-like edges, the Asura's head decorated with a diadem and ear-rings.

Thus, Soubha been destroyed and slain the indountable Salya, Dantavakra and his brothers being slain Sri Krishna was eulogised by the celestials, the mortals and others; and the sages and the Siddhas, the Gandharvas, the Bidhyadharas, the huge reptiles, the Apsaras, the ancestral manes, the Yakshas, the Kinnaras, and the Charanas. They glorified his victory and showered blossoms on him. Thereafter being surrounded by the foremost of the Brishnis, Sri Krishna entered his own city, which was most beautifully decorated. Thus the almighty Krishna, the lord of the Yoga prowess and the master of the Universe is always victorious. Persons of beastly insight only say that he also is sometimes vanquished by others. (10-16).

O king, once having heard of the warlike preparations of the Kauravas and the Pandavas Balarama went away in an unconcerned manner and under the pretext of performing ablutions at all the sacred places. Having performed ablution in the Prabhasa (a place of pilgrimage) and having offered oblations of water to the celestials, the sages, the ancestral means and the mortals, he went, accompanied bv the Brahmanas, to the sacred river Saraswati, the current of which is hidden inside the sands of the river-bed.

Thereafter Balarama proceeded on to Prithudak Bindu lake. Tritakupa, Sudarśana, Bisata, Brahmatirtha, Chakratirtha, and the eastern Saraswati. O Bharata (king Parikshit) ! having visited all the pilgrimages by the side of the Yamuna and the Ganges, Balarama arrived at Naimisha forest, where the sages were engaged in the performance of the long-standing sacrifices. Thereupon those sages engaged in the celebration of sacrifices, knowing him to be Balarama instantly offered him a deserving welcome, and rising from their seats and bowing down unto him, they worshipped him. (17-21).

Thereafter having been duly worshipped with his followers and having taken his seat comfortably, Balarama beheld Romaharsana, the disciple of the mighty Vausa, seated on a beautiful seat. On seeing that low-born one not rising from his seat, and also not folding his palms, and seeing him so seated on an elevated seat amongst the other Bipras, Balarama became angry on him, and he said :—

"Why is this one born of a woman of higher caste than her husband, sitting on a seat elevated than those of these virtuous Brahmanas and that of mine ? This wicked one deserves death. Though this one is the disciple of the almighty Rishi Vyasa and though he is learned in the various histories, the Puranas, the religious codes and all other books, still he is haughty and immodest and a pedant bragging of his learning. Therefore all these qualifications are of no avail to him, even as the learning of the actor is of no use to him. For repressing wretches of this description, I have incarnated myself in this world. Imposters and religious hypocrites deserve death at my hands, inasmuch as they are by far the greatest of sinners.

Having spoken in the above manner, the almighty Balarama, though he had abstained from slaying the impious, killed him with the stroke of the Kusagras in his hand. The decree of Destiny is inevitable. Thereupon all the sages, being afflicted at heart expressed, "Alas ! Alas !" and they then spoke to Balarama as follows—

"O Lord, O God, thou hast perpetrated in this a sinful act. O delighter of the Yadus, we ourselves offered him the high seat of a Brahmana and granted him a duration of life uptil the termination of this sacrifice, in which we have to undergo great physical hardship. Unwittingly thou hast committed *Brahmanicide*. But, as thou art the master of all Yogas, the sin cannot be imputed to thee for this act. Still then, it is proper that thou shouldst expiate. O thou purifier of the worlds, if thou dost perform the expiation for this sin of Brahmanicide, without being prompted by others, then the welfare of the worlds will be restored." (22-32).

Thereupon the auspicious Almighty Balarama said,—"I shall expiate for this act of homicide with intent of setting example to the worlds. Do ye all prescribe for me the principal acts of atonements. Tell me what you had promised to this one, as regards the duration of life, prowess and keenness of the senses, and I shall see that your words come true through my own energy of illusion."

The sages then replied saying—"O Rama ! do thou so ordain that thy weapon and prowess may not fall, as also our words may not prove untrue."

The auspicious Almighty Balarama then said,—"The Vedas enjoin that one's own self (*Atma*) is born as his son (that is a son is a portion of one's own self). For this reason let the son of Ramaharsana Sura by name be gifted with a long duration of life, sound health and keen intelligence. Let him also be the expounder of religion unto you all. O ye foremost of the sages ! tell me now what else do you desire me to do. O wise ones ! consider also what other acts shall I perform as atonements for this unwitting act of Brahmanicide."

The auspicious sages replied saping—"O God ! there is a terrible *Danava* named Ballala, who is the son of Illala. Coming here in every Parva (the eighth and fourteenth day of each fortnight, and the day of the full and the new moon, are called the Parva-days), that Danava Ballala by name pollutes our sacrifice.

"O Dasarha ! we shall deem it a great favour it thou wilt slay this Danava who showers pus, blood, filth, urine, wine and flesh on us. Thereafter with passions subdued, travelling through the length and breadth of Bharatavarsa and bathing at the various sacred places of pilgrimage thou shalt be purified of the sin of Brahmanicide in twelve month (33-40)."

Chapter LXXIX

BALARAMA GOES TO VISIT THE SHRINES

THE AUSPICIOUS SUKADEVA continued saying,—"O king ! when the next *Parva* day came, there arose a terrible showering of dust, and violent storms began to blow, and obnoxious small filled the atmosphere. Thereafter the Danava Ballala began to pour down showers of unholy substances down upon that place of sacrifice, and all on a sudden he appeared there with a terrible trident in his hand. His complexion was dark like collyrium, his hairs and beard were of coppery hue, his body was huge and his frowning countenance with fierce teeth was terror-inspiring. On seeing that Danava appearing in person, Balarama invoked his *Musala* (a club) that crushes the armies hostile to him, as olso the plough-share (*Hala*) that subdues the Asuras. Instantly the Musala and the Hala came to him.

Then having drawn that Asura near him with the end of his plough, Balarama began to strike the Asura angrily on his head with his Musala. Thus being greatly stricken, his forehead was cloven, and vomitting blood, and uttering a petious wail, that Danava Ballala by name fell down on the earth, like a mountain red impregnated with minerals and ores dropping down on the earth on being struck with the thunderbolt. Thereafter the high-souled sages, having eulogised Balarama pronounced fruitful benedictions on him, sprinkled sacred water on him like the celestials sprinkling water on the slayer of the Asura Vritra. Then those sages presented to Balarama a celestial garland of uncomparable beauty and made of never-fading lotuses and also heavenly garments and finest ornaments.

Thereafter with the permission of the sages, Balarama went to the pilgrimage Kousiki in company with the Brahmanas. Having performed ablution there, he went to Sarovara, where the river Saraju was flowing in strong currents. Then following the course of the river Saraju, Balarama went to Prayaga where he took his bath and offered oblutions of water to the celestials and others. Then he went to the hermitage of Pulaka. Thereafter having bathed in the rivers named Gotami, Gandaki and Bipasa, and performing ablutions in the waters of the Sona, he went to Gaya and there having adored the ancestral manes by celebrating a sacrifice, he went to the pilgrimage where the sacred Ganges falls into the ocean. Having performed ablutions there, he went to the mountain known as Mahendra. There having seen Parasurama and having saluted him, Balarama repaired to Saptagodavari, Benu and Pampa, and thence he went to Bhimarathi. There having visited Skanda, Balarama went to *Sri-Shaila* (the mountain of Prosperity) which is the abode of Girisha.

From the said mountain of prosperity the potent lord repaired to Dravira where he visited the holiest of the hills known, as Venkata. Thence he went to Kamakosthi, to Kanchipuri, to Kaveri, the foremost of the rivers and to the most sacred pilgrimage known as Sriranga, where Lord Sri Hari ever dwells. From this place he went to the mountain Risava, the playground of Hari, to the Southern Mathura, and to that part of the ocean where it is made passable by a bridge (Setubandha) and bathing where the people are purified of the most heinous of sins. At that place, the divinity having the plough for his weapon (Haladhara Balarama), gave away unto the Brahmanas ten thousand milch cows.

From that place Balarama went to Krisamala and Tamraparni, and thence again to the Kulachala Malaya mountain. There having seen and saluted and greeted the sage Agasta and having received his benedictions and with his permission, he started for the Southern Oceans (Cape Comorin). There he saw the Goddess Durga, locally celebrated under the denomination of Kanya. Thereafter he arrived at the pilgrimages known as Anantapura and Panchapsaras (the pilgrimage of five lakes belonging to the Apsaras) where lord Vishnu is always present There having performed ablutions he gave away ten thousand milch cows. Then the Almighty Lord travelled to Kerala and Trigastaka and to the regions of Siva known as Gokarna, where the Divine Dhurjati is always present. Thereafter having seen the Goddess Daipayani, Balarama went to Surparaka. Thence he went to Taptee, Payushini and Nirvinda, where having performed ablutions he started for the forest of Dandaka. Then he entered into the city of Mahiswati situate on the banks of the river Reva. Thence having gone to the pilgrimage known as Manu, and having performed ablutions there, he came back to Pravasa. There from the lips of the Brahmanas he heard of the destructions of all the Kshatriya Kings and rulers in the battle between the Kauravas and the Pandavas, and he considered that the burden of the earth had been removed by Krishna. (1-21).

Then with a view to prevent Bhima and Duryodhana from the impending duel fight of maces, Balarama hastened to the battlefied of Kurukshetra. On seeing Balarama, King Yudhisthira and the twin brothers Nakula and Sahadeva and Krishna and Arjuna saluted him, and they stood silent before him, as they wondered as to what had he come there for. Then seeing the two combatants, Bhima and Duryodhana engaged in grim fighting with their maces and each one determined for victory and moving in diverse circular ways, Balarama addressed them as follows,—

"O heroes ! you two are equally powerful. O King Duryodhana ! O Vrikodara, do you know that one of you is superior in physical strength while the other excells in skill. For this reason, I do not see victory and defeat for any one of you, both, who are equally powerful. So let this fruitless fight cease."

O King ! but these two inveterate adversaries recollecting their mutual maltreatment and abusing reciprocally did not accept Balarama's very significant words. Then thinking the combat to be intended by Sri Krishna, Balarama went back to Dwaraka, where he met with Ugrasena and other delighted relatives. After staying for some time at Dwaraka, Balarama again proceeded to the Naimisha forest. There, out of delight, the sages with various sacrifices, worshipped him who is all sacrifice and who had refrained from joining in all combats. Then the almighty lord bestowed pure knowledge on those sages, by means of which they were able to realise the Universe in the soul and the soul permeated in the Universe. Thereafter having performed in company with his wife, the ablution known as *Ababritha*, and surrounded by his friends and dressed in fine garments and wearing ornaments and garlands of flowers, he appeared beautiful like the moon beautified with its own rays.

There are many such other achievements of the powerful Balarama, who is infinite and inconceivable and who had assumed human form through his energy of illusion. Whoever in the morning or in the evening recollects these achievements of Balarama of wonderful deeds, becomes the favourite of Vishnu (22-34).

Chapter LXXX

THE STORY OF A BRAHMANA NAMED SRIDAMA

THE AUSPICIOUS KING Parikshit said,—O thou Divine One ! O master ! we desire to hear about the other achievements of the high-souled Mukunda of infinite prowess. O Brahmana ! what person, conversant with the quintessence of things over desists from hearing the pious accounts of the lord of holy renown ? Those who seek the realisation of their desires meet with grief. Blessed is that speech which extols the Lord's qualificatians. Praiseworthy are those hands which perform deeds for the Lord. That heart is indeed true which meditates upon the Lord who is present in the mobile and immobile creation. Only that ear is blessed that listens to the Lord's holy accounts. That head is blessed which bows down unto the Lord's two distinct manifestations, such as mobile and immobile. And that eye is unerring that perceives those two manifestations. Also those limbs are blessed that are every day washed with the water from the feet of Vishnu, or that from the feet of his devotees.

The auspicious Suta said :—Having been questioned in the above manner by Parikshit, the protege of Vishnu, the potent Vadarayani (Sukadeva) answered as follows with his heart completely absorbed in the almighty son of Vasudeva. (1-5).

The auspicious Sukadeva said :—"O king ! Sri Krishna had a Brahmana friend, who was the foremost of those conversant with the knowledge of *Brahman*. That Brahamana was not attached to the objects of the senses, and was of peaceful soul and the master of his own passions. Betaking to a householder's mode of existence, this Brahmana lived on eatables coming to him of their own accord ; and the Brahmana's wife clad in rags was equally scantily covered and was emaciated with hunger. One day that pious lady devoted to her poor husband approaching him with a haggard countenance, said, "I am sinking and my limbs are trembling. O Brahmana ! I heard that the Almighty Lord, the foremost of the Satwatas, the refuge of those who take shelter in him, the master of the Vedas and the husband of the goddess of prosperty (Lakshmi) is thy intimate friend. O high-minded one ! go thou unto that Lord who is the best refuge of the pious. He shall give an abundance of wealth to thee who art sinking under penury and art his friend. That ruler of the Bhojas, the Vrishnis and the Andhakas is now residing at Dwaraka. That preceptor of the Universe even gives away his ownself unto him who meditates on his lotus-like feet. It is no wonder then he should fulfil the desires of those persons who worship him with a view to secure their desired for objects and riches. Thus that Brahmana was repeatedly solicited by his wife."

"A sight of the Lord of holy renown is the best of all gain,' thus thinking in his mind, that Brahmana (Sridama by name) made up his mind to go to Dwaraka, and he spoke to his wife as follows,—"O thou blessed lady ! hast thou got in the house anything worthy of being presented to Krishna ? If so, let me have it."

Thereupon, soliciting from the Bipras four handfuls of flattened rice, she bound them in a piece of cloth and gave the bundle to her husband as present for Srikrishna. Having taken the bundle of flattened rice for presentation to Krishna that foremost of the Brahamanas started for Dwaraka, and he anxiously meditated in his mind on the way as to how he should have a sight of Krishna. (6-15).

However, the Brahamana Sridama arrived at the city of Dwaraka ; and having passed by three barracks of soldiers and having crossed three high-ways crowded with Brahmanas, Sridama went near the palaces of the Andhakas and Vrishnis whose lord was Achyuta. Then Sridama, the regenerate one, entered into a residence out of the sixteen thousand residence of the queens of Sri Hari. Entering the precincts of the residence, the Brahmana seemed to enjoy the ecstacy of realising *Brahma*. Achyuta, who had been lying on the bed of his dear beloved wife, having seen Sridama at a distance, hurriedly rose up from the bed, and coming near the Brahamana (Sridama), he delightfully embraced him with his two arms. Thus having touched the body of his dear friend, the formost of the Brahamanas, Achyuta was highly enraptured, and tears of joy began to flow from his lotus-like eyes.

Thereafter making his friend Sridama take his seat on the bed, Achyuta himself collected the things for the adoration of the Brahmana and then washed his two feet with water. Then, O king, the Almighty Lord, the purifier of the worlds, took on his head the water with which the feet of his friend had been washed. He then smeared the Brahmana with heavenly perfumes and sandal paste and saffron. Thus delightfully worshipping his friend with *Dhupas*, incense, and rows of lamps, Krishna offered him betel, and then asked him the usual questions regarding his welfare. Then the queen herself with her maids, all appearing like celestial ladies, began to serve Sridama by way of fanning him, who was then clad in tattered rags, emaciated and lean and with his viens and arteries bursting out. Thereupon 'the members of the seraglio seeing this unclean Brahmana, appearing like one of the order of an *Avadhuta*, so delightfully welcomed and adored by Krishna of unsullied renown, were struck with wonder, and they said.

What act of great merit had been performed by this beggarly

Brahmana in tattered garments, who is devoid of all auspiciousness and is radiculed and neglected by the world ? This Brahmana has been adored like his elder brother by Srinivasa, the preceptor of the universe, who has embraced him, having neglected his dear beloved wife lying with him on the same bed." (16-25).

O King ! thereafter having held one another by the palm of their hands, Krishna and Sridama began to talk about those sweet adventures of their boyhood, when they lived together in the family of their spiritual preceptor.

The auspicious Lord Sri Krishna said—"O Sridama ! O thou versed in all righteousness ! having come back from the family of thy preceptor, to whom thou didst pay a handsome *Dakshina* hast thou been married to a wife worthy of thyself ! O most learned one ! though thou art constantly leading a householder's mode of life, yet thy heart is not enslaved by desires, and I know that thou art not too much attached to riches. Like unto myself acting for the welfare of the worlds, some people perform acts with hearts free from the influence of passions and having abandoned all desires for the objects of perception—desires which are installed into the hearts of people through the illusive energy of the Lord.

"O Brahman ! dost thou remember our living together in the family of our preceptor, whence having learned everything that is worthy of knowing, a regenerate one reaches the end of darkness. In the first place, a father, through whose instrumentality a being is born in the world, is the primary preceptor. In the second place, he is a preceptor through whose teachings a regenerate one is made capable of performing pious acts ; and lastly I am the preceptor of all persons of all modes of existence, for I bestow knowledge of *Brahman* on them.

"O Brahmana ! among the different sects living in their respective modes of existence, those persons are said to be wise who easily cross this ocean of existence with the help of teachings inculcated by me. I am the soul of all created beings. I am not propitiated so much by the observances of the Brahmacharya vow, or by a householder's mode of living, or by the performances of austerities or by the mode of life of a sage, as by the service rendered by one unto his preceptor.

"O Brahman ! dost thou remember, that one day, when living with our preceptor, we had been sent by the wife of our preceptor to collect fire-wood ? Then, O twice-born one, when we had entered into the vast wilderness, a terrible storm and shower overtook us, even though at that time the rainy season had passed away. Dense and roaring masses of clouds darkened the skies. (26-36).

"O Brahman ! the sun set in the heavens, and immediately the cardinal quarters were pervaded with deep gloom ; and the undulations of the ground were deluged with water and we could not discern anything. There during that heavy pouring of rain, we were sorely struck with drops of rain and were driven by strong gusts of wind. Then failing to discern the direction to be followed, and being sorely oppressed, we wandered there holding each other by the hands. Coming to know our condition, our preceptor Sandipani went out in quest of us, even before the rising of the sun. Then our preceptor found us, his disciples, in that miserable plight and said—Alas O my sons ! for my sake you both have undergone great misery. Life is very dear unto created beings, and you have disregarded that life for me. In this manner good disciples should pay their debt of gratitude to their preceptors with a pious intention. O foremost of the regenerate ones ! I have been pleased with you. May your desires be fulfilled. Your knowledge of the Vedas will not wear away in this or in the next world."

"O Brahman (Sridama) ! many other such incidents happened during our residence in the abode of our preceptor. Through the grace of a preceptor a person attains to perfect tranquility."

Then the auspicious Brahmana (Sridama) said,—"O god of gods ! thou preceptor of the universe ! what good acts did we not perform when we lived in the family of our preceptor with thee who hast attained to the fruition of all desires. O Lord ! the fact of thy living with thy preceptor is indeed a mockery, for thy body is the birth place of the Vedas teeming with metres and of the final beatitude." (37-45).

Chapter LXXXI

THE STORY OF PROSPERITY OF SRIDAMA

THE AUSPICIOUS SUKADEVA said,—"O king ! thus when holding conversion with that foremost of the Brahmanas (Sridama), Sri Krishna, the knower of the hearts of all creatures, smilingly looked up to him. Then that benefactor of the Brahmanas, the refuge of the pious, the Almighty Krishna, joking with his dear-loved Brahmana friend, looked at him with affectionate glances.

The auspicious Almighty Lord said,—"O Brahman ! What present hast thou brought for me from thy house ? Even very small particles of food collected by my devotees out of affection, become sufficient for me. On the contrary abundance of eatable gathered by men bearing no reverence for me, can not satisfy me. Leaves, blossoms, fruits or water or whatever else one reverentially offers unto me, I eat those things collected for me out of reverence and offered with a single-mindedness."

O monarch ! inspite of his being so spoken to by Sri Krishna, out of bashfulness the Brahmana (Sridama) was not able tc offer those four handfuls of flattened rice to the lord of the goddess cf prosperity. Sridama held his countenance cast down towards the ground in bashfulness. Then Lord Srikrishna, who is the spectator of the souls of all beings, knowing the reason of the Brahmana's coming, thought within himself "This one did not worship me with a view to obtain prosperity. My friend has come to me to do an act that will please his very devoted spouse, I shall crown him with prosperity such as obtained with difficulty by any man."

Thus thinking within himself, and saying "What is this ?" Sri Krishna himself took out the said bundle of flattened rice from the ends of the tattered cloth of Sridama. Then seeing the contents of the bundle, Sri Krishna said, "Indeed, my friend, I am very much pleased that thou hast brought this handsome gift for me. O dear one, these handfuls of flattened rice are very much to my liking."

Having spoken thus, Sri Krishna ate one handful of the flattened rice and was on the point of taking another handful to his mouth when the goddess of prosperity swiftly caught the hand of the Supreme Lord, saying,—

"O thou essence of the universe ! even this much (what thou hast already eaten) is enough for conferring all wealth and prosperity on thy devotee ; and this is enough to secure thy grace for a person in this as well as in the next." (1-11).

That night the Brahmana (Sridama) lived in that palace of Achyuta, and there eating and drinking palatable dishes and potions he was over-joyed and thought himself transported to heaven. At the break of the following day Sridama started for his own house, having been greeted by the creator of the universe who is content with his own self.

O Sire (King Parikshit), Sukadeva said,—when proceeding on his way back to his home, he was enraptured on remembering his meeting with Krishna. He did not get any wealth from his friend (Krishna), neither did he himself solicit it. And abashed he went back to his home with a heart contented at a sight of the illustrious Lord, "O ! I have seen the devotion of the Lord unto the Brahmanas themselves. Though poorest of the poor, I have been clasped to that breast of his, on which lies the goddess of prosperity herself. Alas ! how vast is the difference between my sinful and needy self and Krishna the Lord of the goddess of prosperity. Still he did embrace me with his two arms, for the reason that I am his friend and a Brahmana. Honouring me as his elder brother, he did offer me a seat on the bed where the goddess of prosperity herself was sitting. When I was fatigued, I was fanned by his consort carrying a *chamara* in her hands. Like a divinity I was received with great hospitality, and my legs were shampooed, and I was worshipped by the god of gods, who considers the Brahmanas as his superiors. The adoration of his feet is the means of attaining to paradise and salvation, and to all prosperity to be obtained on this earth and in the nether regions, and also to success. Perhaps that gracious Lord has not given abundance of wealth to me thinking that obtaining great wealth he being needy, would be proud and would no longer think of me. (12-20).

While thus thinking in his mind Sridama came to the proximity of his own house, which to his surprise he found to be surrounded on all sides by chariots resplendent like the sun, the fire and the moon. The Brahmana found it furnished with beautiful pleasure gardens and groves, swarming with melodiously singing birds, and with expanses of water with decorated blooming *Kumudas*, lotuses, *Kalhara* and lilies.

Beholding his own house crowded with persons decked with ornaments, and with women having eyes resembling those of a gazelle, the Brahmana was astonished beyond measure and he exclaimed, —"What is this ? and whom does it belong to ? How is my thatched cottage so metamorphosed into this extensive and beautiful palace all around."

When that high-minded Brahmana had been thus revolving in his mind, persons of both sexes as beautiful as celestials, came out of the palace and welcomed the Brahamana with songs accompanied by musical sounds of various instruments. Having heard that her husband has come back, his wife became transported with joy, and hurriedly she came out of the house like unto the goddess of prosperity incarnate coming out of her own abode. Beholding her husband she began to shed tears of joy and her voice was choked with emotion. Then considering her husband to be the one, the worthy object of her adoration, she bowed down unto him and in her mind she embraced him with her eyes closed. Having seen his loving and lively wife like unto heavenly goddess, shine in the midst of maidservants decorated with necklaces of gold, the Brahmana Sridama was struck with great amazement. He was beside himself with joy, and in the company of his wife he entered into his own house, which was furnished with hundreds of pillars made of jewels and which resembled the abode of the celestial king.

The Brahmanas saw in the house delicate beds white as the forth of milk and fringed with golden laces, and trappings, and beautiful bed-steads and fans and chamaras of golden handles. He saw seats made of gold, soft cushions and resplendent canopies fringed with strings set with pearls. He found translucent crystal cormas inlaid with large emeralds and decorated with rows of golden lamps, and he saw youthful damsels wandering and sporting there. The Brahmana found in his house abundence of all luxuries, and with a serene heart he thus reasoned regarding his apparently causeless prosperity. (21-31).

The Brahmana, Sridama, thought within himself as follows :— "Surely I can not conceive of any other cause for this unexpected prosperity of my unfortunate self, who had so long struggled against poverty, except the fact of my having seen the foremost of the Yadus (Srikrishna) who is the lord of all prosperity. My friend, the foremost of the Dasarhas (Srikrishna) the lord of immense wealth, promising nothing before those who solicit him, gives immense riches unto them, just as the rain-cloud Parjanya pours showers in torrent. Whatever he gives, he considers to be insignificant, inspite of the gifts being handsome ones ; and whatever may be given to him by his friends he thinks to be too much. That high-souled one accepted with great delight the present of a handful of flattened rice, which I offered to him. May I in my all future births, obtain the friendship, affection and love and service of that lord ! May I forever be related to that high-souled one who is endowed with all qualities, and may I delight in the company of his devotees !

The selfcreate almighty lord does not give unto his absolute devotees various kinds of prosperity or sovereignty or progeny. For these devotees are of shallow understanding ; and also the lord every day sees the fall of the wealthy people brought about by their arrogance."

Thus having resolved in his mind, the single-minded devotee of Janardana began to enjoy those luxuries with his wife ; but his heart was not very much attached to those enjoyments, and in this way he gradually liberated himself from their influence. The Brahmanas only are the masters of Sri Hari, the god of gods, the lord of all sacrifice, because there is no divinity superior to the Brahmanas. Thus that Brahmana, Sridama, the friend of the Almighty Lord Sri Krishna, having seen the unconquerable divinity vanquished by his own devotees and having his bands of egoism loosened by a concentrated meditation on him (Sri Krishna), speedily attained to the status of the lord Himself, which is the posthumous existence of the pious.

Whatsover person listens to this devotion of the deityelect of the Brahmanas to the Brahmanas, be imbibing reverence for the Almighty Lord, is set free from the bonds of action. (32-41).

Chapter LXXXII

SRIKRISHNA GOES TO KURUKSHETRA

THE AUSPICIOUS SUKADEVA said,—"O king ! one day when Sri Krishna and Balarama staying in Dwaraka, a very wonderful and complete eclipse of the sun happened, like unto the one taking place the end of a Kalpa.

O monarch ! being informed of this eclipse beforehand, all men went to the field of Kurukshetra, with a desire to insure their own prosperity in every thing. In this field of Kurukshetra, Parasurama, the foremost of those versed in the use of weapons, created several large lakes with the blood of the monarchs slain by him, at the time when he swept all Kshatriyas out of the earth. In that holy Kurukshetra subsequently the almighty Parasurama, though he was above the influence of actions, performed sacrifices like worldly people for the benefit of the worlds and for the destruction of his sins. All the people of

India assembled at that sacred place, as also the Vrishnis, the Bhojas, Akrura, Vasudeva, Ugrasena and others.

O descendant of Bharata ! when they desirous of wiping out individual sins started for the field of Kurukshetra, Gada, Pradyumna, Samba, and Anirudha with Suka, Sarana and Suchandra, were entrusted with guarding the city ; and Kritavarma was made the commander of Yadava armies. Those highly effulgent people on their way to Kurukshetra, appeared very beautiful being surrounded by chariots resembling those the celestials, by a fleet of steeds like the billows of the oceans, by roaring elephants appearing like dense masses of clouds and by men having the effulgence of Vidyadharas. Wearing chains of gold and beautiful garlands, and vested in fine garments and accompanied by their wives they resembled the celestials themselves. (1-8).

There having performed ablutions and carefully observed a fast, those high-souled people, gave away unto the Brahmanas milch-cows covered with cloths and decorated with garlands and perfumes. Thereafter the Vrishnis having bathed for a second time in *Ramahrada* (the lake of Rama) gave delicious eatables unto the Brahmana saying. "May our reverence remain flowing towards Sri Krishna." Then the Vrishnis, to whom the only divinity was Srikrishna, with the permission of those Brahmanas, partook of their own meals. After that they comfortably rested themselves in the cooling shades of mighty trees. There they saw monarchs, those allied and friendly to the kings of Matsya, Usinara, Kausalya, Vidarbha, Kuru, Sanjaya, Kamboja, Kekaya, Madra, Kunti, Anarata and of other kings belonging to their own party, or to the party hostile to them. They also saw there Nanda and other friends, cowherds and their wives ever anxious to have a look at Sri Krishna. Their hearts overflowed and their countenance bloomed forth with the excess of delight caused by their meeting with each other. Having embraced one another with the hair of their bodies erect and tongue-tied they were transported with joy. The women also, embraced one another with friendly smiles and sidelong glances. The saffron pastes on their breasts were displaced and they grasped one another's hands, and tears of affection trickled down their cheeks. Thereafter there people saluted their elders and in their turn were saluted by their youngers, and then having interchanged friendly greetings and enquired about one another's health, they asked about the various achievements of Sri Krishna. Kunti the mother of the

Pandavas meeting with her brothers and their wives, with her sisters, their sons and father and mother, and with Mukunda abandoned all her grief by talking with them. (9·17).

Then auspicious Kunti said—"O venerable brothers ! I consider myself as devoid of all blessings, for you pious ones, do not take any notice of me, in times of danger, Surely when destiny is adverse to a person, his friends, kinsmen, sons, and brothers and even his parents do not take any notice of their distressed relative."

Then auspicious Vasudeva replied,—"O beloved sister! be thou not unreasonably hard on us ; Men are puppets in the hands of Fate. Impelled by Fate men themselves perform acts and also cause others to perform actions. We had been driven to take shelter in the ten cardinal quarters in consequence of the tyranny of Kansa. And O sister ! through the Agency of Fate, we have been led to this place."

The auspicious Sukadeva continued saying : "O king ! Then the monarchs were worshipped by Vasudeva, Ugrasena, and other foremost ones of the Yadavas. At this then they were highly satisfied for having seen the Deity that never lapseth. Thereafter Bhishma, Drona, Dhritarashtra, Gandhari and her sons, the Pandavas with their spouses, and Kunti, Sanjaya Vidura, and Kripa and Kuntibhoja, Birata, Bhishmaka, and the illustrious Nagnajit, Purujit, Drupada Saiva, Dhristaketu, Kashiraja Damoghosha, Bisalakshya, Maithila, Madra, and Kekaya, Judhamanyu, Susarma, and Balhika and others, and other monarchs and the followers of Yudhisthira.

O monarch ! then those kings having seen Sri Krishna of beutiful appearance attended with his wives were struck with wonder. Thereupon having been duly honoured by Krishna and Balarama, those king began to eulogise out of delight, the Vrishnis whose sole protector was Krishna. (18-25).

The auspicious Kings said,—"O lord of the Bhojas ! thy birth and that of thy subjects are indeed blessed, because you can always behold before your eyes Sri Krishna, who can be seen with difficulty even by the Yogins themselves. The hallowed glory of Sri Krishna as delineated in the Vedas, sanctifies this Universe. The water from the feet of Sri Krishna purifies the Worlds. His words are embodied in the *Sastras* (religious texts) and these are sanctifying the worlds. This Earth, the prosperity of which has been despoiled by the mighty *Kala*, still grants all our desires unto us, by the energy generated in it in consequence of its being touched by the lotus-like feet of the Lord. Your births in this world are fortunate in as much as in abodes all, who are engaged in the performance of worldly acts, resides the almighty Bishnu himself, who can generate in the heart an aversion for even paradise and salvation; and also in as much as Bishnu is connected with you through consanguity and conjugal relation; and whom you all always see, touch, and follow; about whom you always talk; and who is meditated upon by you at the time of your eating, sleeping or lying down." (27-30).

The auspicious Sukadeva said,—O King! having heard of the arrival of the Yadavas headed by Sri Krishna, and being desirous of seeing them, Nanda (the cowherd King) came there being accompanied by the cowherds and with cartloads of wealth as presents. Beholding Nanda, the Vrishnis were exceedingly delighted, and they rose up even as the body revives at the return of life. They were afflicted with long mutual separation and so now they clasped one another to their bosoms. Vasudeva having embraced Nanda was transported with joy and was overwhelmed with tenderness. Recollecting now the hardships imposed on him by Kansa, and also his own act of carrying his sons to Gokula, he was moved with emotion.

Then, O foremost of the Kurus,—Krishna and Balarama warmly embraced their parents. Out of overwhelming affection, they were not able to say anything for some time, and their voice was choked with tears. The high-souled Yashoda also having placed her sons on the same seat with her and having warmly hugged them to her breast, was relieved of all her grief. Rohini and Devaki also embraced the queen of Braja, and remembering the most friendly act performed by her, she was thus addressed in voice choked with tears.

The auspicious Rohini and Devaki jointly spoke as follows,—"O thou queen of Braja! who can ever forget the everlasting act of friendship done by thee. That act cannot be sufficiently returned by one even if he is crowned with the prosperity of Indra himself, O thou good lady! these two sons of us had not seen their parents, and being nourished and cared for by thee and thy husband, they were protected by thee, just as the eyes are protected by the eyelashes. Righteous as they are, they were afraid of nothing. Indeed the pious do not observe any difference between those who are related to them and those who are not." (31-38).

Then auspicious Sukadeva continued saying again,—O king! having met with their beloved Krishna after a long separation, the milk-women (the Gopies, the females of the cow-herds) cursed the creator who had created eye-lashes to their eyes, for these lashes were hindering them from their intended uninterrupting sight of Krishna. Then having mentally introduced him in their hearts through thier eyes, they embraced him, who is attainable with difficulty even by the Yogins themselves. Thereafter these women were buried with thoughts about him. The Almighty Lord, seeing them in that condition, met them in secret and having embraced them there asked about their welfare and smilingly said to them as follows,—"O friends! do you ever think of us, who to serve the interests of their relatives, had been absent for a long time in a distant country in order to exterminate the party hostile to them? Or do you hate us suspecting us to be ungrateful? The creator of the Universe only can unite men together or separate them from one another. Even as the wind brings together and scatters away the masses of clouds, grasses, cotton and dust, so also the creator himself unites together and seperates from one another the beings of his creation. Reverence towards me bestows immortality on men. Fortunate it is that you cherish great affection for me; and that affection shall unify you with myself.

"O damsels! I am the beginning and the end of corporeal beings and I am present inside as well as outside their bodies, just as ether, earth, water, fire and air are present in all created things. The created objects are pervaded by these elemental matters; but the soul is untouched by the latter and is enshrined within the former for the enjoyment of worldly objects. Then again, the created things and the soul, both are permeated in me who am perfect and undeteriorating."

The auspicious Sukadeva went on saying,—Thus the wives of the cow-herds were instructed in the spiritual knowledge by Sri Krishna; and by a concentrated thought on him they were liberated from being shut up in the mortal tenement and ultimately attained to him. Thereupon they hymned on him thus,—

The auspicious cow-herd women spoke,—"O thou from whose navel a lotus hath sprung up, thy lotus-like feet are meditated upon by the most potent masters of *Yoga* whose knowledge and experience are unfathomable. Thy feet are the only means for the liberation of people shut up in the black hole of worldly existence. May those lotus-feet of thine be ever present before our mind's eye, inspite of our being absorbed in the engrossing attachments for our homes. (39-48).

Chapter LXXXIII

THE CONVERSATION BETWEEN RUKMINI AND DRAUPADI

THE AUSPICIOUS SUKADEVA said,—"O king ! the Almighty Lord, the refuge and the preceptor of the milk-women, having thus extended his grace unto them, turned to others. The lord then questioned Yudhisthira and all other friends of his about their welfare. Having been questioned and honoured by the Lord of the Universe, and with their sins destroyed at the sight of the lotus-like feet of the Lord, they thus answered him with a heart overflowing with delight,—"O Lord ! how can misfortune befall upon them, who have listened with attentive ears to the nectarine accounts of thy glorious deeds—the accounts which emanating from the hearts of thy illustrious devotees drop from their lips, and which destroy the body and the ignorance of the corporeal beings? We bow down unto thee, who art the refuge of the anchorites, unto thee who hast assumed a human form through the illusive energy begot of thy Yoga, to re-establish the time-worn authority of the Vedas ; unto thee whose intelligence is ever unerring and infallible ; unto thee whose semblance is eternal ecstacy ; and lastly unto thee who hast by thy own greatness, released thyself from the four distinct states of the soul."

The auspicious sage went on saying,—When the people assembled there had been thus eulogising the Lord Sikhamani of pure renown, the females of the Andhakas and the Kurus assembled there, and they began to rehearse the glorious achivements of Sri Krishna, extolled in the three worlds. O King ! I shall now relate unto thee their conversation which ran as follows : (1-5).

At first the auspicious Draupadi said,—"O Baidarbhi ! O Bhadra ! O Jamvavati ! O Kausalya ! O Satyabhama ! O Kalindi ! O Saiva ! O Rohini ! O Lakshana, and the other wives of Sri Krishna, do ye relate unto us how did the Almighty Achyuta marry you all, imitating through his energy of illusion the deeds of the human beings ?"

The auspicious Rukmini replied saying,—"When kings holding bows in their head, were on the point of giving me away in marriage unto the ruler of the Chedis,—then Lord Sri Krishna having placed the dust of his feet on the heads of those unconquerable host of kings, carried me away even as the king of beasts snatches away his own due share of meat from flock of goats and lambs. May I be allowed to serve those two feet of the Lord which are the receptacles of all prosperity.

Then the auspicious Satyabhama said,—"My father had been afflicted at the death of my brother, and had imputed infamy unto the Lord Sri Krishna. Then to wash away his infamy, the Lord took the jewel by force from the king of the bears *Samantaka*, and gave it to my father. Thereupon my father being frightened gave me in marriage to the Lord, although I had then been affianced to another king."

The auspicious Jamvavati then said,—"My father, who begot me, not knowing the prowess of the Lord Sri Krishna, as the Supreme Lord and the Lord of Seeta, fought with him for twenty-seven days. Thereafter through personal experience, knowing the prowess of the Lord, my father offered the gem *Samantaka* and me in marriage to the Lord, having caught the Lord by his lotus-feet. That time forward I am the slave of the lord." (6-10).

The auspicious Kalindi said,—"With a desire to touch the feet of the Lord, I had been performing austere asceticism. Coming to me with his friend Arjuna, the Lord accepted my hand in marriage and from that time I have become a slave of the Lord, engaged in cleansing his house."

The auspicious Bhadra said,—"Having arrived at my Swaymvara the Lord carried me away to his own residence having defeated the assembled kings and also my mischievous brother, just as a lion snatches away his game from a pack of dogs. May I in all my births be blessed with the office of washing the pair of lotus-like feet of the Lord who is attended with all prosperity."

The auspicious Satya said,—"In order to beat the prowess of the rulers of the earth, my father kept seven powerful oxen having sharp and pointed horns. But this humiliator of heroes as if in sport, speedily overpowered those oxen and then tethered them like boys binding the armless young goats. May I be ever his slave, who had carried me away, with maid-servants and armies, after defeating the hostile monarchs on the way."

The auspicious Mitrabrinda said,—"O Draupadi! knowing my heart to be devoted to Sri Krishna, my father invited my maternal cousin Krishna and gave me in marriage to him with my female-friends and armies as dowry. In consequence of my own acts, I have been migrating and transmigrating in this Universe. May I ever for all my births to come be blessed with the contact of the Lord's feet, for that will bring about my own welfare." (11-16).

The auspicious Lakshmana said,—"O queen! having heard the births and achievements of the Deity that never lapseth rehearsed by the celestial-sage Narada, I was devoted at heart to Sri Krishna, and disregarded the other guardians of the worlds. Because, I knew, that after mature deliberation the lotus-handed goddess had chosen him as her husband. O chaste lady! my father known as Brihatsena who was very much attached to his daughter, having come to know of my intention adopted this means. O queen! as in thy Swayamvara ceremony a fish was constructed for identifying Arjuna, so also a fish was constructed in my Swayamvara. The fish was not to be seen from outside, but only reflection of it could be seen in a vessel of water.

"Having heard of my Swayamvara thousands and thousands of monarchs versed in the use of weapons and arms as also their preceptors came from all directions to the kingdom of my father. According to their age and prowess they were honoured by my father; and with their hearts captivated by me, they in that assembly caught hold of bows and shafts in order to pierce that fish. Some among them only lifted their bows, but were unable to attach the string to it and so left it. Some others having drawn the bow-string to the end of their elbow fell down being struck with the rebound of the bow-stick. The king of Magadha and Ambasthas, the lord of the Chedis, and Bhima, Duryodhana and Karna—these and such other heroes attaching the string to the bow were unable to find out the exact position of their target. (17-23).

"Then Arjuna the son of Pritha, seeing the reflection of the fish in the water and discerning its situation, let go his shaft: which only touched the mark but could not bring it down. Thus, when all the monarchs had withdrawn having their pride humiliated, the Almighty Lord caught hold of the bow and attached the string to it with perfect ease. Then placing a shaft on the string and seeing the fish reflected in the water, he cut it with his arrow and brought it down at the time when the sun was shining high in the meridian. In the heavens kettle-drums were then sounded and the earth was filled with the cries of victory the celestials poured down showers of flowers, and they were transported with great delight.

"Thereupon I vested in new silk garments, with a bashful smile playing on my countenance, and with my braided hair decorated with wreaths of flowers entered into the Swayamvara pandal producing a tinkling sound by the bangles of my feet, holding in my hand a golden garland set up with bright jewels, then raising my countenance, rendered conspicuous with the lustre of my curling locks and bright ear-rings furnished with beautiful forehead, and beautified with pure smiles and side-long glances, I looked bashfully at the assembled kings sitting all around me.. Thereafter with my heart devoted to the enemy of Mura, I slowly put the garland on his neck. (24-29).

"Then Mridangas, Panakas, Conch-shells, tabors and drums were sounded and the actors and dancing girls began to dance and the singers began to sing. O Yajnaseni ! when I had thus accepted the Almighty Lord for my husband, the leaders of the assembled kingly host, being afflicted with desire and anger raging in their envious mind, were not able to brook the defeat. Then having placed myself inside his chariot yoked with four finest of steeds, the Lord having four arms stood up lifting his bow made of horn, ready for the imminent fight.

"O queen ! then under the very eyes of those monarchs, that Lord carrying me in that car, Daruka, the Lord's charioteer began to drove away, just as the king of beasts carries away his own share before the very eyes of other beasts. Then like unto the domesticated dogs trying to stand in the way of a lion some among the said hostile kings tried to stop the Lord on the way, and several others gathered behind him with their bows uplifted and ready for fight. But their arms, feet and necks were severed by the shafts shot out from the *Saraga* bow of the Deity that never lapseth, and they fell down on the battle-field. On seeing this the others leaving the field fled away with all haste and speed. (30-35).

"Thereafter like unto the sun entering into the western hills, the Lord of the Yadus entered into his own city named *Kusasthali*, which was highly decorated with banners and streamers, shading the rays of the sun, and with very many artificial arches and which was the finest city on earth and in heavens. Then my father honoured his friends, kinsmen and relatives by giving away unto them valuable garments, ornaments, beds, seats, and clothes and dresses.

"Then he reverentially offered unto Sri Krishna, who was above any want, maid-servants decked in various ornaments, and armies and elephants and steeds and weapons and other valuable articles. Thus, by undergoing various rigorous austerities and relinquishing the company of all our friends, we have become the slaves of this illustrious Lord who is ever satisfied with his own self."

The auspicious other wives of Krishna then said,—"King of Bhauma at the time of his conquest of the world had imprisoned us after having defeated our royal father. Having killed Bhauma and his relatives in battle, this Lord of the Yadus liberated us, who always meditated on his two lotus-like feet that are capable of freeing men from the fetters of worldly existence. And though he had attained to the fruition of all desires, still out of favour he did marry us.

"O most chaste lady ! we do not long to have sovereignty over this world or over the kingdom of heaven, or those luxuries that are obtained in heaven, or *Bairajna* or *Paramaisthya* or final beautitude, or the status of Hari himself, but we desire to bear on our heads the auspicious dusts from the feet of the wielder of the mace (Gadadhara), dusts which are fragrant with the saffron from the breast of the goddess of prosperity. The fat which the damsels of Braja and the cow-herds at the time of tending the kine desired, we are enjoying upto our hearts' content." (36-43).

Chapter LXXXIV

THE SAGES COME TO SEE SRI KRISHNA

THE AUSPICIOUS SUKADEVA said,—"O king ! Pritha, Gandhari the daughter of Subala, Yajnaseni, Madhavi and the wives of the other kings and those of the cowherds, all these having heard of the deepness of affection of the wives of Krishna towards him who was the essence of the Universe, were struck with wonder, and their eyes overflowed with copious tears.

When the men and women assembled there were thus interchanging friendly greetings with one another there arrived a large number of sages to have a look at Sri Krishna and Balarama. O king ! there came in a body the following sages,—Dwaipayana, Narada, Chyavana, Devala, Asita, Biswamitra, Satananda, Bharadwaja, and Gautama ; Parasurama with his disciples, the almighty Basistha, Galava, Bhrigu, Pulastya, Kasyapa, Atri, Markandeya, Brihaspati, Daita, Trita, and Akata and the other sons of Brahma, and Angira, Agastya, Yajnavalkya, and Bamadeva—these and others.

On seeing them so approaching, Balarama and Krishna, the Pandavas, and other kings who had been sitting there, instantly rose from their seats, and bowed down unto those sages who are worshipped in the three worlds. Balarama and Achyuta, as also other kings duly adored the sages and offered unto them seats, *padyas*, *arghyas*, garlands, incenses and unguents and enquired about their welfare and health. When the sages had comfortably seated themselves the Almighty Lord, the protector of righteousness thus addressed them ; and thereupon all the members of that great congregation attentively listened to him with their speeches curbed. (1-8).

The auspicious Almighty Lord said,—Verily our births have been blessed and we have obtained the highest object of our existence to-day, because of our having received a visit of the masters of Yoga, a favour which is scarcely obtained by the gods themselves. We, whose notions of asceticism are very poor and who look upon idols as divinities, hardly deserve to have a sight and touch of the lords of the Yoga-prowess, as also to make enquiries of them, to bow down unto them and to worship their feet ? Sacred places on land and water, or idols made of stones and earth, are not worthy of the names of Tirtha and gods respectively. Tirthas and adoration of idols sanctify men in a long time, whilst the sight of the pious instantly purifies them. Neither fire, nor the Sun, nor the Moon, nor the stars, nor the earth, nor water, nor the sky, nor air, nor speech, nor the mind, when worshipped with a sense of distinction, can dispel the ignorance of men's mind ; but the service of the wise even for a moment is capable of destroying all ignorance.

Those who take this body consisting of the three humours of bile, phlegm and wind for the ego ; those who consider their sons and wives as their own selves; those who look upon earthen idols as adorable divinities and those who think water as *tirthas* but do not accept the wise and the experienced as divinities or *tirthas*, are surely like foolish asses that serve the cows by bearing hay for them." (9-13).

The auspicious Sukadeva went on saying,—O king! having heard these apparently incoherent words of the Almighty Krishna of never failing memory, the Brahmanas remained silent and their intellects were bewildered. Then having ruminated upon the speech of the Lord in which he defined the wise, the sages came to the conclusion that the Lord only honoured them for inculcating a lesson to the worldly people, so that they may follow his example and worship the wise and the experienced. Then with smiling countenances they thus addressed the preceptor of the worlds,—

The auspicious Sage said,—"Oh! wonderful is the behaviour of the Lord, who having disguised himself in human garb, is acting like a being other than a divinity, and by whose energy of illusion we, the foremost of those conversant with the real nature of things, and the masters of the creators themselves, are befooled and bewildered! The Supreme Being, though actionless and single, still differently manifests himself being differently designated, in the creation, preservation and annihilation of the Universe, in the same manner as the earth is differently designated being moulded and transformed into various shapes. The Lord is not bound by the fetters of action! Verily the behaviour of the Great One pervading the Universe is a mockery of the behaviour of human being. In proper time and in thy sport, thou dost assume a form composed of the essence of goodness for the protection of thy own chosen people, for the suppression of the crooked, and also for inducing men to follow the path chalked out in the eternal Vedas.

"O Lord! thou art the founder of the different sects (Brahmana etc.) and thou hast also prescribed their respective modes of existence. Thou art the Supreme Purusha himself. The hallowed Vedas are thy heart, where by means of rigid austerities, self-restraint and diligence, a person can realise the causes and their consequences and also the supreme entity that transcends both these causes and consequences.

"O Brahman! therefore thou dost greatly honour the race of the Brahmanas, a race in which the emanations of thyself, who art the framer of the *Shastras*, are ordinarily manifested. Thou art the foremost of the Brahmanyas. To-day our births have been blessed. To-day our learning, our austerities and our eyes have also been blessed. Because to-day we have met with thee, who art the only refuge of the pious ones. Thou art the best of all prosperity.

"Salutations unto the Almighty Krishna of unfailing memory, who is the Supreme soul and whose greatness is concealcd under the veil of his own energy of illusion produced by his power of yoga. These kings and the Brishnis living with him do not know the true nature of this Reverend One, who is hidden behind the screen of his own illusive energy and who is the cause, the essence and the Lord of this Universe. Just as a person in his dream accepts things which have no existence in imagination, as real and as sometimes he considers himself to be identical with a lion or a tiger in the same manner, O Brahman, the people of this Earth cannot realise thee, for they are engrossed by the thoughts of mere empty names which denote no really existing object, and that is because their hearts have been bewildered by delusion and their discriminating faculty has been blunted.

"O Lord ! we have to-day seen thy two feet from which has risen the sacred Ganges capable of washing away numerous sins and which are meditated upon by people matured in the Yoga. In days gone by, adoring thee by their unflinching devotion, the devotees have attained to thy mode of exalted existence, having been liberated from their desires and their mortal tenements. O Lord ! do thou be pleased to bless us who are thy devotees in the same way." (14-26).

The auspicious Sukadeva said—O thou royal sage ! thus having addressed the descendant of Dasarha, Dhritarashtra and Yudhishthira, the sages were prepared to return to their respective hermitages. Then on seeing them prepared for their departure, Vasudeva of illustrious renown approached them and having saluted and touched their feet, with a concentrated mind, he thus addressed them :

The auspicious Vasudeva said,—"I do bow down unto you, O sages, who are identified with all the deities. I crave your indulgent hearing. Do you be pleased to explain to us how by the performance of actions the bonds of actions fall off ?"

Thereupon auspicious Narada said,—"O Bipras ! it is nothing wonderful that Vasudeva being desirous of acquainting himself about the means of realising his own welfare, should question us for he considers Krishna as a mere human child. Familiarity breeds contempt among men. Do ye behold ! persons disregarding the waters of Ganges, have taken recourse to the waters of the other rivers for the purpose of purifying their own selves. The Omniscience of that Being is never destroyed, either in the course of time or with the annihilation or preservation or creation of the Universe, or through the instrumentality of others, or by itself or though transmigrations or through the agency of any other being or objects. Other people consider the Lord, who hath no equal and whose greatness is not diminished by his love for actions, by his performance of them, and by their results and also through the influence of the principles as hidden behind his own creations, the living and other things, just as the Sun is sometimes hidden behind the clouds and haze and mist." (27-34).

The auspicious Sukadeva again began saying,—"O king, thereafter the sages addressing Anakadundhuvi (Vasudeva) said these words unto him at the hearing of all the kings present there as also within the hearing of Achyuta and Balarama.

The auspicious sages said,—"It has been ascertained by the pious that by the performance of the following acts, the bonds of action would fall off, viz., the reverential adoration of Vishnu, the Lord of all sacrifices, with the best of sacrifices, which not only satisfies the heart, but also is the easiest way to emancipation, and is at the same time the highest form of religion and affords solace unto the soul. These facts the wise have realised by their mastery of the Shastras. To worship the Great Purusha with all one's possessions and with a pure heart and cherishing no desires, is the best mode of leading life, betaking to which the twice-born ones who have married and settled down, can hope to secure the foremost of blessings.

"O Vasudeva ! a prudent person should relinquish his love for money by charitable deeds and by the performance of sacrifices; he should overcome his love for his wife and children by a wholesome enjoyment of the luxuries of homely life; and lastly he should give up his ambition of attaining to paradise, and other similar regions by considering that in the course of time all these regions will be destroyed. Thus having relegated all the desires the wise people should live in human localities, and thereafter they should find shelter in hermitages.

"O Lord ! when a regenerate one is born, he is bound by three obligations viz. one to the celestials, one to the sages, and the other to his ancestors. He becomes fallen morally if he does not set himself free from the said three obligations by performance of sacrifices, by the study of the Vedas, and by begetting progeny.

"O high-minded one! to-day thou hast been liberated from two of these obligations, the one due to thy ancestors and that the other to the sages. Hereafter discharging thyself from the obligation due to the celestials, and being not obliged to any body, do thou forsake thy abode. O Vasudeva, do thou begin to adore Sri Hari, the Lord of the Universe, with perfect devotion ; for Hari hath accepted thy sonship." (34-41).

The auspicious Sukadeva said,—O king ! thus having listened to their words, the high-minded Vasudeva, elected those sages as Rittwijas and propitiated them by bowing down unto them with his head. O king! having been duly elected by the righteous Vasudeva, in that very spot they helped him in the performance of sacrifices having excellent objects for their results. When, O king, the initiation into the sacrifice had been done, the Brishnis and the assembled kings duly bathed, wearing garlands of Pushkara, and clad in fine raiments, and decked with valuable ornaments, crowded there. The queens and the consorts of these kings were greatly delighted, wearing necklaces, and vested in fine garments and smeared with unguents and bearing presents in their hands, approached in large numbers, at the place of sacrifice. *Mridangas*, *Patahas* and *Benus*, Conch-Shells and *Anakas* were sounded. The dancing girls and actors, began to dance, and the bards and ministrels began to eulogise and sing panegyrics. The Gandharvas and their wives gifted with melodious voice began to sing charming songs. Then having painted Vasudeva's eyes with collyrium stick and smearing his body with oily substances, the Rittwijas performed the *Abhiseka* ceremony of him together with his eighteen wives. Vasudeva then shone forth like the moon surrounded by the stars. Thus having been initiated and being clad in black-deer-skin and in the company of his wives decked with fine raiments, bracelets, golden-chains, *kundalas* and bangles, Vasudeva was rendered greatly conspicuous.

O monarch ! the Rittwijas being clad in yellow-silk raiments, with the members of the whole assembly, appeared as beautiful as their brethren did in the sacrifice of the slayer of the Asura named Vritrasura. At that time the lords of being, Balarama and Sri Krishna appeared exceedingly beautiful, being surrounded by their respective friends, wives and children, and being attended by all their prosperity. Then with *Prakriti* and *Bikriti* sacrifices duly performed, and with sacrifices such as *Agnihotra* and others, Vasudeva adored the Lord of all things, knowledge and actions.

Thereafter, in proper time and in accordance with the rules of the Vedas, Vasudeva gave unto the Rittwijas garments, ornaments, cows, land, young ladies, and precious gems. Thus having accomplished the ceremony known as *Ababritha* for their *yajamana* and his wives, the illustrious sages and their *yajamana* performed ablutions in the lake named after Parasurama. Then Vasudeva gave away unto the bards and *bandinas* various ornaments, raiments and also many young ladies. Thereafter being decked with valuable ornaments, he distributed rice amongst all classes of beings commencing from the dogs themselves. Then he also honoured his friends accompanied by their wives and children and the Bidarbhas, Kosalas, the Kurus, the Kasis, the Kaikeyas, and the Srinjayas, with various gifts. He also honoured the members of the sacrificial assembly, the Rittwijas, the celestials, the men, the goblins, the ancestral manes and the Charanas.

Thereafter all of them with the permission of the lord of the goddess of prosperity went back to their respective abodes, speaking highly of the sacrifice. Then Dhritarashtra, Bidura, Yudhisthira, Bhima, Arjuna, the twins Nakula and Sahadeva, Bhishma, Drona, Pritha, Narada, Vyasa, and other relatives and kinsmen having embraced their friends the Yadus, and being afflicted at the thought of separation from them, they went back with great difficulty to their respective kingdoms and abodes. So also the other people assembled there returned to their homes. But Nanda with his follower cowherds having been reverentially adored by Krishna, Balarama, Ugrasena and others being greatly affectionate unto them lived there for sometime more. (52-59).

Thus, Vasudeva, having safely reached the end of the ocean of his desires was greatly delighted at heart, and being surrounded by his friends and taking Nanda by the hands, he said—

The auspicious Vasudeva said,—"O brother ! the fetters of affection forged by God Himself, that bind men to one another are considered to be proof against the prowess of the heroes and the knowledge of the Yogins. We are very ungrateful, while ye are the foremost among the pious; and the incomparable affection that ye cherish for us will not go for nothing. In days gone by, we did not do any good towards you all, for then we had not the power of doing so.

"O brother ! being blinded with arrogance begot of our prosperity we do not regard you all though you are before us. O bestower of honour ! it is better that a person desirous of securing his own good should not be gifted with prosperity and kingdom ; because being blinded by the pride begot of these, he does not then see his kinsmen and friends."

In this way, with his heart overwhelmed with the affection for his friends, Anakadundhubhi (Vasudeva) began to shed incessant flow of tears. His tears fell in torrents as he remembered the greatest acts of friendship done by Nanda to him. Nanda also, out of his affection for Balarama and Krishna, and with intent to perform the endearing acts of his friend, stopped there for three months, being held in high esteem by the Yadus.

Then having satisfied the desires of his friends, Nanda with his friends, followers and inhabitants of Braja, having taken the various ornaments and precious garments, and having accepted the gifts offered by Vasudeva, Ugrasena, Krishna Uddhava, Balarama and others, and with permission of the Jadus, went back to his own kingdom. Then Nanda, the cow-herds and their wives, reluctantly taking away their hearts engrossed in the lotus-like feet of Govinda, repaired to the kingdom of Mathura.

When their friends had gone away, the Brishnis whose only Deity was Krishna, went back to Dwaravati, at the advent of the rainy season. They rehearsed to the people, the accounts of the sacrifice and festivities held by the foremost of the Jadus, as also their meeting with their friends, during their sojourn to the Pilgrimages. (60-71).

Chapter LXXXV

BALARAMA AND KRISHNA BRINGS THE DEAD SON OF DEVAKI

THE AUSPICIOUS SUKADEVA said,—"O King ! one day the two sons of Vasudeva, Achyuta and Sankarsana, came to him and saluted him by touching his two feet. Thereupon delightfully greeting them Vasudeva spoke to them. Having heard the words of the sages regarding the prowess of his sons, Vasudeva fully believed in their greatness, and he addressed them the following words:

"O Krishna ! O Krishna ! O thou most illustrious Yogin ! O Sankarsana ! O thou eternal one ! I know that you both transcend Pradhana and Purusha which are the immediate cause of this visible Universe. In whatsoever place, through whatsoever agency, from whatsoever source, for whatsoever reason, in whatsoever time, by whatsoever ways, whatsoever things are created, thou (Krishna) art their Lord, the master both of Pradhana and Purusha. O Adhokshya ! O thou Supreme Soul ! permeating thyself in this wonderful Universe of thine own creation, thou dost, O Self-create One, preserve it, through the instrumentality of thy energy of action and consciousness. The energies of the principle of vitality and other creative principles are borrowed from the supreme Lord, inasmuch as these energies are dependent on the Lord's energy and are differentiated from those of his. As also these energies are only capable of performing something when the divine energy surcharge them. In reality thou dost constitute the splendour of the moon, the burning power of fire, the effulgence of the sun, the flashing of the stars and the lightning, the stability of the mountains, and the smell of the earth.

"O God ! thou art identified with the life-giving and soothing power of water with its quality of fluidity and tastefulness. O Lord ! thou art the velocity, vehemence, energy, and fleetness of the wind. (1-8).

"Thou art the intervening space between the cardinal points, and the cardinal quarters themselves. Thou art the sky and the ethereal region and the modification of ether. Thou art sound, and hast no part and no magnitude, and art identified with the symbol of *pranaba*, the mystic *omkara*. Thou art the differentiating attribute in consequence of which things are differently designated. Thou art the power of the senses and also the energy of the gods presiding over the senses. Thou art the persevering tendency of the intellect and the reasoning faculty of the mind. Thou art the creator or cause of the elementary ingredients, thou art that power of the sense-organs by means of which they perceive objects. Thou art the *Baikarika* of the gods, and the nature of the incased souls. In this changing universe thou art that entity that has no destruction, just as the elementary matter of a thing may be transformed but undergoes no destruction. The principles of Goodness, Dullness and Energy and their various results have been attributed by Yoga-Maya unto thyself, who art the Supreme Brahmana. But in reality these attributes do not exist in thee. When, however, they are ascribed to thee, thou dost not behave in a manner as to indicate thy sub-ordination to them; at other times, thou art unmanifest and unrealisable. In consequence of their ignorance begot of their incapability to understand the subtle presence of the universal soul in the objects of creation, persons are born in this world in direct obedience to their own actions.

"O Lord ! Whatsoever person, having obtained human existence, the keen-ness of the sense-organs is engrossed in selfish thoughts and is occupied in self-aggrandisement, his duration of life passes away under the influence of thy illusion. This body (the person himself) is I, and these sons and daughters begotten by this body are mine. These and other similar ideas indicate the bond of affection by which thou dost bind the beings of this Universe. You both, Balarama and Krishna, are not our sons, but you are the Lords of *Pradhana* and *Purusha*. Tell me truly whither you have not incarnated yourselves to remove the burden of this earth or to destroy the race of the *Kshatriyas* ?

"O thou (Krishna) friend of the distressed ! to-day I do seek shelter in thy two lotus-like feet that dispel the fear of those frightened with the apprehension of repeated births meaning bondage to the world. Up to the present day, considering our clay-like bodies to be our own and letting loose the reins of our passions, we did consider thee as our son. What a wonderful vanity ! In the lying-in-room, addressing us, thou didst say; I am the self-create divinity; in every cycle through your agency, I do incarnate myself for the propagation of religion. Thou dost assume and abandon various figures, but like ether or space thou art not connected with any of these. O Great One ! O thou praiseworthy Lord ! What person can ever comprehend the greatness of thy illusive energy ?" (9-20).

The auspicious Sukadeva said,—O king ! the Almighty Lord, the foremost of the Satwatas, having heard these words of his father Vasudeva smilingly replied to him saying thus in an humble attitude and in elegant language !—

The auspicious Almighty Lord said,—"O sire ! I do fully accede to these thy very reasonable utterances, because through this address thou hast explained to thy sons a host of religious lessions. O foremost of the Jadus ! myself, yourselves, these elderly people and all these inhabitants of the city of Dwaraka, should ordinarily be looked upon as portions of the Reverend One himself. That single, ever abiding and uncreate soul, who is all effulgence having created various structure by means of his procreative energy who multiply them which are differently manifested. Though the soul is immutable, yet he is manifested as the sky, the air, the effulgence, water and earth, and things evolved out of these elements. He is multiplied and is seen as many or a few.

The auspicious Sukadeva said,—"O monarch ! having heard those words uttered by the Almighty Lord, Vasudeva was freed from his distinctive notions regarding the gods ; and being delighted at heart he remained silent. O foremost of the Kurus ! thereafter Devaki permeated with all the gods, having heard that the deceased son of her preceptor had been resuscitated by his two sons, was struck with great wonder. Addressing Krishna and Balarama and remembering her children slain by Kansa, that miserable woman said unto the former, while her eyes overflowed with tears in consequence of the intensity of her affection.

The auspicious Devaki said,—"O most charming Balarama ! O thou of immeasurable strength ! O Krishna ! O thou lord of those conversant with the practice of Yoga ! I have known you both to be the masters of the creators of the Universe and to be the two primary Purushas. O primary Purushas ! You both are born in my house in order to remove the burden of this earth and to kill those kings, who in course of time have lost all might and greatness and who deviate from the path chalked out in the *shastras*. O thou essence of this Universe ! to-day we do seek refuge with thyself, the smallest portion of whose portions is capable of creating and destroying this Universe. Commanded by your spiritual preceptors you brought back from the region of Death the deceased son of your preceptor and restored the child to him by way of *Dakshina* payable to him. You both are the masters of those who are skilled in the practice of Yoga. Do you now fulfil a similar desire of mine, I crave so very much to see my sons slain by the sovereign of the Bhojas (Kansa), restored to life." (21-33).

The auspicious Sukadeva said,—O Bharata! having been thus requested by their mother, Balarama and Krishna by virtue of their illusive powers acquired through their practice of Yoga, entered into the nethermost regions. Vali, the monarch of the Daitys, on seeing these two Lords of the Universe, and his masters approaching him, instantly rose up from his seat. His heart was filled with delight at the sight of his masters, and he prostrated himself at his feet along with his descendants and dependents. He offered them two splendid seats for those two high-souled ones and requested them to sit on these seats. Then having washed their lotus-like feet, Vali and his descendants held, on their heads, the water capable of sanctifying the Universe. Thereafter the Daitya-king worshipped them with great grandeur, by offering valuable raiments, ornaments, unguents, garlands, incenses, lamps and delicious food. Vali devoted himself, his wealth, followers and descendants to the service of these Lords. Then, O King, Indrasena (Vali) having touched for a while the lotus-like feet of Almighty Krishna, was overwhelmed with reverence and his intellect reeled, his hairs stood on their ends ; his eyes overflowed with tears of joy; and he thus addressed the Lords with his voice choked with reverence,—

Then auspicious Vali said,—"Salutations unto the endless and infinite one.. Salutations unto Sri Krishna, the ruler of the Universe. Salutations unto propagator of the *Sankhya* and *Samadhi* doctrines. Salutations unto the Supreme Brahman and the Great Soul. Verily it is inconceivable for the created beings to obtain a sight of you both. But some fortunate people, through your grace, sometimes obtain this opportunity. For instance, we have to-day by chance been favoured with a sight of you both. In us the qualities of ignorance and energy (*Tamas* and *Rajas*) predominate. The Daityas, the Danavas, the Gandharvas, the Siddhas, the Vidyadharas, the Charanas, the Yakshas, the Rakshashas, the Pishachas, the goblins, the Pramathas and their leaders—these all keep alive an inveterate enmity towards thyself, who art the receptacle of pure-goodness, and whose semblance is the Shastras. Our condition and that of others like ourselves is not very different from this. Some people have attained to thee through implacable hatred. Some other people through unflinching devotion unto thee, and some others attained to thee through their love and service unto thee. But the pure-natured celestials though living in thy proximity have not been able to attain to thee in the same away as above.

"O thou master of those skilled in the practice of Yoga ! even the illustrious Yogins cannot comprehend these and other inscrutable action of thy illusive energy, what to speak our insignificant selves ? O Lord ! be thou propitious towards us. In comparison to thy lotus-like feet, which are sought after by those sages who have attained to the fruition of their desires, worldly habitations my be deemed as black holes. We shall take shelter under the mighty trees that protect the Universe, and being contented and living upon the ripe fruits that will drop down out of their own accord, we shall associate with the pious people who are the friends of all creatures. O Lord of those worthy of our adoration ! be pleased to impart true knowledge unto us and destroy all our sin's. A person cherishing reverence for thee is not subject to the injunctions and interdictions of the Shastras," (34-46).

The auspicious Almighty Lord said,—"In the first cycle, Prajapati Marichi begot six sons on Uma. These divine sons of Marichi laughed at Brahma when he was ready to consort with his own daughter. Due to this their blameful action against Brahma they were born in the iniquitous family of the Asuras. They were born as sons of the Daitya King Hiranyakha; but being trasferred unto the womb of Devaki by Yogamaya, they were born as her sons. O king ! these sons of Devaki were slain by Kansa. This Devaki considering them as her own sons still mourns for them, and those sons are now dwelling near thyself. Now I want to convey them once to my mother in order to sooth her grief. Then being liberated from their curse and their fever of affliction cured, they shall repair to the celestial regions. Smara, Ukgitha, Parisanga, Hatanga, Khudravak and Grini—these are the six sons of Marichi. They shall again attain to the existence of the pious through my grace."

Thus having spoken to Indrasena (Vali) and being worshipped by him and taking those sons of Devaki with them, Balarama and Sri Krishna came back to Dwaravati, and gave those sons over to their mother. On seeing those sons of her, milk began to ooze out from her breast out of affection for her children. She embraced them, placed them on her lap and smelled the crown of their heads repeatedly. She suckled them with her own breast-milk. She was transported with joy for having touched her sons after their long separation. She was bewildered ; by the illusive energy of Bishnu which is instrumental in the creation of this Universe. For having sucked her nectar-like milk and having eaten the leavings of the club-armed Deity (*Gadadhara*), and in consequence of their having touched the body of Narayana, these sons of Devaki then realised the knowledge of the self or soul. Then having bowed down unto Lord Govinda, Debaki, Balarama and their father they proceeded towards their abode through the ethereal region, before the very eyes of the lookers on. O king ! then the divine Devaki having seen the coming back and departure of her dead sons, was struck with great astonishment, and she thought over all these to be the result of the wonderful illusive Will of Lord Krishna. There are such and other endless wonderful tales regarding the prowess of Krishna of infinite might, who is the essence of this Universe."

The auspicious Sukadeva again began saying,—O king ! Whoever listens to or describes before others, this wonderful story of the enemy of the Daitya Mura (Krishna), the story which had been rehearsed by the son of Vyasa, which is capable of destroying all iniquity of the Universe, and which is like ornaments to the ear of the Lord's votaries—has his heart drawn towards the Lord, and after their death attains to the Lord's regions which are fraught with all blessings. (47-59).

Chapter LXXXVI

LORD SRI KRISHANA GOES TO MITHILA

THE AUSPICIOUS KING Parikshit said,—"O Brahman ! I am eager to know how did the ever-victorious Arjuna marry my grand-mother Subhadra, who was a sister of Balarama and Krishna?

The auspicious Sukadeva said—O king ! in his tour round the world and during his sojourn in all the places of sacred renown, the potent Arjuna came to the pilgrimage celebrated by the name of Prabhasha. There Arjuna heard that the day of marriage of her maternal niece Subhadra had been fixed. He came to know also that Balarama had decided to give her in marriage to Duryodhana. Being ambitious of getting Subhadra in marriage, Arjuna went to Dwaraka under the disguise of a sage with a trident. Also for the furtherance of his own interests he stayed there for twelve months. He was held in high esteem by the citizens and Balarama himself, who was not able to see through his disguise.

One day Balarama invited him to his house and received him with hospitality. Arjuna also relishingly partook of the eatable reverentially prepared and gathered by Balarama himself. There Arjuna saw the bewitchingly beautiful and charmingly gentle damsel Subhadra. At this his eyes beamed forth with great delight and his mind was agitated by Cupid. That damsel also desired to enjoy his company, who seemed to be after liking of a woman's heart. She smiled at him, and cast bashful glances, and gazed at him and gave her heart over to him. Occupied with her thought, Arjuna anxiously watched for an opportunity to steal her away. His mind having been agitated by a strong desire, he lost all happiness. During the celebration of a grand festivity in honour of a certain divinity, that damsel came out of the fort in a chariot. At that time with the permission of Krishna and that of his father the mighty hero Arjuna carried Subhadra away.

Standing on that chariot, bow in hand, he turned away those heroic warriors who tried to check him. Then from her angry relatives he carried the damsel away, just as a lion snatches away his own share of meat from other inferior animals. Having heard of this act of Arjuna, Balarama was agitated with wrath like the upheaving of the ocean in a *Parva*-day. Thereupon Krishna and his other friends pacified Balarama by holding his feet. Upon this with delightful heart Balarama gave unto the bridegroom and the bride, vast wealth, elephants, chariots, horses, men and women as the marriage dowry. (1-12).

The auspicious Sukadeva continued saying,—Maharaja ! Krishna had a Brahman devotee Srutadeva by name, who was foremost among the learned ones. He was full of single-minded devotion for Sri Krishna. He had attained to the fruition of all his desires. He was full of peace of mind. He was wise and he was not attached to the objects of enjoyment in this world. He lived in Mithila in Bideha and led a householder's mode of life. And he satisfied his own natural wants with only such things that came to him unasked and unsolicited for. As fate would have it, every day only that quantity of food came in his way which was barely sufficient to keep his body and soul together, and not any more. But with that meagre fare he was always satisfied ; and duly he went through his daily routine of religious duties.

O sire! it so happened that at that time over Mithila there ruled a king named Bahulaswa, who was a descendant of the royal-sage Janaka. This king Bahulaswa was entirely free from pride and arrogance. Both Srutadeva and Bahulaswa were beloved of the great deity Narayana. Being desirous of showing his favour to these two devotees of himself, the Almighty Lord Sri Krishna in company with the sages went to Bideha riding on the chariot driven by his charioteer named Daruka. He was accompanied by Narada, Bamadeva, Atri, Vyasa, Parasurama, Arita, Aruni, Brihaspati, Kanva, Maitreya, Chyavana, myself (Suka) and others.

O king ! when we had reached the city of Bideha, the town and the country people approached us bearing Arghya in their hands, even as they used to worship the sun rising in company with the other planets. Then, O king, the Anartas, the Dhaunas, the Kurus, the Jangalas, the Kankas, the Myatsas, the Sanchalas, the Kunti, the Madhus, the Kekayas, the Koshalas, and the men and women of other countries began to drink with their eyes the lotus-like countenance of Sri Krishna beautified with charming smiles and affectionate glances. Then granting unto these people, whose infatuation had been destroyed by a sight of the Lord Sri Krishna, blessings and the knowledge of the real nature of things, the preceptor of the three worlds entered into the town of Bideha, in company with the sages, celestials, and mortals, riding on his chariot and listening to the recital of his glory that is extolled in the ten cardinal points and is capable of destroying all inauspiciousness. (13-21).

O monarch! then the town and the country people greatly delighted at having heard the arrival of the Great Deity that never lapseth began to approach him in big batches carrying suitable presents in their hands. Having seen the Lord (Sri Krishna) of excellent renown, those people were transported with joy and their countenance and heart bloomed forth out of great inward delight. Then folding their palms on their heads, they bowed down unto him, as well as to the sages of whom they had heard before. Considering that the preceptor of the Universe has come to show his grace unto them, the king of Mithila and Srutadeva prostrated themselves at the feet of Lord Sri Krishna.

Thereafter, with their folded palms, both the king of Mithila and Srutadeva simultaneously invited Dasarha and the regenerate ones (the sages) to accept hospitable treatment at their respective abodes. The Almighty Lord being desirous of obliging both of his devotees, accepted their invitation and dividing himself appeared with the Brahmanas at the houses of both at the same time; but none of the two knew of this fact at that time. Then the high-souled descendant of the royal-sage Janaka, seeing them worn out with the fatigue of the journey over the long distance, fetched and offered comfortable seats to his guests. Then out of increasing reverence, his heart leaped up in joy and his eyes were blinded with tears. Having duly saluted them, he washed their feet, and then he with his relatives and kinsmen, held on his head, the water that is capable of sanctifying the three worlds.

After that he adored those masters of Yoga with perfumes, garlands, raiments, incense, lamps, *Arghya*, and bullocks and milch-cows. The guests having satisfied their hunger with delicious eatables, the king out of delight addressed them in elegant language the following words while he held in his lap the feet of Vishnu and pressed and shampooed them. (22-29).

The monarch said,—"O Lord ! thou art the soul of all creatures and their witness. Thou art self-manifest. We always meditate upon thy lotus-like feet, where thou revealest thyself unto us. Thou dost reveal thyself to our vision, in order to demonstrate thy own words, namely, neither the goddess of prosperity nor Ananta, nor Brahma, is dearer unto me than my single-minded devotees." What person ever relying on this assurance given by thyself ever forsakes the shelter of thy two lotus-like feet ? Thou art the giver of spiritual knowledge to the peaceful sages who have attained to the fruition of all desires or have renounced all earthly hopes. I do bow down unto that Almighty Krishna of never-failing remembrance, unto the ascetic Narayana, who is peace-loving and undergoes austerities, who hath incarnated himself in the line of the Jadus, and hath spread a holy glory capable of putting an end to the miserable existence of persons suffering from pangs of ever-recurring births, and which glory is sufficient to do away with the sin that pervades this Universe. O great one ! in company with these regenerate ones do thou, for a few days, reside in my mansion, so that being sprinkled with the dust from thy feet, this family of Nimi may be hallowed."

Having been thus solicited by the king, the almighty protector of the Universe stopped there and enhanced the blessings and prosperity of the men and women of Mithila. Srutadeva also, like the royal sage Janaka, having received the Deity in company with the twice-born ones in his own abode bowed down unto them. Being exceedingly delighted and tying his cloth over his head, Srutadeva then began to dance wildly. (30-38).

Thereupon, having furnished his guests with seats made of wood as well as of straw, he made them sit on those seats. He asked them the usual question about their welfare and bowed down to their feet. Out of joy, he washed their feet in company with his spouse. Thereafter, O high-souled one, with that water he soaked himself, his children, his relatives and his home. His joy knew no bounds and he attained to the realisation of all his cherished desires. Then he worshipped them by offering unto them fruits, esculent roots, pure auspicious water tasteful like ambrosia itself, fragrant earth, *Tulashi* leaves, the sacred *Kusa*-grass, lotuses and other articles of adoration secured with the least of toil, and delicious eatables that add to the vigour of the system. Then he wondered, how has it happened that they, confined in the black hole of their habitation, should be blessed with the association of Sri Krishna and the sages, who are the counter-part of Narayana himself and a sprinkling with the dust from whose feet is capable of giving all the merit of visiting the sacred pilgrimages, and lastly who on the face of this earth are considered as equal to the celestials themselves. When his guests had been comfortably seated, and have been hospitably treated, Srutadeva approached Sri Krishna with his wives and relatives, and pressing and nursing the feet of the Lord, he spoke thus:

The auspicious Srutadeva then said,—"O thou Supreme Purusha! not that we realise thee to-day, but thou didst become connected with ourselves when creating by thy creative energy this cosmos, thou didst permeate thyself into our persons. But we have only seen thee to-day, even as a person in his sleep fancying various objects, identifies himself with those and considers himself as betokened by them. Thou dost reveal thyself in the heart of those pure-souled persons who listen to the recital of thy holy names, or who enumerate them, or who worship or salute thee, or associate with thyself. Though located in the heart of persons occupied in the performance of earthly acts, thou art away from them in consequence of their self-consciousness and pride and other estranging mediums. But thou art always present near pure-minded people who delight in extolling thy qualities.

Salutations unto thee, who dost give salvation to those who are proficient in spiritual knowlege; unto thee who dost ordain death of those who are full of. their bodily considerations etc; unto thee who art the regulator of *Mahat* and *Prakriti*; unto thee who dost by thy illusive energy veil the vision of those who are not thy devotees, but dost strengthen that of those who are thy votaries. O Lord ! do thou command us thy own servants, what can we do for thee. So long as thou dost not come within the range of their vision, the misery of the creatures continue. (39-49).

The auspicious Sukadeva then continued saying,—O king! then that discarder of the distress of those who bow down unto him, having listened to the words of Srutadeva,took in his own palm the hand of the latter, and thus addressed him smilingly:

The auspicious Almighty Lord said,—"O Brahmana ! Know thou that these sages have come to thee, only to show their kindness towards thyself. These sages always traverse this universe in company with me, purifying this world with the dust from their feet. A sight of the celestials, the sacred *Kshetras* and the holy pilgrimages, these and their contact purifies the people by degrees and in the long run. But these Brahmanas purify the people instantly; and what is more, the former can only sanctify people through a gracious glance from the latter. By birth, a Brahmana is superior to other beings by virtue of his austerities, his learning and his self-contentment; what to speak of that Brahmana who cherishes reverence for myself ? My semblance emblemed by four arms, is not dearer to me than a Brahmana because the Brahmana is identified with all the Vedas whilst I am identified with all the deities. Wicked-minded people being swayed by crookedness of their heart run down these Bipras, not knowing their real nature. Disregarding such Brahmana they look upon idols and images as adorable.

"This mobile and immobile universe and the Bhavas that are its causes are my forms." The Brahmanas rely on this truth and perceiving me everywhere they meditate in their hearts on me.

"Therefore, O Brahman! reverentially worship these Brahmana sages. By such adoration, the gratification of worshipping me is realised which is not obtained when I am worshipped with vast wealth and riches."

The auspicious Sukadeva concluded saying,—Thus being commanded by the Almighty Lord, he and the king of Mithila adored with a singleness of purpose Krishna and his companions, the excellent regenerate ones. By means of this adoration they attained to his mode of existence. Thus O monarch the Almighty Lord ever attached to his devotees, having resided with these two votaries of his and having explained to them the way leading to emancipation as described in the Vedas, repaired to his own kingdom of Dwaravati. (50-67).

Chapter LXXXVII

THE HYMN ON SRI KRISHNA

THE AUSPICIOUS KING Parikshit said,—"O Brahman ! how is it that Srutis ascribe qualities to the Supreme Brahma; who is not perceivable, devoid of all qualities and beyond the influence of all causes and their consequences ?"

The auspicious Sukadeva replied,—The Almighty Lord has endowed men with intellect, sense-organs, mind and life with a view to enabling them to perceive the objects of the senses, to undergo birth and other acts, to enjoy the things of the next world, and lastly, to bring about their own salvation by their unaided exertions. The Vedas endeavour to prove the existence of a God-head having the power of creating etc. They do not bother themselves about the attributeless divinity. The above statement found in the Upanishads has been held in high estimation by the very ancient sages. The person who cherishing no desire reverentially puts his faith in this statement is sure to attain to all benediction. In this connection I shall relate to thee some verses recited by Narayana himself in course of his conversation with the divine-sage Narada.

One day, in course of his wandering throughout the world, the divine-sage Narada, the beloved of the Reverend One, arrived at the hermitage of *Narayana* (the sage of that name) with the intention of viewing the divine anchoret *Narayana*. From the beginning of a *kalpa* that sage engaged himself in austerities characterised by peacefulness and a love of righteousness for the welfare and prosperity of the people of Bharatavarsha (India). In that hermitage, Narada saw that divine-sage sitting in the midst of sages inhabiting in villages. Bowing down unto him Narada asked him this very question, O thou perpetuator of the race of Kurus ! Thereupon in the hearing of the sages assembled there, the Almighty Lord explained to him (Narada) the *Brahmadeva* that was accepted by the dwellers of *Janaloka*. (1-8).

The auspicious Almighty Lord said,—O thou illustrious son of Swayambhu (*Brahma*) ! in the days of yore, the sacrifice entitled *Brahmasutra* was celebrated in *Janaloka* by the sages dwelling there, who lived in perpetual celibacy and were originated from the mind of Brahma. At that time thou went to Sweta-island in order to see one of my emanations known as Amiruddha. Amongst the sages of *Janaloka*, then arose this question which thou art now asking. All those sages were equally versed in the Vedas. Their character and austerities were also equally good and great. All of them equally bore a similarity of attitude towards their friends and foes, and also towards those who were indifferent to their interest. Still they selected one amongst them to be the spokesman and the rest listened to him with perfect attention. The one who spoke amongst them was named Sanandan and he said as follows,—

The auspicious Sanandan said,—"just as the panegyrist who live upon the bounty of a sovereign awaken him in the morning with songs of excellent composition extolling the emperor's prowess, similarly the Vedas did awaken thee with their eulogy of thy prowess when at the dissolution of the Universe thou wert with thy energies inactive, lulled in Yoga-slumber, after having annihilated this Uuniverse of thine own creation." (9-13).

The auspicious Srutis said,—"Victory be unto thee, O thou invincible one ! O thou the animating principle of all energies! do thou destroy the delusion that hast assumed the semblance of excellent qualities in order to conceal its foibles and shortcomings. Thou only art equal to the task, as thou only art attended with all descriptions of prosperity. The *Nigamas* can only delineate thy nature, when thou art engaged in the act of creation with thy internal energies and external activities. This perceptible universe, is known to be thy portion. Even as various transformations and shapes are made and unmade out of the natural earth, so this Universe is created by thee and ends in thee, the Brahma. For this very reason, the sages did assign their minds and speeches unto thee. Just as wherever a man may place his feet, he places them on the earth, for woods, bricks and stones whatever may lie on the surface of the earth are not considered to be different from the earth itself, in the same manner, whatever transformations and evolutions are described in the Vedas, all tend to prove thy existence, and at the same time are part and parcel of thyself.

"O Lord of this triple world ! bathing in the nectarious ocean of thy holy accounts which is capable of washing off thy sins of all the regions, the prudent and the wise people overcome all distress.

"O thou exalted One ! What to speak of those who raised beyond the influence of passions and time by a revealation of thyself within their hearts, worship thy state of eternal ecstacy. Living beings if they abide by thy commandments are blessed in their births ; otherwise they merely take in and give out air like unto the mechanical bellows. Out of grace, being surcharged with thy energy, *Mahat* and consciousness and other creating principles, turn out this material structure the result of conjunctive and disjunctive forces. Thy semblance is like that of the Sankhya Purusha. Of the four different kinds of Purusha as enumerated, thou dost belong to the last-mentioned; thou art however connected with the rest as their cause. Thou dost transcend the subtle and the gross, and thou art their witness also. Thou art undefined, infinite and beyond the influence of death. Amongst men following a sage's mode of existence those that worship thy form located inside our intestines, are said to have their eyes blinded with gravel and dust ; and those who are known as Aranis, worship that subtle form of thine, that is located in the heart through which passes slender veins and arteries in all directions.

"O thou endless One ! these last-mentioned people then, begin to worship thy form situated in the head; and practising this mode of worship, they do not in this world come under the destructive power of the god of death. (14-18).

In the multifarious structures of thine own creation, permeated as their cause, thou dost appear in comparative and superlative degrees, and thou dost assume diverse shapes according to the form of the former, even as fire is seen in various shapes according to the shape of the fire-wood. Amongst all these illusory creations, sages of unclouded intellect foregoing all expectations and worldly ways, recognise and adore thee, as the real entity, immutable and all ecstacy. The Purusha that is present in the body acquired by his own deeds, and that is not concealed behind a screen of causes and their consequences, is described to be a portion of thyself, who art the receptacle of all energy. Thus ruminating on the problem of life, the prudent persons of strong religious faith, adore thy two lotus-like feet that are capable of putting an end to repeated births in this earth, and of bestowing the fruits of rites as prescribed in the Nigamas.

O Lord ! Some among thy devotees, who have got over the turmoils of this existence, by revelling in the nectarious ocean of thy glorious deeds,—thou who hast undergone incarnation, to expound the ever incomprehensible *Atmatattwa* (the knowledge of the self or soul),—do not even desire to secure final emancipation (Salvation), having abandoned a house-holder's modes of life, like unto the *Hansas* that sport in the lake to be identified with thy lotus-feet. This body composed of the five elementary substances is fit for serving thee. Like the soul, one's friends and favourites are under his thorough control. Thou, his well-wisher, beloved and supreme soul, art also present before him. Alas ! still, he will not worship thee in a friendly manner, but he overlooks the welfare of his soul in favour of nourishment of his body. Longing to enjoy his body, he migrates into this earth, replete with misery, having been compelled to assume multifarious structures. (19-22).

That state of thine which the sages of rigid austerities adore within their hearts by restraining their senses, mind and heart, is also attained by thy adversaries. Women having desire raging in their hearts by sight of thy arms that mock the body of the king of the serpents, also attain homogeniety of nature with thyself by concentrated meditation on thee. So also do we, who are similar to thee in all respects and who always drink the nectar from thy feet that are compared to a vast lake. Thy grace is equally meted out to all, for thou dost maintain an equality of attitude towards all.

"Alas ! O Lord, what mortal person born after thee in this Universe can presume to know thy nature, who didst exist anterior to all creation, from whom Brahma, the creator, hath taken his rise, and after whom the two classes of divinities have been created. For this very reason it is, that when contracting this Universe within thy body, thou dost lie inert. There do not exist either the subtle or the gross objects, or the body composed by a combination of these two or the ceaseless flow of time, or the injunctions and prohibitions of the *Shastras* themselves. Philosophers of the Vaisesika group who hold that the Universe is a fortuitous concourse of atoms, philosophers of the

Patanjala group who aver that out of gross matter hath sprung the living Principle; philosophers of the Naiyaika group who identify salvation with the absence of the twenty-one kinds of misery; philosophers of the Sankhya order who enumerate different states of the soul and inculcate the existence of many souls; and the Mimansaka philosophers who preach the truthfulness of the Doctrine of Karma,—all these classes of philosophers equally entangle men in a labyrinth of delusion set afoot by themselves. That the individual soul is permeated with three distinct qualities is the result of ignorance implanted in men by the energy of illusion. But, in thy case, such a proposition cannot hold good. Thou art, above all qualities. Thou art identified with unmixed and unalloyed pure consciousness. This unreal universe pervaded by the three cardinal Principles, viz. Goodness (*Sattwa*), Dullness (*Tamas*) and Energy (*Rajas*),—including the mortal structures of men, appears real and ever-existing by reason of its being presided over by thyself. Persons conversant with the knowledge of the self (*attmatattwa*) assert this universe, filled with enjoyers and objects of enjoyment, to be identical with the soul and attribute real existence to it; just like a gold-smith when transforming into gold ear-ring or such other ornaments, never loses sight of his knowledge that it is nothing but gold itself.

Therefore, it is clear that thou permeateth this universe as its real essence which has been created by thee. Those persons who serve thee who is reservoir of all energy and prowess become capable enough even to disregard death and can place their feet on the crown of Death's head. Again, those who are reluctant in adoring thee, inspite of their being greatly wise, are merely pre-occupied with words and phrases, even as a beast is tethered by a piece of cord. These latter cannot secure salvation for themselves, and for persons who do not entertain attachment and reverence for thee. They only purify themselves and those who adore thee. They are unable to purify those who do not cherish any reverence for thee. (23-27).

O Lord! Thou dost possess no senses; yet thou art He who envigorates the senses of the corporeal beings, inasmuch as thou art splendid in thy own lustre. The winkless divinities, in company with *Maya*(the goddess of illusion)offer oblations unto thee. They also carry those oblations offered to thee by human beings, just as subsidiary kings collecting taxes from their own people remit them to the treasury of the supreme sovereign of the realm.

Everybody who had been employed by thee to perform some act or other is trying his best to discharge his duty to thy entire satisfaction.

O thou ever-emancipated Lord ! When thy uncreate self doth hold consort with the energy of illusion, having assumed a semblance at thy very will, then and then only do the mobile, immobile and corporeal creatures come into actual existence. Like unto that of the sky, thy attitude towards everything is similar. So thou hast none related to or alienated from thee. Thou art all mercy. Thou art beyond the comprehension of the human mind. Thou art also beyond the descriptive power of human phraseology. Thou mayst be verily compared to the omnipresent space.

O thou Eternal One! if individual souls are eternal, infinite and omnipresent, then thou canst not claim the undivided lordship over these souls. For, then these individual souls become emanations of thee. But it is reasonable to hold that when the supreme soul, is evolutionised into the personal soul, then the former being the real generator of the latter, can still claim superiority over it. Those who boast of knowing thee, are really ignorant of thy nature, for thou art unknowable. Neither the inert *Prakriti*, nor the immutable *Purusha* can separately propagate the animal world. But animals are produced by the consorting of these two, even as bubbles are produced by the joint action of the wind and the water. These myriads of animals again with their various designations are merged in thee, even as all positions, are dissolved into water, and as all rivers flow into the ocean. Persons gifted with a keen intellect come to know the delusion spread by thee under which the human world is labouring and seek shelter in thyself who canst drive away worldliness. Those who follow in thy footsteps are liberated from the fear of repeated births. Thy frown instantly strikes terror into the hearts of those who do not take refuge in thyself.

O thou Uncreate One ! those persons who having conquered the senses and the vital breath, try to control their ever-wandering, unbroken mind, comparable to an unbroken horse, without the help of and disregarding their preceptors, totally fail in their expedients; and being surrounded by thousands of calamities are tossed in the ocean of life, even as a daring tradesman sailing on board a vessel having no one to steer her through is troubled in the sea. (28-33).

We cannot comprehend what solace people find by attaching themselves to their wives, sons, riches, followers, homes, kingdoms, chariots, and other significant things, to the neglect of thee who art their soul and art identified with eternal ecstacy. In this mortal world, where pure happiness is a thing unknown, who can ever bring about the happiness of those who ignorant of the real entity, find pleasure in copulation and are enslaved by the low attractions of sensual enjoyment. The sages who have abandoned all pride, who meditate on thy lotus-like feet in their hearts, and the water from whose feet is capable of washing away all sin, visit the numerous sacred pilgrimages to be found on the face of this earth. Those persons who have even for once directed their heart to thee, the receptacle of eternal blessing and the Supreme Soul never again turn their mind to the enjoyment of those vile objects that rob a person of his worth. (34-36).

Nothing existed of this universe before the creation and nothing shall exist of it after the Universal annihilation. This illusory universe, therefore has its existence only in the middle period (i. e. between creation and annihilation) and is brought into relief by thyself who art the Eternal Truth. So this Universe may bear a comparison to the pots and ornaments made respectively out of earth and gold. Those people who look upon this fanciful creation of the mind as existent and abiding, are surely greatly ignorant. The emanations of the Supreme Spirit. which infatuate one by the influence of the potent *Maya* (illusion) are encumbered with a corpus and the senses which obliterate his memory, and then he is merged into worldliness and undergoes birth and death. When like unto a snake casting off its scale, he shuns this *Maya* and attains prosperity, then he is attended with supreme felicity marked by Anima etc. and is ever held in high estimation.

O Lord ! if the sages do no uproot from their hearts the weeds of desire, then those vile ones cannot realise thee inspite of thy presence in their hearts, even as a person cannot perceive the gem that hangs on his breast in times of excitement. Those sages given to the gratification of their senses suffer misery in this as well as in the next world; in this world they live in fear of death and in the next being able to attain to thee they are seized with terror. Those who have come to know thy real nature, do not take into account the happiness and misery distributed by thee, in accordance with their good and bad actions. They are not bound by injunctions and interdictions of the *Shastras* (Religious Texts) by which other corporeal beings abide. Thou art their only refuge and dost bestow emancipation on them, for they always think of thee having listened to the panegyries recited in thy glory. (37-41).

The Auspicious Almighty One said,—Thus the sons of Brahma having heard the discourse about the Supreme Brahma and having realised the nature of the Brahma, attained the fruition of their desires and adored the sage named Sananda. In the above manner the illustrious sages of ancient times, who had the power of ranging through the skies, summarise the essence of all the *Srutis*, the *Puranas* and the *Upanishads*, having ransacked all their contents. O son of Brahma ! do thou unimpededly traverse the whole surface of the earth, reverentially bearing in thy mind the gist of this discourse, which when heard is capable of burning out all the desires of men.

The auspicious Sukadeva said,—O monarch ! thus having been commanded by his preceptor, the merciful Narada of austere vows reverentially accepted his words, and bearing the essence of the discourse in his mind, considered himself highly blessed.

The auspicious Narada said,—Salutations unto the Almighty Krishna of stainless glory, who for putting an end to the repeated birth of corporeal beings, hath assumed this all-auspicious incarnation.

Thus Narada, having bowed down unto the primary Rishi Narayana and also to his illustrious disciples, went to the hermitage of my father Daipayana. Having been hospitably received by my father and taking his seat, Narada narrated unto him (my father) all that he had heard from the lips of Rishi Narayana. O monarch! thus I have recounted everything regarding the question put to me by thee,—as to how the mind can comprehend the Supreme Brahman which is unascertainable and devoid of attributes.

I do eternally meditate on that most high who has by means of his singleness driven away illusion from himself; who is free from all fear; who is the constant witness of the creation, preservation and annihilation of this Universe; who is the creative energy that hath brough forth Prakriti and Purusha; who permeates this Universe after having created it, who governs the body that is instrumental in enjoying the objects of this world; and attaining to whom the soul enshrined inside the body discards the illusive energy, just as during sleep it bears no connection with the motions of this body. (42-50).

Chapter LXXXVIII

THE RELEASE OF SIVA FROM DIFFICULTY

THE AUSPICIOUS MONARCH asked,—"O Brahman ! how is it that those among the Celestials, Asuras and the mortals who adore the Siva who is devoid of all desires for enjoyment become rich and enjoy prosperity; but not so those who worship Hari, the lod of the goddess of prosperity herself? I want to be enlightened on this point. I have great doubts ragarding this subject,—namely, how the votaries of these two divinities totally different in character from each other, attain to objects which are thoroughly opposite to the nature of the gods bestowing them." Thereupon Suka replied, "O monarch ! The god Siva is eternally surcharged with energy attended by attributes, and Trilinga, the emblem of *Ahamkara.* For this reason, there are three different kinds of Ahamkara (consciousness), *viz.*, *Vaikarika*, *Taijasa*, and *Tamasa.* The sixteen Vikaras, ten Indriyas, five *Bhutas* and mind have been said to have sprung from him (Siva); and when any of these Vikaras is worshipped, then the prosperity consequent upon the worship of the whole set of them may be attained. Lord Hari, on the other hand, is the Purusha Himself, devoid of all attributes. He transcends the influence of Prakriti, witnesseth all things and is the spectator of them all. Whoever worships Him, is set free from the bonds of attribute. After the completion of the horse-sacrifice thy grandfather, king Yudhishthira, during his audition of the Bhagavata religion, put this very question unto Lord Sri Hari, the Deity that never lapseth. Thereupon the Almighty Lord who had taken birth in the race of the Yadus, for the well-being of the people, thus answered out of delight and being pleased with his services." (1-7).

The Lord said, "O king ! I do gradually rob him of his riches, on whom I want to bestow my grace. Thus when this man is hard pressed with adversity, his relatives forsake him out of their own accord. Then again, being encouraged by his friends, he strives to earn money, but meeting with nothing but disappointment, he gives up all desires. Then again when he forms friendship with the people who are devoted to me, I do bestow my grace on him. Then unifying his soul with the subtle, Supreme Brahman, the real entity that is all-consciousness and infinite, that sage is set free from the engrossing worldliness.

For this reason, people forsake me who am pleased with great difficulty, and pay homage to other deities. Then obtaining from these divinities speedily propitiated, sovereignty and prosperity, those men become insolent, and then being elated and maddened, they totally forget and despise those very gods who did accord boons to them." (8-11).

Sukadeva continued saying, "O sire ! Brahma, Vishnu, Siva as well as other divinities, all of these are capable of showing grace or malediction on beings. Siva and Brahma accord grace or malediction, the moment they are pleased or displeased, but not so Achyuta. To illustrate this point, those versed in ancient lore cite this history of how Girisa was put in danger in consequence of his having given boons unto the Asura, Vrika by name.

"The Asura Vrika was the son of Sakuni. One day that wicked-minded Asura having met the divine sage Narada on the way, had asked him saying, 'Who among the three godheads,—Brahma, Vishnu and Siva, is easily propitiated?'"

Narada replied him saying, "Do thou worship the Deity Girisa (Siva), and then thou shalt speedily meet with success. This god is propitiated or enraged with a very slight merit or demerit. Being adored by the ten-headed Rakshasa king Ravana and also by the Asura king Vana, who eulogised the Deity like bards and ministers,—this foremost of the deities crowned them with incomparable prosperity and prowess. But, once in consequence of his own act, this Deity was placed in a sad plight. (12-16).

So advised by Narada,—the Asura Vrika paid homage unto Lord Girisa by means of his own body; that is, having repaired to a lovely field, he adored Hara by burning the flesh of his own body on fire as offerings unto that Deity. On the seventh day, being disheartened for not having obtained the sight of the god, he was on the point of cutting off his head with a sharp sword, the hairs of which were moistened with perspiration on account of the austerities undergone by him to propitiate the deity. Then at last that greatly merciful Dhurjati (Siva) came out of the sacrificial fire, and holding the Asura's arms, he prevented him from the act of suicide.

"Thereupon the body of the Asura in consequence of its being touched by Siva was then and there overgrown with flesh previously cut off; and the merciful Deity said, 'O my child ! Desist from committing suicide. Ask of me any boon thou mayst desire, and I shall grant it. Alas ! I am pleased with those who seek refuge with me, even if my devotees only offer water unto me reverentially. Why dost thou then torture thy body for nothing?'

Then that very sinful one (the Asura) asked from the Lord Siva the following boon that strikes terror into the heart of all creatures. 'May everybody die on whose head I shall lay my palm.' (17-21).

O Bharata ! Having listened to his prayer, the god Rudra became a little depressed, but after a while, like unto one offering milk to a snake, he granted the boon, smilingly saying, 'Be it so'.

Thereupon that Asura, in order to test the potency of the boon, tried to place his palm on the head of Siva himself. Then Siva was seized with terror in consequence of his own foolish act. Being agitated with fear and quaking with it, Siva was running to the northern direction and the Asura followed him. Lord Siva ran till he had traversed all the heavens, the earth and the cardinal quarters. The other celestial heads not knowing how to prevent this kept silent and stood still. Thereafter Siva went to Vaikuntha, that resplendent abode of Vishnu, situated beyond the kingdom of Night, where dwelleth the Lord Narayana, the foremost refuge of the peaceful, desireless and harmless anchorites and from which region no traveller ever returns.

Then the Almighty Lord, the healer of all distress, perceiving the predicament that Siva was in, instantly assumed the form of a Brahmacharin through his illusive energy, and being clad in black deer-skin, decorated with a Mekhala and bearing the sacred staff and Aksha, Vishnu in his disguise appeared like blazing fire before the Asura Vrika. And then the Asura with great humility saluted that one bearing kusa-grass in his hands."

The Almighty Lord said, "O son of Sakuni ! It is evident that thou art fatigued. Why hast thou come to such a great distance ? Do thou rest a while. The body is the means of realising all desires of men. O Sire, if there be no objection to our hearing of thy intention, then dost thou kindly unfold it to us. O foremost of men ! It is with the assistance of others that men are often able to have their objects fulfilled." (22-30).

Sukadeva continued saying,—"Having been thus accosted by those nectar-shedding words of the Revered One, the Asura took rest for a short while, and getting over his fatigue, related unto Vishnu all that he had done before. Then the Almighty Lord again advised him saying, "Oh ! Sankara has bestowed this boon upon you but I cannot believe his words. O lord of the Danavas ! How canst thou at all willingly put any faith in the words of Sankara who is the king of the ghosts, goblins and Pisachas, who had taken to the Pisacha's mode of life through a malediction of Prajapati Daksha, and whom thou dost consider as the preceptor of the worlds. O mighty being ! thou mayst easily test the truth of his words by placing thy own palm on thy own head, O thou foremost of the Danavas. If Sambhu's words prove to be false, then thou shalt slay that prevaricating One,so that his tongue may not ever afterwards patter falsehood again in future.'

Thereupon that wicked-minded Asura being bewildered and amazed with the smooth and wonderful words of the Almighty Lord, placed his palm on his own head. Instantly like a tree struck with the thunderbolt, he fell down with his head severed. Immediately the cries of 'Victory', 'Salutation' and 'Well-done' filled the heavens. When the wicked Asura Vrika had been slain the celestials, the sages, the Patriarchs, and the Gandharvas showered blossoms on the Lord, and Siva also was saved from great danger. The Almighty Lord, the most excellent among all male beings, then thus addressed Girisa: 'O god ! O illustrious Lord ! This sinful wretch hath been killed by his own iniquities. O master ! What being, offering injury to the pious, ever becomes worthy of forgiveness; what to speak of him, who entertains enmity against the Lord of the Universe, and the preceptor of the worlds.'

Whatsoever person hears or recites to the hearing of others, this account of the liberation of Girisa by the supreme soul Hari, who is most high, and the ocean of energy that is incomprehensible to the mind and defies description by words—he is saved from being repeatedly born in this world and also from his enemies." (31-40).

Chapter LXXXIX

THE STORY OF REVIVAL OF BRAHMANA'S SONS

SUKADEVA SAID,—"O monarch ! When the sages had been celebrating a sacrifice on the banks of the river Saraswati, a great debate, as to who among the three lords of worlds (Brahma, Vishnu and Siva) is the foremost— arose among them. In order to dispel their doubts on this point, they delegated Bhrigu, the son of Brahma, to obtain information regarding this subject. Accordingly, he went to the assembly presided over by Brahma. With a view to test the worth of the god, the sage did not bow down unto him or chant any hymn in his praise. Thereupon the god burning with his own energy, was very angry with him. But the self-create divinity, quenched the fire of wrath towards his own son by restraining it within himself. (1-4).

Thence the sage repaired to the mountain Kailasa; and the god Maheswara advanced to embrace him with his arms, for he regarded Bhrigu as his own brother. But Bhrigu repulsed him saying, 'Thou dost tread in evil ways, so do not embrace me.'

Thereupon the deity was wrought up with anger, and with his eyes rendered coppery and balancing his trident (*Trisula*) he tried to kill the sage Bhrigu.

At this, the goddess Durga, the consort of Siva, fell down at his feet and propitiated him (the Deity) with entreating words.

From the Kailasa mountain, the Sage Bhrigu went to Vaikuntha, where he found the Deity Janardana (Vishnu) lying at ease on the lap of the goddess of prosperity (Lakshmi). On seeing such a shameful conduct of the Deity, the sage Bhrigu struck him (the Deity) on the breast with his own feet.

Thereupon Lord Vishnu, the refuge of the pious, rose with Lakshmi and coming down from their bedstead, saluted the sage with their heads bowed down, and thus addressed the sage:

'All hail, O Brahmana, do thou rest a while on this seat. O master, I did not perceive thee come here. so thou ought to forgive me, O thou potent one ! Do thou purify me and my dominion and also those guardians of the people who have sought shelter in me, with the water of thy feet which is capable of sanctifying even the very *Tirthas* themselves. O thou mighty one ! This day forward, I shall be the sole refuge of the goddess of prosperity. Today my sins have been washed away. From this day onward the auspicious mark of thy feet shall decorate my breast.' " (5-11).

Sukadeva went on saying, "When the Lord of Vaikuntha spoke as aforesaid, Bhrigu was pleased with his smooth and melodious words, and being overwhelmed with deep emotion of reverence, his voice was choked with tears and he remained silent.

O king ! Therefrom the sage Bhrigu came back to the place of the sacrifice, and he recounted in detail his experiences to the sages that recite the Vedas. Having listened to his words, the sages were struck with wonder and all their doubts were dispelled. And their reverence increased all the more for Lord Vishnu, from whom fright and blessing proceed alike; the lord who is virtue incarnate; from whom knowledge, the four kinds of renunciation, the eight-fold prosperity, and the purest renown that cleanses all stains, are obtained; who is said to be the greatest refuge of the harmless, peace-loving and pious sages, who look with an equal eye on all, and who is above the influence of desire; whose favourite semblance is that composed of the quality of goodness ; whose cherished divinities are the Brahmanas ; whom the intelligent keen-sighted and self-satisfied sages always worship ; for whom the potent Maya had created three different semblances, the celestials, the Asuras, and the Rakshasas,—but whose means of realising Purushartha is the quality of goodness."

Suka continued saying, "Ascertaining this, the Vipras dwelling on the banks of the river named Saraswati, gave up all doubts; and serving the lotus-like feet of the Prime Purusha, they attained to his mode of existence."

Suka went on saying, "Whatsoever person toiling in the path of life, ever drinks in, through his ears, this nectar-like description of the Lord of illustrious renown, who dispels all terror of the world,—description that had fallen from the lips of the son of the greatest sage Vyasa, and is still fraught with the fragrance of his lotus-like countenance—he can easily get over the fatigue and exhaustion attending his troublesome journey in this world." (12-20).

Vadarayani said, "O Bharata ! In the days long gone by there lived in Dwaravati a Brahmana and his wife. A son was born to them, that died the moment he saw the light. Thereupon the Brahmana carried the dead child and laying him down, at the palace-gate spoke thus, piteously lamenting and depressed and dejected at heart:

My son has met with a premature death in consequence of the iniquitous acts of this vilest of Kshatriyas, meaning Krishna, who disregards Brahman, is of crooked nature and avaricious and engrossed in the pleasures of the senses. The subjects dwindle in prosperity and become poor and oppressed with grief, when they offer homage to a king who delights in doing injury to others, and is of a wicked character and whose passions are not subdued.'

When a second and a third son were born to the Brahmana and died like the first one, the Brahmanical sage, laid them at the palace-gate and sang the above-mentioned verses. And at the death of his ninth son, the Brahmana was reciting those same verses when Arjuna, who had been sitting near Kesava, heard him and consoled him speaking thus :

'O Brahmana ! Why dost thou lament? Those men are worst amongst the kingly caste who cannot protect the Brahmanas that are celebrating sacrifices in their dominions. The kings who rule over a country where the Brahmanas always mourn being deprived of their wealth, wives and sons are surely actors in monarchical garbs and are only given to seeking their selfish interests. Indeed their lives should be burdens to them. O illustrious Brahmana ! I will protect thy sons, as thou art afflicted with grief. And if I cannot redeem this my promise, I shall burn myself on the pyre in order to atone for the vow-breaking.' " (21-29).

The Brahmana said, "Sankarshana, the almighty son of Vasudeva, Pradyumna, the foremost of the bowmen and Aniruddha who hath no equal in combat—even these could not protect my sons. Who are you amongst them ? How then can you of puny might aspire to perform that task which it is impracticable for the lords of worlds to perform ? So we cannot put any faith in thy words."

Arjuna replied, "O Brahmana ! I am neither thy Sankarshana, nor Krishna, nor any descendant of them. Know me for the valiant Arjuna who wields the mighty bow known as *Gandiva*. Do thou not treat me contemptuously. Defeating the god of death in battle, I shall, O master, bring thy sons back on the face of this earth."

Sukadeva said, "O repressor of thy adversaries ! Thus the Brahmana, being consoled by Phalguni, went back to his own abode with a delighted heart, all the while thinking of the prowess of the son of Pritha (Arjuna). When his wife was on the point of giving birth to a son, the foremost of the regenerate ones, being afflicted with grief, hastened to Arjuna, and spoke to him as follows, 'Save, save my son from the clutches of death.'

Thereupon, Arjuna rinsing his mouth with pure and sacred water, and invoking his celestial weapon, caught hold of his Gandiva bow to which he fastened the string. Thereafter Partha blocked the nether, the upper and the middle portion of the lying-in-room, with arrows and various other weapons and the room was filled with a network of arrows. (30-37).

Thereafter the wife of the Brahmana gave birth to a son, who after crying a little, became invisible in the sky with his whole body. On coming to know of this incident, the Brahmana vilified the ever-victorious Arjuna in the presence of Krishna, speaking thus:

'Behold now the result of my ignorance who was foolish enough to put my faith in the words of a coward. What person can ever guarantee the safety of that being, whom even Pradyumna, Aniruddha, Balarama and Krishna had failed to protect. Fie on that ignorant and evil-minded wretch, who presumes to restore to life the beings carried away by Destiny.' When the Brahmanical sage had been pouring these abuses on Arjuna, the latter went to the regions where dwelleth the mighty god of death. There not finding the progeny of the Brahmana, Arjuna repaired to the regions of Indra, thence to the kingdoms of the fire, the Nairritas, the Moon, the wind-god, and of Varuna. He also, with his arms held in readiness, ransacked the nether regions, the heavens, and other places. But nowhere finding the sons of the Brahmana and thus being unable to redeem his promise, he was going to burn himself on fire, when Krishna preventing him spoke thus to Arjuna, 'I shall show unto thee the sons of the Brahmana. Do thou not reproach thyself. Those that are now reviling thee shall be instrumental in establishing thy pure glory in this mortal world.' (38-45).

Thus having addressed Arjuna, the Almighty Lord Sri Krishna in company with the former (Arjuna), ascended on a car yoked with celestial steeds, and drove to the western direction. Then passing over the seven grand divisions of the earth encircled by the mighty main, and also over the seven mountains and *lokaloka* peaks, they both landed in the region of the ancient Night.

O thou foremost of the Bharata race ! There the four powerful steeds named Saiva, Sugriva, Meghapushpa and Valahaka came to a stand still on account of the blinding darkness. Then seeing his own horses stop, the almighty Krishna, the master of those well-versed in the yoga, let go amidst that gloom, his own discus named *Sudarsana*, that was effulgent like a thousand suns. Then that excellent-looking discus Sudarsana, having entered with the fleetness of mind into the midst of that palpable gloom, dispelled it with its own abundant lustre, even as the shafts flying from the bow of the mighty Balarama had turned aside the vast army of the Rakshasas. Then in spite of his eyes being dazzled by the effulgence, Phalguni (Arjuna) cast his two eyes on the infinite and excellent effulgence that spread itself beyond that kingdom of darkness, through the path that was illuminated by the lustre of the discus. (46-51).

Then from the ethereal dome, they dropped with great momentum, in the mighty ocean agitated by heaving and fearful billows. Inside that watery kingdom, they saw a wonderful mansion highly resplendent, and decorated with a thousand pillars made of lustrous gems. Within this spectacular mansion Arjuna perceived the presence of the wonderful serpent Ananta. The serpent with his thousand hoods was resplendent with the lustre of the gems, had two thousand fierce eyes in a body lustrous like a white mountain, and a tongue blue like the throat of the Divine Mahadeva. He then saw, comfortably seated on that serpent the Lord of illustrious glory, that excellent Purusha, having a complexion resembling the hue of dense masses of rain-clouds, wearing a deep yellow-coloured raiment, having a blooming countenance and charming extensive eyes. He saw the Lord with his one thousand ringlets of hair, lustrous with the effulgence of precious jewels adoring his crown and ear-ring having eight graceful arms extending upto his knees, bearing the best of gems named Kaustubha and the emblem of Srivatsa, and decorated with garlands of wild flowers. He saw the Lord of the Paramesthis served by Pusti, Sri, Kirti, Aja and other Riddhis, surrounded by Sunanda, Nanda and other followers and attended by the embodiment of his own weapons, such as the Sudarsana-chakra, *etc.* The moment Arjuna and Krishna described this divinity, they, with palms folded began to hymn him, for awe and reverence did possess them instantly. Thereupon the Lord of the Parmesthis, smilingly addressed these charming words to them (Krishna and Arjuna):

'O ye two who have been born on earth with a portion of myself,—in order to have a look on you both I have conveyed the sons of the Brahmana here. Ye have incarnated yourselves for the preservation of righteous practices. Come back hastily to my abode having slain the Asuras that are creating a burden on the earth. O sages ! O Narayana ! Though ye have attained to the fruition of all your desires, still, O foremost of beings, for the welfare of the people, ye both are engaged in religious practices.' (52-59).

Having been thus commanded by the Almighty Paramesthi, both Krishna and Arjuna bowed assent to his words; and taking with them the sons of the regenerate one, they came back with delighted hearts to their own abode whence they had started. Then the Lord Sri Krishna gave back unto the Brahmana his sons in their original appearances. The son of Pritha (Partha Arjuna) who had been struck with great wonderment, rehearsed to the audition of the Brahmana, the prowess and glory of the Lord Vishnu ; he also admitted, whatever manliness and prowess a man may have, it is through the grace of the Almighty Krishna. Displaying these and diverse other achievements of his prowess, Krishna enjoyed the worldly pleasures. He also celebrated and accomplished various sacrifices difficult of being performed. He liberally bestowed on his subjects and the Brahmanas their desired-for objects and this also in proper season, just as Indra pours showers on this earth. Thus Krishna attained superiority above all other divinities. He himself killed some of the kings treading in the path of vice ; others he also destroyed through the instrumentality of Arjuna and others; he propagated his teachings among the masses by the agency of virtuous people like the son of Dharma (Yudhishthira). (60-65).

Chapter XC

BRIEF ACCOUNT OF KRIṢHNA'S WORKS

SUKADEVA SAID,—"o king, thus the almighty Krishna, the Lord of the Goddess of prosperity, dwelt in great happiness in his own city of Dwaraka which was furnished with all prosperity and objects of enjoyment and held sport with the foremost of the Vrishnis and with his wives, clad in costly garments and sparkling with radiance of youth and beauty. Some of the ladies beautiful as flashes of lightning used to play inside the mansions with Kandukas. The highways of his kingdom were constantly crowded with infuriated elephants, as also with warriors decked with ornaments, and horses, and chariots resplendent like gold. The kingdom was rich with pleasure-gardens and promenades beautified with rows of blossoming trees; and those pleasure-gardens resounded in all directions with the cheering songs and warbling of the birds and droning of the bees. In such a place, Krishna sported with his sixteen thousand wives, as their sole beloved. To please every one of his wives, he assumed as many bodies and consorted separately with them in their respective splendid apartments. The glorious Lord sometimes held sport in the transparent waters of the lakes beautified with blossoming lotuses, lilies and kumudas and made fragrant with the pollens of these flowers and resounded with the chirping of birds. (1-7).

His body would then be smeared with saffron-paste painted on the breast of his wives, and would often be clasped in their tight embraces. Then the Gandharvas would sing in his praise and the *Sutas*, *Magadhas* and *Bandins*, would strike up *Mridangas*, *Panavas*, *Anakas* and *Vinas* out of excessive delight. Thus Achyuta played with his wives who sprinkled water on him with their syringes while he also sprinkled over them in return.

Thus Sri Krishna resembled the king of the Yakshas playing in the same manner with the female Yakshas. When the garments of his wives were wet with water, their heaving breasts were exposed to the gaze; and in the act of throwing water at Sri Hari, the garlands decorating their long tresses fell off. When they approached their lord to rob him of his leathern bag (syringe) they were caught in embrace by him, and passionate desire possessing their hearts their countenances reflected joy and pleasure. Like unto a male elephant surrounded by a herd of female elephants Krishna sported with them throwing water at them, having his garland smeared with the saffron on their breasts and in embracing them his hair-knots were loosened through amorous sports.

Krishna and his spouses liberally bestowed ornaments, garments and offered knick-knacks on the actors and actresses and those who lived by singing and dancing. Thus, when the ladies were holding dalliance with Krishna, their fancies were stolen by his graceful carriage, his sweet address, his charming smiles, his amorous glances, his trenchant wit and his ardent embraces. Having their intellect solely engrossed in the thought of Mukunda, and constantly meditating on the lotus-eyed one, like insane and inactive people they uttered the following speeches, which do ye hear me (Suka) rehearse." (8-14).

The wives of Sri Krishna said,—"O friend, (female) osprey! Why dost thou lament and not court sleep? Now nature is lulled in the arms of sleep, so our lord hath lost his consciousness in slumber.

O friend ! Like unto those of ours, is thy heart also deeply pierced with the graceful glance and charming smiles of Sri Krishna.

O Chakravaki ! During night thou dost not shut thy eyes and dost lament piteously for not being able to see thy sweet heart ; or is it possible that thou dost weep for not holding on thy head the garlands fallen from the feet of Achyuta, like unto ourselves who are enslaved to him.

O mighty main ! Thou canst not court sleep during the night and dost always keep awake and weep : is it possible that thou dost lament being reduced by Krishna to our condition, whose saffrons, etc., have been spoiled by him.

O Indu (moon) ! Thou hast been worn out with the virulent malady—consumption. So with thy waning rays thou canst not dispel this nocturnal darkness ; or art thou paralysed like unto ourselves who have been tongue-tied by the audition of the melodious words of Mukunda.

O Southern breeze ! What act, displeasing unto thee, have we done ? Why dost thou fan the flames of desire smouldering in our hearts, cloven by the piercing glances of Govinda's eyes ?

O most delightful cloud ! Thou art the beloved friend of the Lord of the Yadavas. Surely attached to him through affection, thou art meditating on Krishna with Srivatsa on his breast. For his sake thou art always preyed upon by keenest anxiety. Thy heart suffereth unspeakable anguish, and like unto ourselves recollecting his distressing theme thou dost pour showers resembling ears of grief. (15-20).

O Cuckoo ! O thou of sweetest note ! Thou art uttering melodious notes capable of restoring life to the dead in imitation of the words and voice of our most beloved lord. Speak, what favourite act of thine, shall we perform today?

O mountain of generous heart ! Thou dost neither move nor say anything. Art thou occupied with the thought of some great object ? Or like unto ourselves, dost thou desire to hold on thy breast the lotus-like feet of the son of Vasudeva?

O rivers ! O ye wives of the ocean ! In this summer season the ocean doth not enhance your delight ; so your deep beds are dried up and you are made lean and thin ; and lotuses do not beautify your waters and like unto ourselves dejected at heart for not obtaining a sight of Madhupati, you have also been reduced in bulk (width).

All hail, O Swan ! Drink this milk, O, inform us about the glorious Krishna. We all know thee as his messenger. Is it all well with him ? Has he sent any message to us ? Does he remember our love for him ? The goddess of prosperity alone enjoys his company. O emmissary ! How can we enjoy his company who doth not satisfy our desires but only holds conversation with us ?" (21-24).

Sukadeva continued saying, "Thus absorbed in the thought of Sri Krishna, the lord of those versed in the Yoga, his wives attained the Vaishnavi mode of existence. The glories of Krishna of illustrious renown is capable of stealing the hearts of women when they only listen to the recital of his glories, what to speak of his queens who were fortunate enough to have a sight of him? How can I give an account of the austerities of those women, who out of affection served the preceptor of the universe by massaging his legs considering him to be their husband?]

Thus propagating the principles of religion inculcated in the Vedas, that refuge of the pious, chalked out the path, following which *Dharma*, *Artha* and *Kama* may be secured. Krishna, who having resorted to the householders' mode of life, married and settled down, had sixteen thousand and one hundred queens. Amongst these best of women, those eight whose names had been mentioned before, and who were headed by Rukmini had many sons, whom I enumerated before, Lord Sri Krishna of infallible prowess begot upon every one of his numerous wives ten sons each. (25-31).

Amongst these numerous immensely powerful sons of Sri Krishna, eighteen were Maharathis; they were of great renown and their names were Pradyumna, Aniruddha, Diptiman, Bhanu, Samba, Madhu, Brihadbhanu, Bhanubrinda, Vrika, Aruna, Pushkara, Vedavahu, Srutadeva, Sunandana, Chitravarhi, Barutha, Kavi and Nyagrodha. Of these eighteen sons of Krishana, O monarch, Pradyumna, the son of Rukmini, was the foremost and eldest and took after his father.

Pradyumna, the mighty warrior, married Rukmavati, the daughter of Rukmin, his uncle. On that daughter of Rukmin he begot Aniruddha who possessed the strength of ten thousand elephants. Aniruddha was the son of the daughter of Rukmin, but he (Aniruddha) married the grand-daughter of the same king Rukmin. On this grand-daughter of king Rukmin, Aniruddha begot Vajra, who only survived the great battle fought for the Mushala, From Vajra descended Pratibhanu, whose son was Suvahu. From Suvahu descended Upasena, and from Upasena sprang his son Bhadrasena. None of those born in this race of Yadavas, was poor, the father of a limited number of children, of shorter duration of life, of puny prowess, and not devoted to the Brahmanas. (32-39).

Even in the long period of a hundred years, nobody can count the number of those persons descended from the line of Yadu, the fame of whose achievements was world-wide. It is heard that three million eight thousand and eight hundred preceptors were employed for the teaching of the princes of the Yadu dynasty. Who can presume to number the innumerable hosts of the Yadus of illustrious fame ? In this family king Ugrasena was always surrounded by ten thousands of his family members. Those merciless Daityas, who had been slain in the war between the celestials and the Asuras, were born amongst men and were most arrogant and showed fight. Being commanded by Sri Hari, the celestials incarnated themselves in the race of the Yadus, in order to repress these Daityas.

O king, these descendants of the Yadu dynasty were divided again into a hundred and one families. The almighty Hari was to them the model, whose ways they imitated in ruling their respective kingdoms. All the Yadavas following in his footsteps increased in prosperity everyday. The Vrishnis whose hearts were completely absorbed in Krishna, did not perceive their independent existence even when lying down or sitting or walking, or conversing, or bathing, or eating or drinking. (40-45).

The removal of the burden of the growing earth was not an act of marvel with regard to Krishna whose weapon is the discus of Time, whose birth in the race of the Yadus had diminished the glory of the Tirtha identified with Ganga flowing in consequence of the washing of his feet. Whose enemies and friends both equally attain to his mode of existence; to whom is entirely devoted the goddess of prosperity whom the other gods endeavoured to court. The recital or audition of the recital of whose name drives away all danger, and lastly who had inculcated and introduced the Gotradharma.

Victory attend the lord resident in the hearts of all creatures; whose birth in the womb of Devaki is a mere fable; whose servants are the members of the Yadu family; who with the might of his arms had thwarted the reign of impiety; who is the soother of the measures and distresses of the mobile and immobile creation; and who did kindle the fame of desire in the hearts of the damsels of Vraja, with his glorious countenance charming with a smile.

Thus, a mortal desirous of treading on the footprints of the foremost of the Yadus, should attentively listen to the rehearsal of the achievements of him who, in order to preserve the supreme religion inculcated by himself, had in sport incarnated himself and had imitated the actions of humanity. Thus attentively listening to and reciting, and meditating on the theme of the glorious achievements of Mukunda, mortals attain to the regions where the destroying influence of death cannot reach, and in order to be transported to which kingdom, even the rulers of the earth betake themselves to the wilderness having deserted their respective kingdoms, to perform rigid austerities." (46-50).

The end of book Ten

Srimad-Bhagvatam

BOOK ELEVEN

Chapter I

THE BEGINNING OF THE FIGHT WITH MUSHALA

SUKADEVA SAID,—"SRI Krishna, after killing the demons like Putana and Kamsa being surrounded by Balarama and the other Yadavas, created such violent dissension that would result in destruction, to relieve the earth of her unbearable burden. The enemies, such as Duryodhana through deceitful dice, display of slight and dragging Draupadi by her hairs, had on different occasions repeatedly enraged the Pandavas. Making these very Pandavas the instruments, Lord Sri Krishna caused destruction of the kings allied to both sides and thereby relieved the Earth of her burden. In this way having slain the hostile kings with their armies through the Pandavas and the Yadavas,—the Lord of incomparable prowess thought: 'I see, though the burden of the earth has been partially lessened, it is not entirely relieved, because of the unbearable burden of the Yadavas still existing. This race of the Yadus is under my protection and has grown haughty with the possession of elephants, horses and other things; and no one else will be able in any way to vanquish them. Just as fire set in a bamboo-clump burns the bamboos with root and everything, so by creating dissensions amongst the Yadavas, I shall cause their destruction, and thereafter I shall return to Vaikuntha and peace."

Sukadeva continued saying, "O king, having thus resolved, the truthful Lord, under the pretext of an imprecation of curse by the Brahmanas brought about the ruin of his own family. Having attracted the vision of humanity with his own figure which eclipses the gracefulness of the diverse *lokas*, having drawn by his teachings the hearts of those who remembered them and having left the footprints stamped at different places for the convenience of the persons who had seen them and broadcast all over his glories forming topics of description to the poets,—and thinking that by all these the people will without any hitch be freed from ignorance, the Lord repaired to his own region."

King Parikshit asked, "O Brahmana! How did the Brahmanas imprecate a curse upon the Yadavas always doing good unto them, liberal, ever serving the aged, and always thinking of Krishna? What was the nature of this curse and why was it imprecated? And how was dissension brought about, the Yadavas having a community of hearts? Do thou describe all these uuto me." (1-9).

Sukadeva said, "Having assumed a form capable of fascinating the world, the receptacle of all beautiful objects, Sri Krishna, of liberal action, whose desire is always gratified, performed innumerable auspicious deeds on earth; and even then his purpose was not fulfilled. With intent for accomplishing his contemplation in full—that is, to relieve the earth of her excessive burden—even though he was a householder,—Sri Krishna, in a sportive spirit, made up his mind to destroy his own race, the race of Yadu. All his actions actuated by a desire of destroying the sins of *Kali-yuga* conduce to the attainment of holiness and felicity. Descending in the family of Vasudeva, Lord Sri Krishna celebrated all those actions. At that time bidding farewell unto Krishna, the sage Viswamitra, Asita, Kanva, Durvasa, Bhrigu, Angiras, Kasyapa, Vamadeva, Atri, Vasishtha and Narada, and also others who had been invited to the sacrifices repaired to the sacred shrine of Pindaraka near Dwaraka. While sporting there, the foolish princes of the Yadu race, having Jambavati's son Samba attired with a female robe, approached those sages and holding their feet with great humility said:

'O Vipras ! Your visits never becometh fruitless. This black-eyed lady is now carrying. She wishes to have a son. The time of her delivery is very near. She feels shame in asking you in person, and so, she is doing it through us, to tell her whether she will give birth to a son or a daughter." (10-15).

Sukadeva continued saying, "O king, having been thus enquired of, those ascetics were very much enraged, and replied saying, 'O ye vile wights, she will give birth to a mace and that will destroy your race.'

On hearing the words of the ascetics, the princes of the Yadu race were greatly terrified, and instantly unravelling the false signs of Samba's pregnancy, they found a real iron mace. Then, being stricken with fear, they exclaimed : 'Unfortunate that we are, what will the people speak of us !' So exclaiming, they took up the iron mace and went to their house. Then they with their faces pale, placed the mace before the Yadus assembled in the court, and communicated everything unto the king of Yadus.

On hearing of the unfailing imprecation of the Brahmanas, and seeing the iron mace, the inhabitants of Dwaraka were greatly agitated in their mind with fear and confusion. Then having got the iron mace pulverized into powder, the king of the Yadavas threw them in the ocean along with the remaining small piece of iron of the mace. In the ocean a fish devoured that small remnant of the iron mace. Now, being driven hither and thither by the waves of the ocean, the powdered forms of the crushed iron mace were pushed to the banks and were converted into reeds. Once the fishermen caught that fish which had devoured the remnant of the iron mace along with other fishes in their net; and eventually sold the fish to a hunter. The hunter found the iron piece out of that fish, and made two arrow-heads of it. Although capable of nullifying that imprecation of curse of the Brahmanas, the Omniscient Divine Lord Sri Krishna did not wish it, or rather he approved of it in the form of the all-destructive *Kala*." (16-24).

Chapter II

THE QUERIES OF KING NIMI

SUKADEVA SAID,—"O thou foremost of the Kauravas, being verily anxious to see Sri Krishna, the divine sage Narada always used to live in Dwaraka protected by the arms of the Divine Lord Govinda. O king, what men having even an ordinary sense of understanding shall not be adoring the lotus-like feet of Govinda, who is worshipped even by the leading immortals? Once upon a time, having been worshipped and seated at ease in the city of Dwaraka, Vasudeva saluting him said: 'This arrival of thee who art at one with the Lord, is for the welfare of all creatures, like that of the arrival of parents before the children and that of the bountiful great unto those of small means. The conduct of the deities conduces both to the happiness as well as to misery of the creatures: but that of a pious sage like thee of undecaying soul, is for happiness only. The deities helping them in the actions like shadows confer fruits upon men proportionate or in relation to their worship or meritorious acts. But the pious ones are fond of the poor. They impartially bring about the well-being of all creatures. Still, O Brahman, I do reverentially ask thee about the real conduct of the Lord, listening unto which a man being freed from all forms of fear may attain to final liberation. Although possessed by divine Maya (illusion), I have adored that Ancient Purusha, conferring emancipation on Earth, for obtaining him as my son and not for final liberation. O thou of firm vows, do thou so instruct me that by making you the instrument, I may be easily freed from the world filled with fear all over and various other dangerous places'." (1-9).

Sukadeva continued saying, "O king, being thus accosted by the intelligent Vasudeva, the celestial saint Narada was delighted and obtaining the recollection of Sri Hari by chanting his various accomplishments he said to him as follows:

'O thou foremost of the Yadavas, that you have so accosted me regarding the Bhagavata religion purifying all is an excellent endeavour on your part, O Vasudeva! When the Lord's religion is heard, read, thought of, honoured and appreciated by even such an one who devastates the universe, he is instantly purged of all sins thereby. Today you have reminded me of the Deity Narayana, who is all auspiciousness, to hear of whom and to chant whose deeds constitutes holiness. On this subject, there is an old episode relating to the conversation between Nimi, the king of Videha and the sons of Rishabha. Priyavrata, the son of Swayambhuva Manu begot Agnidhra. Nabhi was the son of Agnidhra, and Nabhi's son was named as Rishabha, in whom a portion of Vishnu descended with a view to imparting instructions relating to final liberation. One hundred sons were born unto him and all of them were well-versed in the knowledge of Brahman. The eldest son amongst them was named Bharata who was greatly devoted to Narayana. It is after his name that this wonderful insular continent is celebrated as Bharata. Renouncing this earth abounding in objects of enjoyment, and worshipping Lord Sri Hari with devout austere penances for three consecutive births he attained to his station.

Nine out of the one hundred sons of Rishabha mentioned before became kings of the nine provinces of Bharatavarsha designated as Brahmavarta, Ilavarta, Kusavarta, Malaya, Ketu, Bhadrasana, Indrasprik, Vidarva and Kikata and eighty-one of them became Brahmanas who were the authors of various institutes. (10-19).

Kavi, Hari, Antariksha, Prabuddha, Pippalayana, Avirhotra, Drumila, Chamasa and Karabhajana, these nine became great ascetics, pointing out the essence of things, studious in acquiring the knowledge of self, having the quarters for their raiments and well-versed in self-knowledge. Beholding this existent and non-existent universe identical with the Lord, without any consideration for self, those ascetics wandered over the earth. Their desired course was unobstructed. In a liberated condition of existence they began to range at pleasure in the regions of the celestials, Siddhas, Gandharvas, Yakshas, Kinnaras, Nagas, Munis, Charanas, Goblins, Vidyadharas, Brahmanas and Kine.

Once on a time, the ascetics of the insular continent of Bharata were celebrating the sacrifice of the high-souled sage Nimi. They then of their own accord arrived there at the place of sacrifice. Thereupon beholding those ascetics effulgent like the sun and greatly devoted to Divine Lord, all the Brahmanas participating in that sacrifice stood up. Knowing them to be devoted to Narayana the king Videha was greatly delighted at heart. After they had taken their seats, the delighted king duly adoring them asked with great humility those nine sages resplendent with their own lustre and like unto the sons of Brahma saying as follows:

'Methinks ye are the very waiters of the Divine slayer of Madhu. Purifying the whole humanity, the votaries of Vishnu wander about all over the earth and everywhere. Although frail, this human body is hard to be got by the creatures, and in this body, it is difficult to acquire a view of those who are favourite unto the Lord Achyuta.

There, O ye, sinless great ascetics, I do enquire about your perfect well-being. In this world, even a momentary association with the pious is like a jewel. Do ye describe those religious observances of the Lord, if we are worthy of listening to them, by which Lord Sri Hari being pleased, conferred his own self upon his own votaries." (20-31).

Thereupon the auspicious Narada said, "O Vasudeva, having been thus accosted by the king Nimi, those great ascetics showing him honour in return delightedly said to the king, his courtiers and Ritwikas."

Kavi said, "In my opinion, the adoration of the lotus-feet of Achyuta is the source of perfect safety in this world. By this, the people having their minds constantly agitated on account of their thinking of this unreal body as their real own, are completely freed from fear. The expedients mentioned by the Lord Himself, by which ignorant people can easily acquire self-knowledge are to be considered as the Bhagavata religion. If a man follows those instructions, he meets with no impediments. Even if he with closed eyes follows them, he does not lose his steps nor falls down. A creature should consign unto the Great God Narayana all actions which he performs being subject to body, speech, mind, senses, intellect and consciousness of ego. Fear is engendered by His Maya (illusion) only ; and by its influence only persons withdrawing themselves from the Lord, cannot get at the truth and have their understanding perverted by which they consider this body as soul. Fear is also engendered by the sense of duality, so the wise persons considering the preceptor as one with *Isvara* and *Atman*, should perfectly adore the Lord with whole-minded devotion. Though the sense of duality has no existence, the mind of the person, who meditates, brings it out like a dream or mental desire. So one should control his mind which brings about the resolution and dissolution of actions; after which there will remain no fear. Listening to the accounts of the birth and deeds of the Deity holding the diseus *Sudarsana* as His weapon, whose auspicious birth and actions are sung in the world, and recounting them without any shame, one should with a mind freed from desire, wander about.

Thus chanting the glories of the Reverend Lord Sri Hari, one's love increases and his heart melts away. He, then, like a mad man, having no control over his own self, sometimes laughs aloud, weeps, cries, sings and even dances. He then bows unto the sky, air, fire, water, earth, the constellations, goblins, the quarters, trees, rivers, oceans, and every other element considering them as the limbs or portions of the body of Lord Sri Hari. As one who eats, he feels delight, with every morsel of food and along with it simultaneously his belly is filled and his hunger is gratified, so a votary at once acquires devotion, the joy of the Deity, the object of love, and a dislike for any other thing.

O king (Nimi), those votaries who with such service attend upon the feet of Hari, attain to devotion, divorcement from other objects and felicity identical with the Lord. After that they attain to the very great beatitude.''' (32-43).

Thereupon the auspicious king Nimi said, "Who amongst men is now a votary of the Lord Sri Hari? Do thou describe unto me his religion, character, sayings and other signs by which he has become a favourite unto the Lord."

Then the illustrious Kavi replied saying, "He is the most excellent votary of the Lord who beholds his own godliness and all creatures as existent in the universal soul. He is a second-rate votary who cherishes love for the Deity, friendship for those who follow Him, commiseration for the ignorant and disregard of the envious. He is an ordinary person who reverentially adores the idols but does not worship His votaries or any other objects. He is the most excellent votary of the Lord, who having his mind devoted unto Vasudeva, enjoyeth the objects through his senses, and who even beholding the universe as the mere *Maya* of Vishnu, neither abhors it nor enjoys it. He is the foremost of the Lord's votaries who on account of the recollection of Hari, is not possessed by the senses of body, vital breaths, mind, intellect and worldliness, birth, death, hunger, fear, thirst and fatigue of the senses. He is the foremost of His votaries in whose mind there is no desire: and whose only refuge is Vasudeva. That person is the favourite of Lord Sri Hari who cherishes no consciousness of ego in this body consequent upon his birth, action, colour, order and caste. He is the best amongst the votaries of the Lord who has no idea of distinction in wealth and body, who looks upon all creatures impartially and is quiescent. He is the foremost of the followers of Vishnu, who even for the kingdom of the whole world does not deviate from the lotus-feet of the Lord which Brahma and the other deities do not attain by even daily meditation and search. As when the moon rises, the sun cannot spread its heat, so the fever of the hearts of the votaries is allayed by the cool lustre of the gem-like nails of the toes of the Lord, endued with great prowess,—it cannot any longer display its influence. He is the chief of the votaries of the Lord, bound by the noose of affection—even the unconscious recitation of whose name dissipates all accumulated sins of all creatures,—always resides in his heart." (44-55).

Chapter III

THE MUNIS REPLY TO THE QUERIES OF NIMI

NIMI SAID,—"THE Maya (illusion) of the Great Purusha and Lord Vishnu bewilders even Brahma and others who are themselves conversant with Maya. I wish to know something about that Maya. O ye revered sirs, it behoves you to describe it. We mortals are greatly assailed by the anxiety of the world. We are not satiated with drinking the ambrosial topics of Hari,—the panacea for all afflictions."

Antariksha said, "O thou of mighty arms, in order to arrange for the enjoyment of objects and liberation for creatures, his own emanations, the Prime Purusha, the soul of the creatures, hath created all these great elements, all these superior and inferior creatures. For this, having entered into all beings with the five great elements, as controller of their hearts, he divided himself as follows: one as mind and ten-fold as ten organs, thus enjoying all objects of senses. Enjoying all these objects by the attributes agitated by his own self, and considering this created body as *Atman,* the Lord becometh attached to it. On account of their performing actions engendered by desire through senses, all creatures, under the weight of the miserable fruits of their actions wander in this world. Under the influence of the course of actions, the sources of mighty evils, all persons unconsciously go through births and deaths till the hour of final dissolution. The destruction of the elements drawing nigh, Eternal and all-powerful Time, without beginning or end, drives the action identical with the subtle and the gross, towards the cause. (1-8).

A dreadful drought will afflict the earth for a hundred years. Assuming an enormously huge proportion, the dreadful sun shall torment the three worlds, with its scorching rays. The fire shall rise upwards, with its flames from the mouth of Eternal Ananta, and being driven by the wind, it shall increasingly spread all over, burning down all regions beginning with the nether. The clouds called Samvartaka shall pour down for a hundred years elephantine showers and all gross bodies, universes and others, shall be immersed in the universal expanse of water.

O king, then forsaking his universal form, the *Vairaja* Purusha, like fire without fuel, shall enter into subtle causes.

Having all its smell pilfered by the air, the Earth shall be converted into water, which being shorn of its quality of *rasa*, shall assume the form of lustre. The lustre being shorn of its form by darkness, shall emerge in wind, which being shorn of its quality of touch by ether, shall emerge in it; and ether being shorn of its qualities by Isvara in the form of Time, shall be converted into *ahamkara* in which quality of ignorance predominates. O king, senses and intellect will merge in the *aham tattva*, the quality of goodness; and the knowledge of ego shall enter into the principle of Mahat (great); and Mahat shall enter into Prakriti (Nature). I have thus described unto thee the three-fold energies of the Deity—creative, preservative and destructive. What else do thou wish to hear?"

Thereupon the king Nimi said, "O thou great saint, do thou kindly describe unto me (the expedient) by which the gross-minded people, who are incapable of controlling their minds, can easily get over the Lord's Maya which it is hard for them to cross." (9-17).

The Prabuddha said, "O king, human beings being allied to each other as men and women, engage in actions for happiness and the removal of misery, but it is seen to produce contrary results. For we can well see that wealth is indeed frail, and becomes the instrument of one's own death; and home, children, friends, animals, and others are always found to be giving them trouble. How can one by acquiring wealth, the source of evils, attain delight? Know all being as generated by actions and other regions like heavens as also sufficiently frail. And know this also, as lords paramount show their vanity with their equals, cherish jealousy to their superiors and are afraid of downfall, so do the people vaunt themselves before the equal, and are jealous of their superior's and they always fear their ruin. One, enquiring for his best well-being, should understand fully the word *Sabda-Brahman*, sink deep into the Para Brahman and should seek refuge of a preceptor of quiescent soul, considering him as the Atman and Deity. One should, with unfeigned servitude, learn from him, those tenets of the Lord's religion with which Lord Sri Hari giving away even his own self, is delighted. First of all he should learn to withdraw his mind from all objects, to associate with the pious, due commiseration for all creatures, friendships, humility, purity, observance of his own duties, forgiveness, the avoidance of useless words, asceticism, simplicity, Brahmacharya, non-injury to others, consideration, equality of happiness and misery, consideration of all things as his own, to see God, to live in a solitary place, to forsake attachment to home and other things, to wear holy bark of trees, to be contented with everything, to reverence the sacred lores of the Lord, not to vilify other sacred books, to control mind, speech and deeds, truth, self-control and beatitude, to chant and listen to and meditate upon the birth and actions of the Lord, perform all actions for his sake, to practise charity, asceticism, meditation and all good things liked by the Atman and to dedicate wife, house, son and life to the Lord. He should learn to make friends with those whose soul and lord is Sri Krishna, to adore mobile and immobile objects, mankind and specially the pious ones amongst them, those who are votaries of the Lord, to chant amongst themselves the purifying themes of the Lord's glory, to love one another, to be satisfied with one another and all that removes the misery of the soul. (18-30).

Recollecting and making each other meditate upon Hari, the destroyer of the heap of sins, he would have his body thrilling with joy begotten of love and devotion dependent upon service unto Him. Having his mind consigned unto Sri Hari, he will sometimes weep, laugh, dance, sing and express his joy. He will again give vent to superhuman words or represent Hari. Being thus delighted with the attainment of the Great he will remain silent. In this way, having been initiated with the tenets of the Divine religion, and being attached to Narayana on account of the devotion originating therefrom, he shall tide over the insurmountable Maya."

Nimi said, "O ye Rishis, ye are the foremost of those conversant with the knowledge of Brahman. Do ye instruct me as to how I may acquire devotion unto the Great Brahman, the Great Soul under the appellation of Narayana." (31-34).

Thereupon Pippalayana replied, "O king, know Him to be the Great Tattva. He is the instrument of the creation, preservation and destruction of this universe, but is himself divorced from all cause, he remains (*sat*) the really existent in the various states of dream, wakefulness and sleepiness and in eternal rites and concentration; animated by him this body, senses, vital breaths, and mind are performing their respective actions. As scintillations cannot display fire or consume it, so mind, speech, eyes, intellect, vital breaths and senses are not capable of understanding him. Words can only minutely explain His meaning, but cannot manifest Him at all—Him, save whom there is no end of *Nishedhas* (proscriptions).

Actions and causes are manifested as Brahman, for Brahman of diverse energies is the cause of both of these, *viz.*, action and cause. Before the creation the only Brahman was called Pradhana. He is identical with three-fold qualities,—for this called energy of action. He is Sutra, the thread, and for his energy of *Jnana* (understanding). He is called *Mahat* (Great). He is *Ahamkara* (the consciousness of ego) which passes under the appellation of a creature. In the end he is manifest as the deities, senses, objects, happiness and others. That *Brahman* of great energy is the action, cause, and the cause of both these. The Great soul is the Prime—without birth or death, without increase or decrease—for He is the witness of the various particular states of all objects subject to birth and destruction. And He exists always and everywhere as the mere indestructible consciousness. As vital breath is determined by the power of senses, so the knowledge of Brahman is by that of scriptures. As vital breath in various forms pursues all creatures born of egg, womb, sweat and earth, so in the state of sleep when the action of senses and the consciousness of ego disappear, the soul for the want of gross body as its support consequent upon this change, remains in its subtle state devoid of metamorphoses; and when it rises from the state of sleep, recollections come. When by great devotion consequent upon the desire of obtaining the feet of the lotus-navelled Deity, a man destroys the dirt of his mind by qualities and action, his mind being purified like unto the appearance of the sun to the clear eyes,—he shall acquire the very knowledge of *Atman*." (35-40).

Nimi said, "Do thou describe unto us that *Karma Yoga*, by which, being purified, a man renouncing speedily all actions in this world, attains to the great knowledge begotten by disassociation from all objects. Formerly, before my sire *Ikshwaku*, I put this question to Brahma's son Sanaka and others, why did they not give any reply? Tell me its cause."

Thereupon Avirhotra said, "O king, *karma* (performance of actions enjoined by the sastras), *akarma* (non-performance of such) and *vikarma* (performance of actions prohibited by the sastras),—these are the words of the Vedas and not of the Purusha. The learned ones are influenced by the Vedas, for these have proceeded from the Lord. As by various means of blandishments, a boy is made to swallow medicine, so the Vedas indirectly give instructions in actions for the liberation therefrom. That ignorant wight, who having no control over his senses, omits to perform actions laid down in the Vedas, repeatedly becomes subject to birth and death on account of the impiety for the non-performance of prescribed rites. A man being disassociated and consigning everything to the Lord, and by the performance of those actions only that are laid down in the Vedas, can attain to that accomplished state where there is no action: the promise of fruits is only for urging them to snap the fetters of egoism in this body. One should with Vedic rites accompanied by Tantric rites worship the Deity Kesava. Acquiring the grace of the preceptor and following the mode of worship pointed out by him, the devotee should adore the great Purusha through any image that he heartily likes. (41-48).

Sitting in a pure state of mind before the idol and purifying his body by the suppression of vital breaths and other such processes, he should adore Sri Hari. At first purifying his mind mentally adoring flowers, earth, *Atman* and the idol and then with articles of worship as may be acquired, arranging vessels for keeping water to wash feet and other things, he should invoke Him into the image, whom with concentration he adored in his mind; then subduing his mind, etc., he should worship the deity with the *Mula Mantras*. Then the entire family, children and grand-children should adore him with the appropriate *Mantras* accompanied by perfumes, garlands, sunburnt paddy, incense, lamps and eatables. Duly completing the worship and chanting his glories he should bow down unto Lord Sri Hari. Thinking himself as entirely permeated by him, he should worship the image of Hari and then placing the flower of blessing on his own head, be should keep the image in the proper place and finish the worship. Whoever, according to Tantric mode of Karman, worships fire, the Sun, water, a guest or the Deity in his mind as his own, shall speedily attain to final liberation." (49-55).

Chapter IV

DESCRIPTION OF THE INCARNATIONS OF NARAYANA

THE KING SAID,—"O Brahmana, what are the various births and deeds which in this world Sri Krishna having incarnated himself of his own accord, went through, is going through and shall ever go through? Do thou describe these in detail."

Drumila said, "Whoever wishes to count the endless qualities of Ananta is not prudent. Rather it is possible to count in a very long time the grains of dust of the earth, but it is impossible to count the deeds engendered by qualities of the Lord, the source of endless energies. When having created this universal form with the five elements of his own creation, the Prime Deity Narayana entered into it in portion, he acquired the appellation of Purusha. The three worlds constitute his body. From his organs originate the two-fold organs of all creatures, *viz.*, senses of action and perception. Knowledge proceeds from his energy identical with his own self, and the physical energy and the energy of senses and that of actions originated from his *Prana*. He is the prime agent of the works of creation, preservation and destruction through his energies. He is the Prime Purusha, created by whose quality of activity in the beginning, Brahma engaged in the work of creations ; by whose quality of goodness Vishnu, the lord of sacrifice, the stay of the Brahmana and virtue, is engaged in the work of preservation; and created by whose quality in dullness Rudra is engaged in the work of destruction and through whom prepetully proceeds the work of creation, preservation and destruction of creatures.

Those quiescent and foremost of Rishis named Nara and Narayana were born in the womb of Murti who was Daksha's daughter and Dharma's wife. (1-5).

They gave up all considerations of fruits of actions, and realised the *swraupa* of the Supreme Being. They gave instructions in religion to Narada and others and performed pious deeds. Even the leading Rishis worship their feet. Being afraid of his hard austerities the king of the celestials thought, 'They wish to occupy my region by dint of their devout penances.' Being fearful of this idea, the celestial king Indra despatched *Madana* (the god of love) with his consort (Rati by name). Unacquainted with his prowess and repairing to the hermitage of Vadari, that Madana with his shafts in the shape of spring, soothing wind (Malaya) and glances of the females, pierced Nara-Narayana. Although knowing the iniquity of Indra, Narayana, shorn of haughtiness, said in the following manner smilingly to Madana and others who were trembling in fear:

'O powerful Madana ! O Malaya wind ! O ye celestial damsels ! Be not afraid. Do ye accept our hospitality. Do not go away making this hermitage void.'

O king ! Narayana having said so and thus promising safety, the celestials with their heads bent down in shame addressed that kind Rishi."

The celestials said, "O Lord ! Thou art beyond the range of *Maya* (illusion) and as such thou art without any alteration. Those persons who are delighted with their self lie at thine lotus-feet. Therefore it is no wonder that thou art above desire and anger. Those who serve Narayana meet with many obstacles placed in their way by the celestials, for they superseding the celestial region, repair to His excellent station. Others do not meet with those expedients. The deities do not injure him who confer upon them the respective portions of their offering. Forsooth they whom Narayana protecteth trample down all impediments. Some persons, even getting over the bondage of the ocean-like hunger, thirst; the inclemencies of winter, summer, rains and air, the pleasures of the tongue and the enjoyment of sexual organs, sometimes being subject to useless anger, are drowned in a pit made by a cow's hoof and uselessly forsake their hard austerities. (6-11).

O king ! As the celestials who had come there at the command of Indra, spoke thus, Narayana, to humiliate their pride, gave them by the exercise of his yogic power women of wonderful beauty, very expert in waiting upon others. Beholding these women, who were the very resemblance of Lakshmi in beauty, the followers of Indra having their beauty sullied by their beauty and liberal qualities, became charmed with the sweet fragrance emitted from their body. Then Narayana smilingly said to the humbled deities as follows:

'Do ye, O celestials, select one of them suiting you, as the ornament of the celestial region.'

Then saying, 'So be it' and taking the permission of Narayana and bowing down unto him, the celestial panegyrists, taking Urvasi, the foremost of Apsaras, with them, repaired to the celestial region. Then in the midst of the assembly, before all the deities, they communicated the prowess of Narayana unto Indra, at which the latter became astonished and apprehensive. Dattatraya, Sanaka and others and our father the Divine Rishabha are all identical with Vishnu. Descending on earth in portions for the welfare of the world they gave instructions in Yoga. (12-17).

He, in the incarnation of Hayagriva, the slayer of *Madhu*, collected all the Vedas. In his incarnation as fish, He protected *Manu*, Ila and all the oshadhis from danger. In his incarnation as a Boar He killed Hiranyaksha while He was raising up the earth from the water. In his incarnation as a Tortoise, at the churning of the ocean, He upheld the mountain and released the distressed elephant-chief from the mouth of a crocodile. In his incarnation as half-lion and half-man, He protected the Rishis named Balakhilyas who were thrown in a pit made by a cow's hoof, released Indra sunk in the sin of killing a Brahmana consequent upon killing Vritra; and He set free from danger the helpless celestial damsels imprisoned in the Asura's house, and for making free the pious. He killed Hiranyakasipu, the king of the Daityas.

In all the Manwantaras, He for the good of the deities, by His portion, destroyed all the demons in the battle between the gods and the demons. Assuming the form of a dwarf, in the pretext of begging, He took away this earth from the Daitya king Vali and conferred it upon the sons of Aditi. Incarnating Himself as Parashurama, the fire of the Bhargava race, for the destruction of the Haihayas, He exterpated the Kshatriyas twenty-one times, and immediately after that in His incarnation as Rama, He bridged over the ocean and killed Ravana, the ten-headed Rakshasa king of Lanka. May that illustrious lord of Sita, the destroyer of the sin of the world, be crowned with victory. Thereafter being born in the race of Yadus for relieving the earth of her burden, the unborn Hari shall perform many hard works. In his incarnation as Buddha, He shall bewilder by his arguments of ahimsa (non-injury) the Daityas performing sacrifices, though not entitled to the performance thereof. Then in the *Kali Yuga*, incarnating himself as Kalki He shall slay the Sudra kings. O thou of mighty arms, numberless births and actions of the highly illustrious Narayana have been described." (18-23).

Chapter V

THE STORY OF JAYANTA

KING NIMI SAID,—"O Ye Rishis, the foremost of those conversant with Atman ! There are many who do not adore Sri Hari.

What will be the condition of those people of uncontrolled minds and unsatiated desires ?"

Thereupon Chamasa replied saying, "By the exercise of his qualities, the four orders and diverse conditions severally originated from the mouth, arms, thighs and feet of that Prime Purusha. Amongst them who do not adore the Lord, the very source of their own creation, or disregard Him, fall down being dislodged from their stations. Those persons who live at a distance from Hari's theme or the chanting thereof, females or Sudras, are the objects for commiseration of persons like thee. Although entitled by birth, the ceremony of wearing sacrificial thread, study and others, to approach Hari's feet, still the Brahmanas or Kshatriyas or Vaisyas are sometimes overwhelmed by the disquisitions of the Vedas. On account of the sweet words by which they are enchanted, those ignorant, unlettered, humble, fooilsh, yet proud of their learning, give vent to desires which appear agreeable for the time being. In consequence of the quality of darkness, those persons dreadfully designing, lustful, wrathful like serpents, proud, haughty and vicious, always ridicule the pious persons devoted to Hari. (1-7).

Living in homes where animal-pleasure predominates, those persons attached to women speak of their respective well-being. Without giving away gifts or rice, they engage in sacrifices and not being well-informed they slay animals merely for their appetite. Being blinded with the pride of property, wealth, birth, learning, gifts, beauty and strength consequent upon actions, the wily disregard the Lord and the pious devotees of Achyuta. Those ignorant wights do not listen to the God-soul existing in all bodies as sky, as described by the deities. They always talk on women and children as imagined in their mind. To associate with females, to take meat and drink are ever desired—there is no regulation in all these things. To go to one's married wife, to slay animals in a sacrifice and to drink in the *Suragraha* ceremony are however sanctioned by the scriptures. But to desist from all these actions in spite of their sanctions leads to their paramount well-being. The religion by which one acquires direct knowledge and afterwards the great peace of *nirvana* (annihilation), is the only fruit of wealth. If a man grows rich for accomplishing bodily pleasures, he is constrained to witness death of dreadful prowess. In particular actions the smell of wine is sanctioned. The destruction of animals for the adoration of the deities is sanctioned, but not for injury. So, there is no sanction to take sufficient meat. To go to a woman married for procreating children is sanctioned, but not for lust; so those persons who follow their own free will, do not consider this as a pure religion of their own. (8-13).

The animals which an ignorant, haughty, proud and impious man slays for this object, devour him in the next world. Whoever by their wrong conduct disregard the Lord Hari existing as soul in other bodies, having their affection fixed in this body upon their children and others, falls into a hell. Those who have got over ignorance, but who consider the three-fold objects as supreme and the body as eternal and accordingly have not acquired true knowledge, themselves consider this eternal soul as frail. They are of uncontrolled mind—they commit self-destruction and consider ignorance as knowledge; in time all their objects are frustrated and being unsuccessful they are subject to miseries. These persons, disregarding Vasudeva are forced to be separated from home, children, friends, and prosperity created by their own illusion and are thrown into hell."

King Nimi said, "Do ye kindly describe unto me, in what ages, assuming what forms, born in what orders, under what appellations and in what manner, the Lord is worshipped by people." (14-19).

Karabhajana said, "O king, in the four ages of *Satya*, *Treta*, *Dwapara* and *Kali* Narayana assuming various forms and names and orders, is worshipped in diverse ways. In the Satya Yuga the Lord is white in complexion, four-armed, wears matted-locks, bark and the sacrificial thread of the skin of the antelope, and holds *Akṣha*, staff and *Kamandalu*. Then the friendly and impartial persons of quiescent mind, feeling enmity against none, adore the lord Hari with meditation, self-control and pacification. In this age the Lord is styled Hamsa, Suparana, Vaikuntha, Dharma, Lord of Yoga, Pure, Isvara, Purusha, Unmanifest and the great *Atman*.

In the Treta age, He is blood-red, four-armed, has three lines on his forehead, tawny hair, identical with the three Vedas, Rik, Yajus and Sama, and holds in his hand a chaplet and a ladle—the utensils of sacrifices. Then the pious people conversant with the Vedas worship the Lord Hari identical with all the deities, with rites laid down in the Vedas. In this age the Lord Vishnu is styled Yajna, the son of Prishni, Sarvadeva, Urukrama, Vrishakapi, Jayanta and Urugaya. (20-26).

In the Dwapara age, the Lord is dark-blue, clad in yellow raiment, marked with his own insignia of Conch, *Chakra, etc.* and the mystic marks of *Srivatsa* and others. O king, being desirous of knowing the lord, the mortals worship him as the great king according to the rituals and the Vedas. Salutation unto thee, Vasudeva, salutation unto Sankarshana salutation unto thee who art the Divine Pradyumna and Aniruddha. Salutation unto Rishi Narayana, Purusha, the great Atman, the lord of the Universe, the soul of all creatures. O lord of the earth, in the Dwapara age people hymn the lord of the universe in this way. Hear, how in Kali they worship him in various ways laid down in the Tantras. The wise, with chanting songs, celebrating the name of the Lord, adore him who is black, and with his body and limbs, ornaments, weapons and attendants like Garuda.

We adore thine lotus-feet, O Great Purusha, who is the sustainer of those bowing down to Him, who should be always meditated upon, who art the destroyer of defeat, the fulfiller of desires, the focus of all sacred pilgrimages, art eulogised by Siva and Virinchi, the destroyer of the afflictions of the devoted servants, the protector of thy votaries and the bark in the ocean of the world. Thou art highly pious; for at the mere words of thy sire, thou forsaking the prosperous kingdom, which it is so hard to renounce and which is coveted even by the celestials, thou didst enter into the woods and there didst thou pursue the illusory deer liked by thy beloved consort. We bow down to thy lotus-feet. (27-34).

O king, thus with the names and forms appropriate to the Yuga, the people of the Kali Yuga worship Hari, the lord of all auspiciousness and giver of final liberation. The sensible, appreciative and best of men regard Kali as superior to all ages, for by mere recital of the Lord's name in this age, a man can attain to all objects of life. There is no greater acquisition than this for man wondering repeatedly in this world; for, from this man can attain to the greatest beatitude and liberation from the fetters of the world.

O king, so the people of the Satya Yuga (golden age) wish to be born in Kali, for in this age people living in some regions will be devoted to Narayana.

O king, a great many people are there in Dravida, watered by the rivers Tamraparni, Kritamala, Payasvini, Kaveri, the highly sacred Pratichi and Mahanadi and all those persons who drink of their water, generally become devoted to the Lord.

O king of men, whoever, renouncing actions has sought refuge with body, mind, and soul at the feet of Mukunda, the protector of his votaries, his mind becoming thereby purified, is neither a slave nor a debtor to the deities, Rishis, creatures, relations, men and the Pitris. If a beloved votary of his who worships his feet, without attachment for anything else, does commit by mistake proscribed actions, the Great God Hari entering into his heart, dissipates all his sins." (35-42).

Narada said, "Thereupon listening to all these tenets of the Bhagavata religion, the king of Mithila, with his preceptor, delightedly adored the sons of Jayanti. Thereupon the Siddhas disappeared in the view of all; and practising all those virtues king Nimi attained to the most excellent station.

O great one, do thou also, being disassociated reverentially resort to those auspicious tenets of the Bhagavata religion and thou shalt then attain to the most excellent station. The world is filled with the fame of you both—husband and wife, for the Divine Lord Hari was born as your son. On account of your paternal affection towards Krishna your souls have been purified with his sight, embrace, touch, sleeping together sitting and eating. While Sisupala, Paundraka, Satya and other kings, meditating upon his form on account of enmity, by their movements while sitting or eating and by looks, attained to his station, what to speak of them who are always devoted unto him? Do not consider the Lord Krishna, who is the soul of all, as thy son, on account of his assuming a human form by Maya (illusion). The six sorts of wealth of that undecaying one are lying hidden in him. He has descended on earth to destroy the demon kings who are a burden unto the earth and to protect the pious. His fame, for the liberation of men, is spreading all over."

Suka said, "On hearing this, the great Vasudeva and Devaki were filled with surprise and then the infatuation of their soul was dissipated. Whoever shall with a concentrated mind accept this sacred story, shall be released from the illusion of the world and attain to final liberation." (43-52).

Chapter VI

BEGINNING OF THE CONVERSATION BETWEEN THE DIVINE LORD AND UDDHAVA

SUKADEVA SAID,—"ONCE upon a time Brahma accompanied by

Sanaka and other sons, the deities and the patriarchs, the all-auspicious Sankara with the goblins, and Indra with the Marutas, Adityas, Sadhyas, Gandharvas, Apsaras, Nagas, Siddhas, Charanas, Guhyakas, Rishis, Pitris,Vidyadharas, and Kinnaras, all came to Dwaraka to see Sri Krishna—the lord, who assuming a body charming unto all has spread his fame, destroying the impurity of all. In that city shining forth in the splendour of great prosperity, they with unsatiated eyes began to look upon Sri Krishna of wonderful form. And covering the foremost of Yadus, with garlands of flowers grown in the garden of the heavens, they with agreeable and significant words began to hymn the Lord of the universe." (1-5).

The Deities said,"O Lord ! We bow down unto thee with our intellect, senses, vital breaths, minds and words—unto those thine lotus-feet, which the Rishis meditate upon in their minds, for liberation from the firm noose of actions.

O thou unconquerable One ! Being stationed as the governor through thy illusive power, thou dost by thy three-fold qualities of Maya (*illusion*), create, preserve and destroy in thee this universe which is beyond all conception ; but thou art unattached to these actions, for thou art shorn of attachment for anything and delighted with unparalleled bliss in thy own self.

O adorable One! O thou foremost One! No one intent upon practical training study of the Vedas, charity and such other actions can acquire the purity of mind which the pious ones nursed by the hearing of thy glories can acquire by excellent reverence. May thy lotus-feet which the ascetics carry with hearts overflowing with love for liberation, which thy votaries adore in the forms of Vasudeva and others for acquiring prosperity, which the self-controlled worship thrice daily, in the morning, noon and evening, acquiring Vaikuntha: the feet which the sacrificers restrain in the use of their hands with *Havi* (ghee) in their hands, meditate upon according to the rites laid down in the Vedas; the feet which the *Yogins* (ascetics) desirous of knowing the Maya of Self, adore with spiritual meditations and which the great devotees adore everywhere in all forms, may those lotus-feet consume all our unholy desires. (6-11).

O Lord ! May thy feet be like unto a meteor for the destruction of our worldly desires, thou who dost accept the adoration accompanied by garlands of wild flowers dangling down up to thy feet thinking them to be well-done with which the goddess Lakshmi vies as if a co-wife.

O Great ! O Lord ! We bow down unto thy feet, cleanse us from sins—thine feet which with three footsteps became like unto the flag-staff for binding the Daitya King Vali, of which the Ganges flowing in three ways, is like unto a pennon, which present fear to the Asura hosts and safety to the celestial hosts, which are the instruments for the pious to go to heaven and the impious to hell. Thou art Kala (Time), and above Prakriti and Purusha. Brahma and others being assailed by warfare are under thy subjection like bulls having their noses bored through with ropes. May thy feet, who art the foremost of all male beings, extend auspiciousness unto us. Thou art the cause of the origin, preservation and destruction of this universe. Thou art called the controller of *Prakriti*, *Purusha* and *Mahat*. Thou art three-navelled in the shape of *chaturmasya*, and the Time of great impetuosity engaged in the destruction of all. Thou art therefore the most excellent Purusha. That Purusha of infallible energy obtained from thee, by Prakriti, holds the principle of *Mahat* as in a womb, has created the golden egg with external coatings by following that illusive power. Thou art the Lord of the mobile and immobile, for, O Hrishikesa, enjoying all objects obtained by *Maya* thou art not attached thereto. But save thee, all others are unreal things. (12-17).

Expressing their desires with sidelong glances accompanied by covert smile with charming looks bespeaking enjoyment and with enchanting gestures, thy sixteen thousand wives cannot influence thy mind. So the ambrosial streams of thy themes, and the river of the water washing these feet are capable of removing the sins of the three worlds like the water of the Ganga. Persons following the duties of their respective orders, serve the sacred pilgrimage of the Vedas with their organ of hearing and that of thy feet with the touch of their limbs." (18-20).

Sukadeva said, "Having thus hymned Sri Hari, bowed unto Him, and stationed themselves in the sky, Brahma and Sankara in the company of the other deities began to say as follows."

Brahma said, "O thou of endless energies ! O Lord ! Previously we begged of thee to relieve the earth of her burden. All that has been accomplished now. Thou hast established virtue among the truthful sages and thou hast spread on all sides thy fame destroying the sins of all.

Assuming the most excellent form and descending in the race of the Yadus, thou hast for the welfare of the world performed deeds of extraordinary prowess.

O Lord! Chanting and listening to all such glories of thine, the sages in the Kali Yuga, shall be freed from ignorance.

O foremost of Purushas! O Lord! It is one hundred and twenty-five years that thou hast been born in the race of the Yadus.

O thou refuge of the Universe! No work of the deity still remains to be un-done and thy family too is well-nigh extinct. So, if thou dost think proper, do thou go to thy own excellent region and save us, the Lokapalas, with our people, the servants of Vaikuntha." (21-27).

The Lord said, "O lord of the celestials, what thou hast said, has also been determined by me. I have performed all thy works and relieved the earth of her onerous burden.

The celebrated race of the Yadus, being elated with their heroism, prowess, and prosperity, is on the verge of destruction. I am protecting them like unto the banks keeping off the ocean. If I go away without destroying the huge family of the proud Yadavas, then being puffed up with pride, they shall destroy all people. The destruction of the race has already set in on account of an imprecation of curse from the Brahmanas. After this, O sinless Brahma, I shall repair to thy habitation." (28-31).

Sukadeva said, "On being thus addressed by the Lord of the universe the self-create Deity (Brahma) along with the other celestials, after bowing down unto Him, repaired to his own region. Thereupon beholding mighty portents gathering in the city of Dwaraka, Lord Sri Krishna spoke unto the assembled elderly Yadus as follows."

The Lord said, "Mighty portents are over-taking this city on all sides. The curse that has been imprecated on our family by the Brahmanas, is hard to be got over. If we wish to live, we should not remain here any longer. Let us even this very day without any delay repair to the highly sacred resort of pilgrimage of Prabhasa. The Moon being attacked with consumption, consequent upon the imprecation of the curse by Daksha, was freed from his sins by bathing in this holy place, and he regained his rays—we shall also by offering oblation to our manes and celestials, and feeding the best Brahmanas with rice of diverse qualities, and reverentially distributing gifts amongst those worthy persons, get over our sins as one crosses the ocean by the help of a bark." (32-38).

Sukadeva said, "Being thus commanded by the Lord, O desceendant of the *Kurus*, the Yadavas became desirous of going to the sacred shrine, and began to get ready their conveyances. O king, thereat, hearing the words of the Lord and beholding the portents, Uddhava always devoted to Krishna, came to him in a solitary place; and touching the feet of the Lord of the universe, and the Ordainer of all, with folded hands, said:

"O King of the king of the celestials, O lord of asceticism, O thou, to listen to whose glories is sacred, to chant whose praise is holy, thou shalt, destroying this family leave this world; for thou art the Lord, and although capable, thou dost not foil the curse of the Brahmanas.

O Keshava, O lord, even for half a moment I dare not leave off thy lotus-feet; do thou take me also to thy own region.

O Krishna, by merely tasting the themes of thy deeds leading to the greatest well-being of men, and like unto nectar unto the ears, people renounce all desires. How shall we, thy votaries live without thee who art our most beloved soul in sleeping, sitting, walking, living, bathing, sporting and eating?

Being adorned with garlands, sandal, raiments and ornaments all joyfully enjoyed by thee, we, thy servants, who live upon the remnants of thy meals, conquer thy *Maya*. Pure ascetic Rishis whose clothes are the sky, who have drawn up their vital seed who are complacent in character, self-controlled, repair to thy own region. But, O great Yogin, even wandering in the path of karma in the world, we shall by conversing with thy votaries about thee, remembering thy human movements, smiles, jokes, actions and words, and making others remember, escape from the dreadful darkness."

Sukadeva said, "O king ! Being thus accosted, the divine son of Devaki, said to his whole-mindedly devoted and beloved servant Uddhava." (46-50).

Chapter VII

THE DISCOURSES ON EIGHT PRECEPTORS

THE LORD SAID,—"O great one, what thou hast guessed is true, even that is my very desire. Brahma, Bhava and all the Lokapalas wish me to repair to heaven. I have in diverse ways accomplished the works of the deities, for which, at Brahma's request, I was born in this race, along with one portion of mine (Balarama). Scorched with the imprecation of a Brahmana's curse our race shall soon perish through dissensions; within seven days from this date, the ocean shall overflow this city. O pious one, as soon as I shall leave this world—all its auspiciousness will be gone and it shall be assailed by Kali. Myself leaving the world, thou shouldst not live here. O thou auspicious one, the inclinations of the people in the age of Kali shall be very mean. Renouncing all thy attachment for kinsmen and friends and devoting thy mind entirely unto me, do thou, looking to all with impartiality, roam over the world freely. (1-6).

Consider this world which is being perceived by your mind, words, eyes and ears as mental, illusory and transitory. A man without a knowledge about the distinction between Prakriti and Purusha is liable to view the objects of the world as essentially distinct from one another. One who is bent upon judging good and bad commits mistakes as to what is prescribed action, what actions remain unperformed though prescribed and what is forbidden. Therefore with controlled senses and mind one should observe the universe and oneself as staying in Me who am the Lord of the universe. All those persons, who are endowed with knowledge and discriminative knowledge, who are delighted with the comprehension of Atman, who are content with the realisation of their self are not assailed by impediments. He who is above both good and bad does not, like a boy, desist from an action considering it as bad. Such persons, the friend of all creatures of quiescent minds, firm about knowledge and discriminative knowledge, behold the universe as identical with me and never come to grief." (7-12).

Sukadeva said, "O king, having been thus commanded by the Lord, Uddhava, a great votary of the Lord, with a view to questioning him about the truth, saluted him and asked Achyuta as follows:

Uddhava said, 'O Lord of Yoga, O the refuge of all those experienced in asceticism, O the soul of Yoga, O the source of Yoga, thou didst for liberation instruct me as to the renunciation of action, having asceticism as its characteristic, O Great One, renunciation of desire is very difficult for them who are addicted to worldliness, and specially for those who have no devotion unto thee, who art the soul of all. Even this is what I think. I am ignorant, for I am attached to this body and children created by thine illusive energy and consider them as mine own. O Lord, do thou so instruct this thy servant that I can by and by carry out the instructions communicated by thee. Save thee, who art the real, self-manifest Atman, I do not see any one, even amongst the celestials, who can give me instructions about Atman. Brahma and all other beings are possessed by thine Maya (illusive energy) and they consider objects as necessity. I am being consumed by numberless miseries and my understanding has been clouded. Thou dost live in the eternal Vaikuntha and thou art Narayana, the friend of Nara. I do seek refuge in thee." (13-18).

The Lord said, "In this world, persons who are conversant with the Purusha Tattwa can withdraw their soul from worldly desires with the help of the soul. The soul is the preceptor of the soul immersed in animality, specially it is the preceptor of the Purusha, for it is with the help of direct recognition and perception, the soul acquires liberation. Persons of quiescent souls and well-versed in Sankhya Yoga behold me as the puissant Purusha. There are various forms created before with one leg, two legs, three legs, four legs, many legs, and without any—but amongst them the form of the Purusha is most favourite unto me. Although I am beyond all Knowledge, still persons shorn of egoism through many secret qualities and marks in this body by imagination find me out. On this subject there is an ancient story relating to the conversation between Yadu of immeasurable prowess and an *Avadhuta*. (19-24).

On seeing a learned, youthful Avadhuta (one dissociated from the world) ranging fearlessly, the pious Yadu asked him as follows:

Yadu said, 'O Brahman, whence hast thou divorced from egoism, acquired this pure understanding, obtaining which although a learned man, thou art roving like a boy. Generally people engage in *Dharma*, *Artha* and *Kama*, as well as in self-examination, for the acquirement of long life, fame and auspiciousness. But, thou art, like a *Pisacha*, or a maniac, void of all actions and desires, although thou art capable, learned, skilful, lucky and of measured speech. People are being consumed by the forest-fire of lust and avarice; but thou, although accompanied by fire, art not scorched therewith, like an elephant stationed in the water of the Ganga. Do thou, O

Brahmana, tell me who am accosting thee, the cause of thy self-gratification who art thyself without wife and children and deprived of the worldly enjoyments". (25-30).

The Lord said, "O Uddhava, having been thus adored and accosted by the highly intelligent Yadu, ever wishing well of the Brahmanas, the twice-born ones, said to the king, respectful with humility."

The Brahmana said, "O king, there are many preceptors of mine, who are selected by my good sense. Acquiring understanding from them I am roving about freely. Hear their names. They are the earth, air, sky, water, fire, and the moon, the sun, the pigeon, the ajagara snake, ocean, flies, bees, elephants, black-bees, deer, fish, *Pingala* (prostitute), *Rura*, boys, maids, the maker of arrows, serpents, the spider and butterfly. Resorting to these twenty-four preceptors, O king, I have learnt from their conduct what I should follow and what I should discard.

Do thou hear from me, O foremost of men, O descendant of Nahusha, I shall relate unto thee what I have learnt from them severally. Even the aggressive *Bhutas* are subject to destiny and under the sway of the Lord, the dispenser of action. Knowing this the learned even when attacked by men, beasts or other beings should not deviate from the path of forgiveness. They should take this lesson from the earth. (31-38).

The pious ones should learn from the mountain that all their actions are for always doing good to others—and even their very birth is for others. They should likewise take from the trees this lesson of self-surrender for others. An ascetic, who does not take delight in the senses, should be satisfied with merely keeping up his vitality so that his understanding may not be destroyed and his mind and words may not be disturbed. Although enjoying everywhere objects of diverse characteristics, an ascetic, keeping his soul dissociated from qualities and blemishes, should live detached like the air. Although confined in this mortal tenement and subject to qualities, an ascetic, looking to his self, should live unaffected by them like the air though redolent of smell. A contemplative ascetic, although stationed in a body, considering himself as identical with Brahman, should look upon the soul as extending all over the mobile and immobile as unlimited and yet shorn of association like the sky. As the sky is not (permanently) touched by the clouds driven by the wind, so the Purusha is not touched by energy, water and all other qualities created by Time and permeating through the entire universe, O king, being pure like water, naturally cooling, sweet and holy,—an ascetic, by his sight, touch and chanting, should purify all the spectators even. (39-44).

The effulgent, irrepressible and self-controlled ascetic, unmoved by summer and non-accepting gifts from others, does not like fire, although consuming everything, accept the dirt. Sometimes hidden and sometimes manifest like fire, being adored by persons seeking their well-being and consuming all inauspicious past and future, he accepts eatables everywhere and from all givers. As the fire within the fuel appears as flame surrounding the fuel, so Atman entering this universe, existent and non-existent created by the power of illusion, is determined as its creator. All the conditions from birth to death are of the body and not of the soul. As the rays of the moon suffer increase or decrease but the moon is not affected thereby, as the flames of fire originate and disappear and not the fire itself, so does Time, gifted with the velocity of streams, perpetually create and destroy creatures but not the soul. As the sun drawing waters with its rays discharges them in proper time; as the ascetics accepting all objects with the sense give them away to the coveters of these in due time and are not attached to such objects; as the one sun appears diversified in various objects like vessels containing water;—so the Atman, though really one, is seen in various forms by the gross-minded people. An ascetic must not cherish excessive love or attachment for any, or else he shall suffer misery like the poor pigeon. (45-52).

Once a pigeon, making a nest on a tree in a forest lived with his mate for several years. Being bound by love for the she-pigeon, the householder pigeon had his looks, limbs and understanding mutually bound with those of his mate. Being united into a pair, they would fearlessly in that forestland sleep together, sit together, fly about, converse, sport and eat together. That pigeon of uncontrolled self, spared no pains to encompass whatever his charming and lovely mate desired. Conceiving in time, she placed before her husband in the nest several eggs. From these eggs then came into being some birds of tender body covered with feathers created by the incomprehensible energy of Narayana. Hearing the cries of their young ones and being delighted with their sweet notes, the affectionate couple began to rear them up. At the growth of wings of pleasurable touch, notes, gestures and feathers, their parents had great delight. Having their minds possessed by each other's love in consequence of the illusive energy of Vishnu, losing their proper sense, they began to bring up their young ones. (53-61).

Once on a time, going out in search of food for them, the parent birds wandered about for a considerable time in that forest. In the meantime ranging at will a fowler seeing those young ones of the pigeons flying about near their nest, spread his net and caught them all. The pigeon couple, eager to tend their offspring, returned to their nest with food. Beholding her young ones in trap and crying aloud with a heavy heart the female pigeon pursued the young ones who were all weeping. Bound firmly by the noose of affection on account of the illusive energy of Vishnu that female pigeon, with a heart stricken with grief, and her recollection lost on seeing her young ones in the net, she herself was also caught. Beholding that sad plight of his young ones, dearer than his own self, and also seeing his mate so caught in the same net,—the male pigeon began to bewail sorrowfully as follows:

'Alas ! I am of meagre virtue or rather vicious-minded. Just behold my misery. Before I have been satisfied in the performance of my duties of a householder, my home, the means of the acquirement of three-fold objects, has been destroyed. (62-68).

As renouncing me in this empty house, my beloved and becoming wife ever devoted to me is going to heaven with her pious sons, why shall I, O wretch, dissociated from my wife and children, drag on a miserable and aggrieved existence live in my empty house ?"

Even seeing his wife and children moving about in agony in the net being possessed by death, the ignorant and sorrowful pigeon also got himself into the net. Obtaining that householder pigeon, his mate and his young ones, the wily hunter returned home satisfied. Whoever being attached to home and relations and being of uncontrolled mind, maintains his family out of excessive attachment for them like that pigeon, is consumed with his body. He who obtaining human birth, which is verily the road to final liberation, is attached to home like the bird, is described in the *Sastras* (spiritual texts) as one remote from Achyuta." (69-74).

Chapter VIII

THE STORY OF A PROSTITUTE NAMED PINGALA

THE BRAHMANA SAID,—"O king, happiness and misery, as are engendered by the senses, are equal both in heaven and hell; and hence the wise do not desire them. Like a huge snake, one should without any attempt, accept any food that comes of itself, whether sweet or bitter, great or small. If the food is not come, he should like a huge serpent lie down for many days without any food and without endeavour therefor. Though endued with the strength of senses, mind and body, one being effortless in respect of livelihood should lie down without sleep with his mind fixed upon emancipation, and although gifted with senses he should not set forth energy for action. A *Muni*, like an ocean of which the waves have been calmed, should be quiescent, grave, hard to get over, sound, limitless and unagitated. As the ocean; when it receives waters from the rivers in rains, does not overleap its bounds or beach, nor is it dried up when all the rivers are dried up in summer,—even so an ascetic devoted to Narayana, although attaining all objects, should neither be overjoyed in happiness nor depressed in sorrow. What is to be learnt from an insect ? Beholding a woman, created by the illusive energy of the deity and tempted by her gestures a person of uncontrolled mind falls into the hell of darkness, just like a fly falling into a flame. Having his mind drawn by the desire of enjoying the woman, wearing golden ornaments and costly apparel, *etc.*, created by illusion, that infatuated person becomes ruined like the ignorant fly whose senses of discrimination is lost. (1-8).

What is to be learnt from a black-bee? A Muni should take articles of food in such a small quantity, without oppressing householders to sustain his body merely. An ascetic should as such adopt the course of a black-bee. Like unto a black-bee collecting honey from all flowers, an intelligent man should glean truths from all scriptures, 'great or small. The food collected by begging, should not be kept in store either for the evening or for the day following. He should make either the cavity of palms or the belly his vessel. In this respect, however, he should not follow the storing habit of the bees. If a *Bhikshuka* (beggar) keeps anything in store either for the evening or the day following, he shall be destroyed like a bee along with that collected article. A *Bhikshuka* should not touch even an wooden image of a woman with his feet. By thus touching it he will be bound up in worldly concerns just as a bull-elephant touching the limbs of a cow-elephant is caught by the elephant-hunter. What is to be learnt from the hunter who despoils honey ? Other persons coming to know about the hard-earned and treasured wealth of the misers, neither enjoyed nor given away by those misers, steal it and other clever persons enjoy it like the hunters enjoying the honey collected by the black-bees. As a hunter enjoys the honey collected by the bees, so an ascetic enjoys first the cooked food collected at the expense of hard-earned wealth of the misers wishing well of themselves. One ranging in the woods (forest) should not listen to indecent songs. He should draw this lesson from the deer charmed by music and song of the hunter and trapped by him. Enjoying the vulgar songs, singing and music of the females, Rishyasringa Muni, the son of a deer, had himself converted into a plaything unto those females of ill-fame. (9-18).

What is to be learnt from a fish? Being possessed by sense of taste through the tongue, which agitates the heart, weak people meet with death as the fishes die through hooks. The learned ones, by going without food can conquer all the senses save the tongue. On the other hand, it rather increases in them who renounce things. Even conquering all senses, as long as a man does not control the organ of taste, so long he cannot be called self-controlled. All senses are subjugated with the control of the desire of food.

What is to be learnt from Pingala, the harlot? O prince, formerly there lived in the city of Videha a courtezan by the name of Pingala. I have learnt something from her. One day wishing to take her paramour to an appointed place, she being well-dressed stood at the gate at the proper time (as fixed).

O foremost of men, beholding persons passing by the road-way by her, she having hankering after riches, took the passers-by as persons who would be able to offer her handsome money. But they all having gone away without caring for her, she earning her livelihood from her place of signal thought, "Some other rich man might turn up who would give me plenty of money."

Waking sleepless by false hopes, she stood at the gate, and while she was thus going into and coming out of home, mid-night came. By this expectation of money her mouth was dried up and her heart palpitated through weakness. She then experienced great disgust for the world as was engendered by her thinking over the plight. Hear thee now, as I shall relate duly what was said by Pingala with a disgusted mind. Disgust for the world is like a sword for snapping the noose of hope of a man. O child, one who has not acquired disgust for the world, cannot snap the fetters of the world." (19-29).

Pingala, the whore, said, "Alas, how senseless and of uncontrolled mind I am. Behold the extent of my foolishness. I am vicious inasmuch as I have expected the fulfilment of my desires from an impious master. Forsaking the adoration of the eternal and real who resides within and gives satisfaction and wealth, I have sought a trifling person, ignorant as I am, who cannot satisfy my desire and who gives only grief, fear, sorrow and affliction. Uselessly have I afflicted my soul by the cursed life of a public woman. I expected wealth and satisfaction from a lustful, vicious and lamentable person through my body bought by him. What female, save myself, should seek the house of a male body of which the bones form the bamboos, the feet the pillars, the skins, hair and nails its cover, a body filled with urine and excreta, and provided with the nine doors of dissipation. Perhaps I alone am foolish in this city of Videha for disregarding Achyuta who confers peace. I have sought satisfaction from elsewhere. He is the friend, most beloved lord and soul of all beings. Purchasing him with my own self I shall sport with him like Lakshmi. To what extent can men, subject to birth and death, and even the celestials subject to Time, bring about the satisfaction of their wives? Perhaps by some action, the Divine Vishnu has been propitiated with me since this disgust for the world, leading to happiness, has sprung in me, who am filled with wrong hopes. (30-37).

Had I been unfortunate, I would not have met with miseries, the source of this disgust for the world by which a person, snapping all fetters, attains to happiness. Placing on my head the benefit rendered by Him and forsaking the wrong hopes created by vice, I shall seek refuge with the Lord. Revering with contentment what I shall get and maintaining myself therewith, I shall enjoy with the *Atman*. My soul has been drowned in the well of worldliness. The worldly objects have pilfered its vision, and the serpent of Time has devoured it. Who else but the Divine Lord can save it? When you will see the world devoured by the serpent of Time, and in consequence thereof you will be divorced from the unreal objects of this world, you will be able to save yourself."

The Brahmana said,"Having thus resolved in her heart, Pingala gave up all hopes of securing suitors, and resorting to peace, she quietly went to bed. Hope is the great misery and the absence of it is the greatest bliss, for by abandoning the hope of getting a lover Pingala had a good sleep." (38-44).

Chapter IX

THE SPEECHES OF AVADHUTA

THE BRAHMANA SAID,—"Attachment to whatever objects are dear unto men leads to their misery. A strong person knowing this attains to everlasting happiness. The strong ospreys that are without prey, slay their weaker brethren who have chanced to get a prey; and forsaking the prey they attain to happiness. I have neither honour nor dishonour. I have no thought like that of a householder or those having children. Sporting and being attached to myself, I rove about like a child. The ignorant child who sets forth no endeavour, and one who has attained God who is beyond Prakriti are both freed from anxiety and are filled with great delight.

Once on a time, some people went to the house of a maiden for espousing her. Her friends having been gone to some other place, she herself received them. O king, she being at that time engaged in husking *sali* rice in a solitary place for the guests, there arose a great sound of her bangles made of conchs in consequence of her movements in the process of husking she was engaged in. (1-6).

Thereupon, thinking this to be greatly shameful and being thus ashamed, the maiden broke some of the bangles into pieces one by one, keeping only two bangles on each arm. Again when engaged in husking, the two bangles began to make a sound. At this, she broke one bangle from each arm keeping only one bangle on each arm. Thereafter, there was no sound.

O thou slayer of enemies, while ranging over these Lokas with a view to be informed on the essence of the conduct of humanity, I took this lesson from her that the living together of many, nay, even of two in the same place, leads to dissension. So it is better to live alone like the single piece of conch-bracelet of the maiden. Controlling different postures of sitting and also the breathing exercises and renouncing idleness, one should devote one's mind to one object through practice and disgust for the world. One should devote one's mind to that object by attaining which by and by he can renounce the desire of actions; and destroying the qualities of darkness and ignorance through the instrumentality of that of goodness identical with self-control, he attains to beatitude freed from qualities and actions.

As having fixed his mind upon an arrow, the maker of the arrow cannot perceive even a king passing by him, so if a man can control his mind, he does not know either the exterior or the interior. Like unto a serpent, an ascetic should range alone, should be without a home, careful, lie down in a cave, should not be faulty in conduct, should be helpless and reserved in speech. The beginning of a home for the mortals leads to misery and failure. Entering into another's house, however, a serpent enjoys happiness. Having destroyed this universe created before through his energy of Time at the root of a *Kalpa*, the Deity Narayana remains as one without a second as the stay of the universe and *Atman* (7-15).

When by the influence of Time, powerful in itself, all the energies and qualities end in their respective causes, the Prime Purusha, the Lord, exists as the receptacle of souls and the stay of the universe. He is without any appellation, dissociated from objects, self-manifest and the emblem of delight, and it thus conveys the significance to the word liberation.

O slayer of enemies, having agitated his own *Maya* identical with the three-fold qualities, and through the mere knowledge of Atman, he at first created the principle of Greatness (*Mahat*). They designate it (*Maya*), as bringing into relief through *Ahamkara* the three-fold qualities of various forms, as creating the universe. In it the universe exists as a thread and through it people are engaged in worldliness. As a spider taking out thread from the heart through mouth again devours it, so Maheswara creates, preserves and destroys this universe. (16-21).

A being after death obtains that form to whom he entirely dedicates his mind either through affection, envy or fear. Thinkking of Peshashkrit (a kind of worm) and being made by him to enter into earth, an insect even without casting off its original form, becomes metamorphosed into the form of the Peshashkrit.

I have taken all these lessons from these preceptors. Hear. O Lord, the instruction that I have received from my own body. It is my preceptor, for birth and death which culminate in perpetual misery are its characteristics. By it I duly discriminate truth. It is therefore the source of my understanding. Still considering it as not my own and being disassociated, I wander about. This body being of the nature of a tree, for which one gathers round him wife, children, wealth, animals, servants, house and relations, and maintains them, earning money with great difficulty destroys himself by producing seeds for his next birth, the outcome of his actions. As many wives shatter a householder, so does the tongue attract it on one side, thirst on the other, skin, belly, ears, noses, the fickle eyes and energies of action in various other sides. (22-27).

Having created by his own energy of illusion, trees, reptiles, animals, birds, flies and various other creatures, and not being satisfied therewith, the Deity Narayana created the human body gifted with intellect so as to attain great delight by seeing Brahman.

Having acquired in this world, after many births, a human body, though frail, which is the source of obtaining true manliness, a wise man should, before it is destroyed, try to gain final liberation. The enjoyment of objects is found in all births. Having thus acquired disgust for the world and renouncing company and egoism through the light of discriminative knowledge and being attached to Atma. I wander in the world for true and well-developed knowledge cannot be acquired from one preceptor. Because, Brahman, although He is without a second, is ascertained in various modes by diverse ascetics."

The Lord said, "Having said this, that Brahmana of immeasurable understanding, stopped; and being welcomed and adored by the king, and being delighted thereby he returned him the welcome and repaired to his wished-for quarter. Yadu, our predecessor, hearing these words of the Avadhuta, became disassociated and impartial." (28-33).

Chapter X

UDDHAVA'S QUESTIONS TO THE LORD

THE LORD SAID,—"Being heedful of the instructions given by me my followers should, forsaking all desires, act in accordance with their caste, order and family. Whatever actions, a person, attached to the world, performs considering them as real, produce contrary results; being pure-souled one should observe them. But contrary results never follow meditation on the *Parama Tattwa.* As dreams of a person asleep, and the desires of a person given up to too much thinking are fruitless on account of their ranging over various things, so the consideration of worldly objects as one's own as engendered by the senses, becomes fruitless in consequence of their diversified character. Dedicating himself unto me one should perform his daily rites, desist from actions that are taken up with a view to future fruit; and being engaged in self-examination, should even avoid those actions that lead to final liberation. My votary should respectfully cultivate the spirit of non-injury to others and self-control about purification of body, etc., in congruity with self-knowledge and should adore that preceptor of quiescent soul, identical with myself, who knows me well. (1-5).

What are the traits that mark out a disciple devoted to the preceptor? A disciple should renounce all ideas of self-conceit, pride, idleness and attachment. He should firmly fix his mind upon the preceptor, without being anxious on any account. He should be earnest in learning the truth, and renouncing envy he should shun useless conversation. Seeing the Atma equally in all, he should be regardless of wife, children, house, land, relatives and wealth and should only worship the Guru. As the same soul exists in all bodies, so why should there be special attachment to some bodies. As burning fire that shows things, is quite different from the piece of wood that is being burnt, similarly the self-manifest soul, the witness of all, is distinct from the subtle and gross body. Destruction, birth, subtleness and variety are not the attributes of fire—but being attached to wood it assumes its attributes; so does the soul assume the attributes of the body. The gross body is the outcome of the qualities of the Lord and by it the worldly-mindedness of men is created, and this is snapped by the knowledge of self. (6-10).

Knowing full well the Great Soul stationed in causes and effects, you should renounce all considerations for this gross and subtle body. The preceptor is the piece of wood underneath, the disciple is that above and the instruction is the middle one, that is the churning rod; and learning is the pleasant fire engendered by their compact and friction. The highly pure intellect acquired by the highly intelligent disciple, thwarts the illusive energy, the outcome of qualities; and consuming all qualities whose semblance is the universe and under whose influence the individuals hanker after worldly things, it itself ceases to exist like fire divorced from fuel.

If in accordance to the tenets of the *Mimansa*, you admit the multiplicity of souls, the agents of actions subject to happiness and misery, if you consider the region of the celestials and others, the scriptures imparting the knowledge of religion and time and the soul enjoying the fruits of actions as eternal, if you consider the methodical existence of all objects as eternal and admit that intellect grows and becomes diversified with the differences in their nature, still by the association with the body, and in the body of particular times all creatures may go through births along with objects of enjoyments which are not eternal and essentially effective of misery. Bodies being subject to repeated process of birth and death fraught with sufferings, the generation of aloofness in them is to be expected. O Uddhava, even by these the dependence of the agents of actions and of the enjoyers of happiness and misery is perceived.

Who shall adore a dependent thing for accomplishing the real object of a man? Even learned men conversant with the science of action have no happiness and the ignorant ones have no misery, and so egoism is useless. If the agents of actions know the means to happiness and the annihilation of sorrow, still they are not aware of the Yoga that thwarts the prowess of death. Like unto a creature to be killed, being carried away to the place of destruction, what manliness or desire can satisfy death who always stands and does not give any satisfaction ? As there is no happiness in this world, so there is none in the next. As there are many impediments in cultivation, so even heaven, like unto happiness seen, is full of them on account of its being despoiled by malice, fault-finding spirit, destruction and decrease. (11-21).

Hear, how that region can be acquired which is attainable by virtue of the consummate performance of religious rites without any obstacles. Having worshipped the deities with sacrifices, the sacrificers go to the celestial region; and there like the celestials they enjoy heavenly objects acquired by their own selves. Putting on a charming dress, ascending a white car equipped with all objects of enjoyment acquired by their own piety, they enjoying in the midst of females, are themselves adored by the Gandharvas. Sporting in the pleasure-grounds of the celestials with females in conveyances coursing at will and enmeshed with a network of bells, they cannot foresee their inevitable fall. As long as their virtue is not exhausted, they enjoy their joyful stay in the celestial region. After the waning of their virtue, although very reluctant, they are constrained by time to fall down. (22-27).

If by reason of association with the impious ones, creatures become bent upon impious acts, unrestrained as regards senses, mean, avaricious, hen-pecked, and celebrate sacrifices in honour of the manes and *bhutas* by injuring creatures and unduly slaying animals, losing all control over themselves, they go through diverse hells and are then born as material bodies enshrouded in gross ignorance.

By performing actions with their body, the end of which leads to misery, they again obtain it ; so what happiness is there for the mortals? Creatures and Lokapalas who survive a *Kalpa* are afraid of me. Even Brahma, whose lease of life extends over two *Parardhas*, is also afraid of me. Sattwa and other qualities create the senses and the creatures being provoked by senses, reap the fruits of actions. As long as the diversities of the qualities exist, so long is the multiplicity of the soul and its dependence. Then again, as long as this dependence exists, so long there is fear from me. Those who serve actions and enjoyments arising from the diversity of the qualities are assailed by grief and they are overwhelmed therewith. When the illusive energy of the Lord is set in action, they describe me in various forms as soul, time, scripture, nature and religion." (28-34).

Thereupon Uddhava said, "O Lord, having connection with qualities how can the creatures be unbound by actions begotton of body? But if they live having no connection therewith like the sky, why should they be subject to qualities? How do these persons that are bound and liberated behave? How do they move about? By what characteristics both of them are to be recognised ? What do they eat ? Where do they sleep ? Where do they renounce ? Where do they sit ? And where do they go? Do thou answer this question of mine, O Achyuta, O thou, the foremost of those experts in answering ! Is then Atma ever fettered or ever liberated. Do thou dispel this error of mine." (35-39).

Chapter XI

THE CHARACTERISTICS OF BONDAGE AND LIBERATION

THE LORD SAID,—"The Atman is bound or liberated, as an outcome of the qualities that are subordinate to me. In fact, the Atman is neither bound nor free. The qualities originating from *Maya*, I have neither emancipation nor bondage. Grief, sorrow, happiness, misery, and the origin of the body are the outcome of *Maya*. Like unto dream, this world too is the creation of intellect and is unreal. *Vidya* (knowledge) and *Avidya* (ignorance) which liberate and bind the creatures, are my two primary energies created by my own *Maya*.

O thou of great intellect, the created beings, being a portion of myself, and liberated by *Vidya* and fettered by *Avidya*. Just as the reflections of the moon in water tremble and not the moon, so the Paramatman has neither bondage nor emancipation. I shall now, O my child, relate unto thee the distinction between the fettered and the liberated, having opposite characteristics and residing on the same support. (1-5).

Both Jiva and Iswara, are gifted with beautiful wings, are friendly in spirit and have built nests on the same tree with bodies of their own accord. One of them lives on the holy fig, and the other, though abstaining from food, is the superior one of the two for its strength and wisdom. That learned one who does not live upon the fig knows his soul and other things as well, and not that one who lives upon it. He who is possesed by ignorance, is eternally bound and he who has true knowledge, is eternally liberated. One who has true knowledge lives in body as though he had it not, like unto one awaking after a dream, whereas the other one, like one dreaming is attached to the body even if he may not have it. Although perceiving objects through senses and qualities through qualities, the wise man, who is without changes, does not consider himself as the agent thereof. Whereas the ignorant one, going through actions engendered by qualities and living in a body subject to destiny, becomes attached thereto considering himself as the agent.

Having then withdrawn himself and made his senses enjoy sleep, ease, journey, seeing, touching, smiling, eating, hearing and various other things, the wise one does not become attached thereto. Although stationed in Prakriti, he being disassociated like other, the sun or the air, snaps his doubts by his vision sharpened by the process of disassociation and increased by his sharp intellect has his doubts surrendered and takes himself away from the illusive creation of the body, like unto one withdrawing himself after awaking from a dream from the states then enjoyed. Whoever has his vital breaths, senses, mind and intellect shorn of any determination is freed from qualities although possessed of a body. (6-14).

A wise man does not feel any change if his body is injured by somebody, or adored by others of their own accord elsewhere. An ascetic, looking on all things with an equal eye and divorced from merits or demerits, should neither praise nor accuse persons doing or speaking good or evil of him. An ascetic should not do either what is good or bad, nor should he speak or think so. Being contented with his own self and resorting to this conduct, he should wander about like an inert person. If a man, being well-versed in the Vedas, does not concentrate his mind upon the Great Brahman, his labour in studying scriptures becomes fruitless like unto that of a person who maintains a perpetually milkless cow.

O Uddhava, he who is destined to go through perpetual miseries, maintains a cow that will not give milk, an unchaste wife, a dependent body, a wicked son, wealth which is not given to a proper person when he comes, and words in which mention of my name is not made. A learned man should not delight in that barren topic which is not filled with the sacred themes of my creation, preservation and destruction of the universe as well as with the topics of my incarnations assumed in sport.

In this way, forsaking by an ascertainment of the truth, the notion of divisibility in soul, one with a pure heart consigning all unto me should desist from actions. If you are incapable of fixing unshakingly your mind upon Brahman, dedicate then all your actions unto me, irrespective of all considerations. By chanting reverentially my auspicious and world-purifying themes, listening to them or collecting and rehearsing my births and deeds and accomplishing virtue, wealth and profit for me, one acquires unflinching devotion to me. By one's devotion unto me acquired by his association with the pious one meditates upon me and perhaps one does, with ease, acquire my exalted station pointed out by the righteous people." (15-25).

Uddhava said, "O Lord, O thou of illustrious themes, what class of pious men are liked by thee? What sort of devotion approved by the pious, may be dedicated unto thee? O Lord of men, O Lord of the world, do thou be graciously pleased to describe this unto me, who am thy humble votary and am beset with dangers. Thou art the Great Brahman, the Purusha extending thyself over ether and beyond Prakriti. Thou hast, O lord, descended of thy own accord assuming a limited body."

The Lord said, "O Uddhava, he, who is kind, harmless, and forgiving towards all creatures, whose strength is truth, who is sinless, impartial, does good unto all, whose mind is not assailed by desires, who is self-controlled, tender-hearted, of pious conduct, companionless, good, of temperate diet, subdued mind, observant of his duties, who seeks refuge with me only, is thoughtful, is careful, is never agitated, patient, who has conquered the six-fold qualities of the body, does not cherish expectations for various things, confers honours upon others, is capable of convincing others, not deceitful, compassionate and perfectly learned ; he who although knowing of merits and demerits renounce all actions sanctioned by me in the shape of the Vedas, and adores me only, is the foremost of the pious. Those who knowing repeatedly what I am, adore me wholeheartedly, are the foremost of my devotees. (26-32).

O Uddhava, to behold idols or other marks representing me, to see my votaries, to touch, adore, serve, eulogise me, to chant my charming qualities and deeds, reverence for listening to my themes, to think of me, to dedicate unto me all objects acquired by one, to consecrate one's self as a servant unto me, to chant my births and deeds, to approve of my festivals, to make festivities accompanied by singing and music in parties, to give musical entertainments and presents of flowers at all annual festivals, Vedic and Tantric initiations, to observe my vows, reverence for setting up my image, single or aggregate energy for making gardens, artificial woods, sporting grounds, cities and temples, to serve me without any hypocrisy like servants, with cleansing my body, pasting, giving heat and going round me, and want of pride, and not to speak of pious deeds performed by oneself are the characteristics of devotion. You should not offer to me the lamps and eatables dedicated to other gods. If a man dedicates what he greatly longs for, it will be greatly fruitful to him.

O gentle one, the sun, fire, the Brahmana, the cow, a devotee of Vishnu, heart, air, water, earth, soul and all creatures are objects through which worship can be offered unto me. You should worship me with the Vedas in the sun, with clarified butter in the fire, with hospitality in the Brahmanas, with grass in cattle, with friendly respect in the devotees of Vishnu, with meditation in the heart, with interal vision in the air, with water in the water, and with secret Mantras in the earth. With diverse enjoyments you should adore me, identical with Atman. I am the knower in all creatures. With equality you should celebrate sacrifice in my honour. Meditating with a concentration of mind upon my form with four arms, conch, discus, mace and lotus you should offer worship to these objects.

Whoever that shall with a concentration of mind worship me, shall be my best devotee. By serving the pious, one acquires knowledge about me. There is no other expedient for getting over worldliness, save by devotion acquired by associating with the pious, for I am the best refuge of the pious.

O descendant of Yadu, thou art listening to a very great secret. After this I shall communicate unto thee greater secrets, for thou art my friend, servant and devotee." (33-49).

Chapter XII

THE VIRTUES OF COMPANIONSHIP WITH THE PIOUS

THE LORD SAID,—"My friend ! Yoga, Knowledge, Virtue, the study of the Vedas, asceticism, charity, the sacrifice of Ishta, Dakshina, observance of vow, the worship of the deities, secret *mantras*, journey to sacred shrines, restriction and self-control cannot bring me so much under control as companionship with the pious, which does away with association with all others. Daityas, Rakshasas, birds, animals, Gandharvas, Apsaras, Nagas, Siddhas, Charanas, Guhyakas, Vidyadharas, amongst men in particular ages, Vaisyas, Sudras, women and low-caste people having their nature permeated by the qualities of darkness and ignorance. Asuras like Vritra and Prahlada, Vrisaparva, Vali Vana, Maya, Vibhisana, Sugriva, Hanuman, Jamvuvan, the Gaja, Jatayu the vulture, Tuladhara the merchant, Dharma-Vyadha, Kubja, the milkmaids of Vraja and the wives of the priests attained to my station. They did not study the Sruits, worship the great men, practise vows, carry on devout penances, but they acquired it by living in my company in the shape of that of the pious. (1-7).

The milkmaids (*Gopees*), the Kine, *Yamala Arjuna* and the other trees, the animals, *Kaliya* and the other *Nagas* (snakes) and many other ignorant creatures, cherishing love for me, easily obtained me. Even with endeavour, with meditation, knowledge, gift, vows, asceticism, sacrifice, explaining (the tenets) and the study of the Vedas and renunciation of the world, people cannot obtain me. When, I along with Rama was taken by Akrura to the city of Mathura, the milk-women having their minds attached to me by firm love and being stricken with grief consequent upon my separation, did not consider anything else as the instrument of their happiness. The nights they spent in Brindavana in company of me who tend cows and am their beloved, were like so many moments. These nights now, in my separation, are appearing to them as so many aeons. As the ascetics in *Samadhi* (deep concentration of mind) are not cognisant of names or forms, so having their minds fixed upon me in consequent of attachment, they could not see their own bodies and relatives, either near or distant. But they entered into me like the water of the rivers entering into the ocean. They were desirous of having me, but they did not know my *swarupa*. Although thousands of females took me in the light of their paramour, in consequence of their association with the pious, obtained me who am identical with the Great Brahmana. Therefore, O Uddhava, setting aside Sruti, Smriti, Sastras enjoining certain practices and their proviso; what ought to be heard and what is heard, do thou with whole-hearted devotion seek refuge with me only who am the soul of all creatures and be protected by me." (8-15).

Uddhava said, "O thou Lord of Yoga, O God, even listenign to thy words, the doubts which greatly bewildered my mind have not been removed."

The Lord said, "That perceptible Parameswara whose manifestation is in the six *chakras* beginning with *muladhara*, enters the opening of the *adhara chakra* along with *prana* impregnated with *nada* called *para* and assuming subtle mental forms of *pasyanti* and *madhyama nadas* in the *chakras* styled as *manipura* and *visuddha* issues from the mouth in the form of short and long notes, vowels and consonants beginning with *a* and gross words or *Vaikhari* representing the various branches of the Vedas. Just as heat remains in a subtle state while remaining in the sky, but is converted into fire by the help of the wind when pieces of wood are rubbed with great force, and is increased by clarified butter, so this world is my manifestation. Just as whatever words are spoken are my manifestations, so all acts of the ten organs of action, *viz.*, works, going, excretion, smell, taste, seeing, hearing, etc., and determination in mind, discriminative knowledge, *chitta*, egoism, etc., are all my manifestations. Even the threads of action in Nature and this universe which is the transformation of the qualities of goodness, darkness and ignorance constitutes my manifestation.

In the beginning, He was the One, unmanifest. As a seed obtaining soil for germination springs up in the shape of trunks and branches, so He manifests himself into many through his power of Maya. Like unto a piece of cloth existing in and through threads, this universe without end exists in Him as a thread. (16-21).

This ancient tree of the world, having an inherent tendency for action, has produced two fruits. Virtue and Vice are the two seeds. Unlimited desire is its root. Three-fold qualities are the trunk. The five elements are the stems. The five sorts of the pleasures of perception are the fruits. Eleven senses are the branches. Two beautiful-winged birds, God-soul and man-soul, have built their nests on this tree. Air, cough, and phlegm are the barks of the tree, and this tree extends up to the solar region. The house-holders, avaricious like vultures, eat one fruit, that is the fruit of misery and the ascetics ranging in woods eat the other fruit, that is the fruit of happiness. He who with the help of the worshipful preceptor, considers the one as many in consequence of His illusive energy knows the essence of spiritualism. Thus, with the axe of learning sharpened by whole minded devotion acquired by the worship of the preceptor do thou cut the gross body. Thereupon immersing thyself in the Great Soul, do thou leave the weapon off." (22-28).

Chapter XIII

THE STORY OF THE SWAN

THE LORD SAID,—"The three-fold principle, of goodness, activity and dullness, belong to the intellect and not to the soul. You should, therefore, kill the last two principles with the quality of goodness and the latter with self-control and austerities, from the increasing quality of goodness people acquire virtue bespeaking devotion unto me. By worshipping objects permeated by the quality of goodness one acquires goodness and from it proceeds virtue. By the most exalted virtue engendered by the increasing quality of goodness, the qualities of darkness and ignorance shall be destroyed. These being destroyed, impiety originating therefrom is speedily destroyed. The scriptures, water, people, country, time, action, birth, meditation, Mantra and initiatory rites, these ten are the instruments for the increase of the qualities. Among them that are spoken well off by the aged, belong to the quality of goodness, those which they condemn belong to the quality of ignorance, while those which they disregard belong to the quality of darkness.

With a view to increasing the quality of goodness, people should read those scriptures which deal with it. From it originates virtue. From it originates the knowledge which destroys recollection and qualities. Fire, engendered by the clashing of bamboos, is stopped after consuming that forest. Similarly, this body, which is the outcome of the collection of qualities ceases after destroying its own cause." (1-7).

Uddhava said, "Most of the people consider, O Krishna, the objects as the source of danger. Why do they then engage themselves in the enjoyment of such objects like dogs, asses or goats ?"

The Lord said, "The mind in which predominates the quality of goodness, becomes possessed by darkness by the false notion of egoism that originates in the mind of an ignorant person.

From the mind possessed by activity originate doubtful determinations and from them springs the unbearable desires consequent upon the thought of the worldly objects. The ignorant wight of uncontrolled mind possessed by the quality of darkness and desire, engages in such actions even knowing the future to be full of miseries. Although a wise man may have his intellect overpowered by the qualities of ignorance and activity, he detects the weakness thereof, and assiduosly controlling his mental faculties does not become subject to them.

Having controlled thy breath and regulated thy posture in due time with care and assiduity, dedicating your mind to me, you should gradually go through the process of concentration. This Yoga has been ordained by my disciples, Sanaka and others. Withdrawing the mind from all other objects, one should duly consign it unto me." (8-14).

Uddhava said, "O Kesava, I wish to know of the time and form, when and in which thou didst instruct Sanaka and others in this Yoga."

The Lord said, "Once on a time, the mind-begotten sons of Hiranyagarbha, *viz.*, Sanaka and others put to their father a very subtle and difficult question regarding Yoga."

The sons of Hiranyagarbha said, "O Lord, the mental faculties are engrossed in the objects and the objects in the mind. How shall then one seeking liberation, get over all these ?"

The Lord replied, "Being thus questioned by them, the great Deity, the Self-create, the Creator of creatures, could not answer this question as his intellect was agitated in creation. Wishing to solve the question, Brahma thought of me and I went to him in the form of a swan. Beholding me, they all got up and bowing unto me and placing Brahma before them they said, "Who art thou ?"

Thereupon being thus accosted by the ascetics desirous of learning the truth, I in the form of the Swan addressed to them some words as follows: (15-20).

"O ye Brahmanas, if your question relates to *Atman*, then such a question does not arise, because *atman* has no diversity and depending on whom can I give a reply. Then again all creatures being the outcome of five elements which are in reality the same, your question, *i.e.*, 'who art thou' is merely an useless display of words. All that can be perceived by mind, words, vision and other senses is myself. There is nothing else but me. Do ye know this by a discrimination of the truth.

Truly, O my children, the heart is attached to qualities and qualities infect the heart. But both of these are the appellations of creatures identical with me. By repeated resort to the *gunas* (qualities) the heart is immersed in the objects. The qualities also originate in the mind. One should think oneself as identical with me and should renounce them both, identical with me. The different states of wakefulness, dream and dreamless sleep are the outcome of intellect and originate from qualities. But creatures on account of their being witnesses are ordained as different therefrom. The sense of ego which binds the soul again and again in material objects like the gross bodies is the cause of these three states in the *jivas*.

Stationing oneself in me, who am beyond these three qualities, one should cast them off and then there will be an estrangement between mind and qualities. Knowing that the fetter of egoism is the source of all evils, one stationed in me, the universal spirit, should renounce all thoughts of the world. (21-29).

As long the sense of manyness of a person is not removed by arguments, so long he remains ignorant, as if dreaming, although awake like wakefulness in dream. There does not exist anything else but the soul. Hence the separate existence of the body, the course thereof, as the attainment of heaven and its actions though recognised by the ignorant as real are deemed as unreal like dreams by the wise. He who in the state of wakefulness, enjoys all the frail and gross objects through senses, and enjoys also similar objects in mind, in dream and he who takes himself away from the objects of enjoyment in the state of sleep, are one—I dreamt, then I slept happily, now I am awake—this thread of recollection makes that master of senses see the three-fold states.

Having therefore known that these three states of the mind have been created by my illusive energy in me and determined the truth, do ye, with the sword of knowledge whetted by surmises and words of the pious, snap the consciousness of self, the source of the entire collection of doubts and adore me who am stationed in your hearts. Do ye consider as a phantom this frail and fickle universe manifest and seen only by mind. One discriminative knowledge appears as manifold. So the three-fold differences, the outcome of qualities, are but illusive dreams. Having withdrawn your vision from the visible universe, satiated your thirst and given up all endeavours for action, do ye desist from your own happiness. If it is seen at any time, it will not be a source of misconceived notion, on thinking that it had been renounced as being not real. This recollection shall exist till the dissolution of the body. (30-35).

This frail body through which one has learnt the true form of the Deity, may sit, rise, be dislodged from its place by destiny or may come back to its place through destiny. A successful *Yogin* (a *Siddha*) does not see it as an inebriete person does not see the cloth he puts on. This body too may exist with vital breaths and senses so long as his pristine actions exist. But he who has acquired concentration of mind and accordingly attained to the real object of life, does again seek for this body unreal like dream.

O ye Brahmanas, I have thus described to you the secret doctrine of the *Sankhya* philosophy. Know me as Vishnu, and am come here for instructing you in the tenets of religion.

O ye foremost of the twice-born ones, I am the supreme refuge of Yoga, knowledge, the evidence of religion, pious observances, effulgence, prosperity, fame and self-control. To look upon all with equal eye and to withdraw from the company do not constitute the termination of qualities. Do ye therefore perpetually adore me who am shorn of all qualities, impartial, friendly, loving and identical with soul. Having their doubts removed by me, Sanaka and other ascetics worshipping me with great devotion, chanted in diverse ways my glories. Being adored and hymned by these great Rishis I repaired to my region in the very presence of Brahma." (36-42).

Chapter XIV

THE YOGA-MEDITATION WITH PRACTICE

UDDHAVA SAID,—"O Krishna, persons worshipping *Brahman*, advise various means to emancipation of the soul. Is one of them the foremost or are all of them important by themselves? O Lord, thou hast spoken of *Bhakti* which does not yearn after fruits of actions and by which the mind can enter into thee by dissociating oneself from all mental turbulence."

The Lord Said, "The Veda incorporating my message was destroyed in course of time at the time of dissolution. In the beginning I communicated this unto Brahma. In this was established the religion by which the mind is attached towards Me. He communicated it unto his eldest son, Manu. From the illustrious Manu it was obtained by Bhrigu and seven other great Rishis. From those fathers, their sons, the Devas, Danavas, Guhyakas, men, Siddhas, Gandharvas, Vidyadharas, Charanas, Kingdevas, Kinnaras, Nagas, Rakshasas and Kimpurushas obtained it. Varied is their temperaments, which originate from the qualities of goodness, darkness and ignorance. By them the creatures differ from each other as well as their opinions. On account of this diversified character of nature, the understanding of the people differ. By mutual instructions some people differ from each other but some are *Pashandas* (godless). (1-8).

O foremost of men, persons having their intellects bewildered by my illusive energy, speak of various means of their well-being according to their actions and taste. Some consider religion; some consider fame; some consider satisfaction of desire, truthfulness, self-control, quietitude of mind; some consider wealth, charity and eating and others sacrifice, asceticism, gifts, vows, penances and regulation as the highest object of humanity. The regions these people attain to owing to their actions have both beginning and end, ultimately miserable, ending in delusion, contributory to small happiness and miseries.

O gentle one, where is that happiness for those people who have their minds fixed upon worldly objects—the happiness acquired by him who sees, in Me his soul, who has dedicated his own self unto me and is impartial towards all creatures. All quarters are blissful unto him, who is humble, of quiescent soul, self-controlled, impartial and who gets delight in me. He who has dedicated himself unto me, does not forsake me even for the dignity of Brahma, Indra, Lord Paramountçy, the sovereignty of Patala and other regions, Yogic powers final liberation. (9-14).

Brahma, Sankara, Sankarshana, Lakshmi and even my own soul are not so much beloved unto me as the votaries like thyself. I always follow the ascetics, who do not depend upon others, have no enemies, are impartial persons, of quiescent minds having their minds attached to me, of no egoism, fond of all creatures, and untouched by desire,—they experience a kind of happiness which is known to them only—others do not know it, for it is the outcome of impartiality. Even those votaries of mine, who are of uncontrolled minds, although drawn by worldly objects, are not assailed by them in consequence of their powerful devotion. As the fire of greatly increased flames reduces pieces of wood into ashes, so devotion unto me consumes all sorts of sin. O Uddhava ! Yoga, knowledge, the study of the Vedas, asceticism and charity do not conduce so much to obtaining me as devotion. (15-20).

The pious ones can acquire me who am their beloved soul, by reverential devotion. Devotion unto me cleanses even the *Chandalas* (lowest of the Hindu sect) from the impurity of birth. Virtue accompanied by truthfulness and mercy and learning accompanied by asceticism cannot perfectly purify a soul void of devotion unto me. Save by the erection of hairs, through emotion, the melted state of the mind and drops of tears begotten by joy, how can devotion be known ? And without it how can the impurities of mind be destroyed ? Whoever has a suppressed voice, whose heart melts away, whoever weeps again and again, who sometimes laughs and sings aloud shamelessly, and dances, such a devotee of mine purifies the three worlds. As gold, heated by fire, casts off impurity and assumes its original hue, so the soul forsaking actions by devotion unto me, attains to my own form, like unto an eye touched with collyrium. The more the soul gets purified by rehearsing and listening to my sacred themes, the more one shall see the subtle objects. One who thinks of worldly objects, has his mind attached thereto, and he who thinks of Me is immersed in Me. Therefore, casting off all impious thoughts, like unto dreams and imagination, do thou consecrate thy mind filled with devotion unto me. Renouncing to a distance the company of women and of those who associate with them, a self-controlled man, sitting in a solitary place, shorn of fear, should assiduously think of Me. The misery that proceeds from the company of women and those who associate with them, does not equal what comes from association with others." (21-30).

Uddhava said, "O thou possessing lotus-eyes, it behoves thee to describe unto me the process of meditation through which persons desirous of final liberation should meditate upon thee."

The Lord said, "Sitting at ease on an even seat with straight body and placing the hands on the lap, a devotee should fix his gaze on the tip of his nose. He should then with *Puraka*, *Kumbhaka* and *Rechaka* purify the channels of vital breath. Then withdrawing his sense he should practise withdrawnness in a contrary mode. Then taking upwards with vital breath *Om*, which is unobstructed like the sound of a bell, stationed in the heart and like the stalk of a lily, and then putting on it an accent, you should practise this *Pranayama* accompanied by *Pranava* during three periods of the day ten times each, and you will then be able to conquer the vital air within a month. You should think of the lotus of the heart, stationed inside, whose tube exists upwards, with its mouth downwards, as having the mouth upwards fullblown with eighteen petals and pericarp and should gradually think of the sun, moon and fire in the pericarp. (31-36).

You should meditate upon my form as described below in the fire. This is the auspicious meditation. The form is gifted with becoming limbs, pacific, having a beautiful face, four long arms, highly graceful neck, beautiful cheeks, and a charming and smiling face. It has on the two ears *Makara*-shaped ear-rings, is clad in gold-hued raiment, is of dark-blue complexion, is gifted with the marks of Srivatsa and Sree. He is equipped with conch, discus, mace, lotus and garland of wild flowers. The two feet are adorned with Nupuras. He is adorned with a brilliant diadem set with Kaustubha gem, Katisutra and Angada,—it is consummately beautiful—the faces and eyes are charming with delight. Having concentrated thy mind on all the limbs you should meditate upon this beautiful form. Having withdrawn the senses from their objects by mind, a self-controlled man should lead his mind unto me through the charioteer of intellect. Having taken away the mind which ranges everywhere you should concentrate it at one particular place. You should not think of anything else but meditate upon the smiling face of the Lord only. Then when the mind gets fixed, you should draw it further and concentrate it on the sky. Then renouncing it and placing the mind in *Brahman*, you should not think of the meditator or the objects of meditation. When the mind shall thus be controlled, you shall see me in the soul, and the soul in me which is identical with all souls, as light is seen attached to light. In this wise by hard meditation, the mistaken notions of an ascetic, whose mind is devoted unto me, regarding objects, knowledge and actions, speedily disappear." (37-46).

Chapter XV

ANIMA AND THE SEVEN OTHER SIDDHIS

THE LORD SAID,—"All sorts of *Siddhis* (successes) arrive before a self-controlled ascetic of a quiescent mind, who has conquered his vital breaths and concentrated his mind upon me."

Uddhava said, "O Achyuta, do thou tell me, by what sort of concentration what *Siddhi* (an accomplished state of an ascetic) can be acquired; and how many Siddhis are there ? O Lord, thou art the conferor of Siddhis upon the yogins."

The Lord said, "Siddhis have been described as .eighteen by those who are conversant with Yoga. Amongst these eighteen to me belongs eight, and the remaining ten are the outcome of the quality of goodness. *Anima*, *Mahima*, *Laghima* belong to the body, *Prapti* to the senses, *Prakamya* is the power to see what is to be seen and heard and *Isita* is the urging of all energies. The disassociation from qualities is *Vasita*, and that, by which all objects of desire come to their limit is *Ashtami*. These are the eight *Siddhis*, O gentle one, naturally originating from me. (1-5).

The cessation of hunger and thirst in this body, hearing and seeing from a distance, bodily motion like that of the mind, assumption of forms at will, the entering into another's body, death at one's own will, the enjoyment with *Apsaras* in the shape of the celestials, the attainment of desired objects, unobstructed command—these are the ten Siddhis originating from qualities. The knowledge of the past, present and future, the act of not perceiving the inclemencies of weather, the knowledge of other minds, the thwarting of the action of fire, the sun, water and poison, and the power of not being defeated by them—these have been mentioned as Siddhis in view of the concentration of mind.

Learn from me the various modes of concentration by which diverse Siddhis may be acquired. That worshipper of the subtle element, who concentrates his subtle mind on me who am identical with the subtle elements, obtains my *Anima Siddhi*.

One, having his soul, permeated by the principle of *Mahat* (greatness), concentrating his mind identical with *Mahat* in me, acquires *Mahima* of different creatures. (6-11).

Fixing his mind on me who am the essence of all elements, an ascetic acquires *Laghima* which is subtle like time. Concentrating his mind wholly on me, who am the *Vaikarika Ahankara*, one who has his mind in me, obtains *Prapti*, the thread of all senses as the presiding deities over them. Whoever concentrates his mind on me, identical with *Atman*, existing as thread, acquires *Prakamya*, the best of all Siddhis belonging to me whose birth is not known. Concentrating his mind on me the Lord of *Maya*, having three-fold qualities and identical with Vishnu, the Lord of creation, one acquires *Isita* which urges the being and its appellations.

Having fixed his mind on me identical with *Narayana*, called the lord and the Universal spirit, an ascetic having his nature permeated by Mahat, acquires *Vasita* Siddhi. Concentrating his mind wholly on me who am *Brahman*, devoid of all qualities, one acquires great delight in which terminate all desires. This is known as *Kamavasayita* Siddhi. (12-17).

Dedicating his mind unto me, identical with the quality of goodness, piety and the king of the insular continent of *Sweta*, one shorn of hunger, thirst, grief, sorrow and death, attains to a pure form. Considering me, with his mind who am at one with ether as sound, the being hears the manifest words of various creatures in the sky. Uniting the eyes with the sun, and the sun with the eyes, and meditating in mind upon me in this relation, he sees the universe from a distance. The body also goes to the place which mind acquires by the power of concentration acquired by fixing well the mind and body on me by the air that follows them. An ascetic, having my Yoga as stay, can assume those wished-for forms which he conceives by making the mind as the support. Desirous of entering into another's body, a *Siddhi* (an accomplished person) should himself be stationed there. He then casting off his body, and in the shape of vital breath, shall enter there like a blackbee. (18-23).

Obstructing the passage of excretion with the heel and taking the soul under the name of *Prana* (vital breath) to the heart, breast, throat, and head and then carrying it to Brahman through the cavity of the head called *Brahmarandhra*, a Yogi is able to renounce his body at will. Desirous of enjoying in the sporting ground of the celestials he should meditate upon the pure energy identical with my form. Then the celestial females, portions of the quality of goodness, shall arrive in cars. Fixing his mind on me a person whose determination is always true and devoted unto me shall always obtain whatever he will think of in his mind. Whoever is established in his self, who am the ordainer of all and independent, shall never have his commands thwarted like those of mine. The understanding develops relating to past, present and future states of objects of the ascetics, whose souls have been purified by devotion unto me, and by this they are acquainted with the time of birth and death and of the thought of others.

Just as the aquatic animals are not assailed by water, so the body of an ascetic whose mind is never tired with my Yoga, is not assailed by fire, water and power. Whoever that shall meditate upon my incarnations with the marks of Srivatsa, weapons, ornaments, flag, umbrella and chowries, shall never be vanquished. (24-30).

Various *Siddhis*, as described above come before the ascetic, who adores me with such a concentration of mind. There is no Siddhi hard to be obtained by an ascetic, who is self-controlled, void of passion, who has controlled his mind and vital breath and fixed his heart upon me. One resorting to the best form of Yoga has designated these Siddhis as impediments unto those who are devoted unto me. An ascetic acquires by Yoga all those Siddhis that can be obtained in this life by birth, *Oshadhi*, asceticism and *Mantra*. But he cannot obtain me by any such expedient.

I am the agent of all *Siddhis*, liberation and the knowledge leading thereto as well as of those who speak of *Brahma*. I am preserver and lord. I am the omniscient soul, the stay of all creatures, void of exteriors. As elements exist inside and outside of all creatures, so do I exist in and out of all." (31-36).

Chapter XVI

DESCRIPTION OF THE GREAT VIBHUTIES

UDDHAVA SAID,—"THOU art the very great *Brahman*, without beginning or end and independent. The creation, preservation and destruction of all creatures proceed from thee. Thou existest in the higher and the lower order of creation. Thou art hard of being known by persons of unsubdued souls. O Lord, persons conversant with the Vedas duly worship thee. Do thou relate unto me the different glories, in which worshipping thee with great devotion the great Rishis acquired siddhis relating to your glory. O thou the protector of creatures ! O thou the soul of all creatures ! Thou dost range secretly amongst them. Thou dost see the creatures, but they being overpowered by thy illusive energy cannot behold thee. O thou of great energies, do thou describe unto me those of thy glories which exist in heaven, earth, nether region and the quarters. I do bow down unto thy lotus-feet—which are the origin of all sacred pilgrimages." (1-5).

The Lord said, "O thou the foremost of those who make queries, this question was put to me by Arjuna while fighting in Kurukshetra for the destruction of his kinsmen inimical to him. Moved by the human considerations such as "I am the slayer and he is the slain," he considered the destruction of kinsmen for kingdom as sinful and culpable and hence he desisted therefrom. O foremost of men, after I had explained this matter to him by arguments, he put to me a question like this in the battle-field. That question is the same as that you have asked me. O Uddhava, I am the friend, soul and lord of all creatures. I am identical with all creatures and the instrument of their creation, preservation and destruction. I am the goal of those that are in motion. Unto those who bring others under control, I am the agent thereof. I am the Prakriti of qualities and the natural quality of those who are endued therewith. I am the primary cause of those who are endued with qualities. I am the principle of *Mahat* amongst those possessed with qualities. I am the Jiva amongst the subtle and mind amongst those things which can with difficulty be conquered. I am Hiranyagarbha, the instructor of the Vedas, and *Om* of three limbs (letters) amongst the Mantras, I am "A" of the alphabets and of verses I am the *Gayatri* having three feet. (6-12).

I am Indra amongst the celestials, Agni amongst the Vasus, Vishnu amongst the sons of Aditi and Nilalohita amongst the Rudras. I am Bhrigu amongst the great saints, Manu amongst the royal saints, Narada amongst the celestial saints, and *Kamadhenu* (the cow who gives milk when-ever milched) amongst the kine. I am Kapila amongst the leading Siddhas, Garuda amongst the birds, Daksha amongst the Patriarchs and Aryama amongst the Pitris.

O Uddhava, know me as Prahlada, the king of Asuras amongst the Daityas. I am the Moon amongst the planets and Kuvera amongst the Yakshas and Rakshasas, Airavata amongst the leading elephants, Varuna among the lord of all aquatic animals, the Sun amongst all effulgent and lustrous objects and king amongst men. I am Ucchaibsrava amongst the horses, gold amongst the metals, Yama amongst those who mete out punishment, Vasuki amongst serpents. Ananta amongst the leading Nagas and lion amongst those that have horns and teeth.

O sinless one, know me as the fourth of the orders (that of a Yati) amongst all conditions and as Brahmana amongst) the four orders. I am the Ganges amongst the rivers, the ocean amongst all stagnant waters, the bow amongst all weapons, and the slayer of Tripura amongst those who use bows. I am Sumeru amongst those mountains wherein people live, Himalaya amongst those where people cannot enter, the fig tree amongst the trees, and barley amongst herbs. I am Vasishtha amongst the priests, Vrihaspati amongst those who are conversant with the Vedas, Kartikeya amongst all commanders of army, and the Divine Brahma amongst all leading celestials. (13-22).

Amongst sacrifices I am what is dedicated to Brahma. Amongst vows I am that of not injuring creatures. Amongst things that purify, I am the purifying air, fire, the sun, water, words and soul. I am Samadhi amongst all processes of Yoga. I am the consultation (*Mantrana*) amongst those who long for victory, logic amongst thoughtful discussions and Vikalpa of the Khyativadin. Amongst the females I am Satarupa, wife of Manu; amongst the males I am Svayambhuva Manu. Amongst ascetics I am Narayana, and Kumara amongst the Brahmacharins. Amongst the religions I am self-surrender, among the pious observances I am that of proclaiming safety to creatures. I am internal purity in forgiveness, sweet speaking in sacred things and unborn Brahma amongst the pair and those who observe the vow of silence. I am the current year amongst those who are vigilant, Agrahayana amongst the months and Abhijit amongst the stars. I am the golden age amongst all ages, Devala and Asita amongst the quiet people, Dwaipayana amongst the Vyasas and the self-controlled Sukra amongst the learned. I am Vasudeva amongst the divinities, Uddhava amongst the votaries of the Lord, Hanuman amongst the Kimpurushas, and Sudarsana amongst the Vidyadharas. I am Padmaraga amongst the jewels, the lotus-petal amongst all beautiful objects, *kusa* amongst grass and amongst all kinds of clarified butter I am that of a cow. (23-37).

I am the wealth of all traders, the deceipt of all deceiptful persons, the forgiveness of all forgiving persons and the energy of all energetic persons. I am the strength of body and senses in the strong, and know me as the devout action of the powerful devotees and as the best prime image of the nine images, *viz.*, Vasudeva, Sankarshana, Pradyumna, Aniruddha, Narayana, Hayagriva, Varaha, Nrisimha and Brahma. I am Visvavasu and Purvachitti amongst the Gandharvas and Apsaras. I am the patience of the mountains and the smell of the earth. I am the sweet watery element of water, the fire amongst effulgent objects, the rays of the sun, moon and stars and the word *Para* in ether. I am Vali amongst the Brahmanyas, Arjuna amongst heroes and the creation, preservation and destruction of all creatures. I am the movement, words, dedication, the act of taking joy, touch, vision, taste, hearing and smell, the sense of all senses.

I am the earth, air, sky, water, effulgence, the principle of Mahat, creatures, Prakriti, the qualities of goodness, darkness and ignorance and Brahman. I am the number of all of these, the knowledge and the fruit. I am the Lord and creatures, the quality and those who are endued therewith, the soul of all and the quality identical with all. There is nothing save me. By me in time a calculation can be made of my energies. I create crores of Brahmandas (worlds).

These are my *Vibhuties* in which exist power, death, fame, prosperity, good luck, destiny, strength, forgiveness and discriminative knowledge. I have described briefly unto thee all my *Vibhuties*. These are mere mental changes expressed in words. So do thou control thy speech, control thy mind, vital breaths and senses and control thy soul with *Atman* and thou shalt not again traverse the worldly ways. Like unto water in a broken vessel, disappear the vows, penances and charities of an ascetic who has not controlled fully his speech and mind with mind. So my votaries should control their speech, mind and vital breaths. They shall then be blessed with learning acquired by devotion unto me." (38-44).

Chapter XVII

THE DUTIES OF VARIOUS VARNAS AND ORDERS

UDDHAVA SAID—"THOU didst describe before the religious observances of men, following the duties of their own order as well as of those who have renounced it by which they can obtain thee. O thou having lotus-eyes, it behoves thee to describe unto me by what sort of observance of their own duties people acquire devotion to thee. O Lord, O thou having long arms, O Madhava, the tenets leading to the greatest well-being, thou didst preach before to Brahma in the shape of a gander, have well-nigh disappeared, O slayer of enemies, from the land of mortals after a lapse of many years.

O Achyuta, except thee there is no other speaker on religion or observer or protector of religion on earth, not even in the assembly of the religious where Vedic learning exists as if in person. O deity, O slayer of Madhu, if thou who art the speaker, observer and protector of religion, renounce the earth, who shall instruct on the lost religion of *Varnasrama*? Do thou describe unto us that religion which leads to devotion unto thee." (1-7).

Sukadeva said, "Having been thus accosted by the foremost of his votaries the Divine Hari, delighted, spoke of eternal religious truths leading to the liberation of mortals."

The Lord said, "O Uddhava, the question thou hast put is sanctioned by religion, for it brings about the liberation of men following the duties of their own order. Do thou hear it.

In the beginning, in the age of *Krita* (Satya Yuga), there was only one order of men called *Hansa*.

Having been simply born in that age people used to be crowned with all blessings. Hence they call this age as *Krita*. In the beginning, *Om* was the Veda, and myself assuming the semblance of a bull was the religion. So persons intent upon ascetic observances and void of sins, used to worship my pure self. O Great One, in the beginning of *Treta* Yuga, originated from my heart the three Vedas—Rik, Yajus and Sama for the sake of gratifying *prana*. From it I became the three-fold sacrifice due to the office of the *Hota*, *Adharyu* and *Udgata*.

From the mouth, arms, thighs and feet of the Prime Purusha, who was agitated by the quality of energy, sprang gradually the Brahmanas, the Kshatriyas, the Vaisyas and the Sudras, with the duties of their respective orders as their characteristics. The condition of a householder originated from my loins, Brahmacharya from my heart, and Vanaprastha from my breast, and Sannyasa is stationed on my head. The nature of the people born in various orders and conditions was after their place of birth. Those born in the high places were high, and those born in low places were low. (8-15).

Self-control, tranquillity of mind, discussion of religious topics, purity, contentment, forgiveness, devotion to me, mercy and truthfulness, are the characteristics of the *Brahmanas.*

Prowess, strength, forbearance, patience, liberality, energy, gravity, doing good to the Brahmanas and wealth are the characteristics of the *Kshatriyas.*

Belief in God, desire of doing charity, want of pride, the service of the Brahmanas, insatiation with wealth, however multiplied it might be, are the characteristics of the *Vaisyas.*

To serve the Brahmanas without any hypocrisy, and the kine and the deities, and to be satisfied with whatever is acquired thereby constitute the characteristics of the *Sudras.*

Impurity, falsehood, stealing, atheism, picking quarrels for nothing, lust and anger, are the characteristics of the very low-caste people who disappear in the end.

Harmfulness, truthfulness, to desist from stealing, the renunciation of lust, anger and avarice and endeavours for encompassing the well-being of creatures, are the duties of all orders. (16-21).

Beginning in order with the ceremony of *Garbhadhana*, the twice-born ones, obtaining the second birth through *Upanayana* (the ceremony of wearing sacred thread) should live in the house of their preceptor with a tranquil mind. Being asked by the Acharya, they should engage themselves in the study of the Vedas and understanding their meaning. The Brahmacharin should use *Mekhala*, antelope skin, staff, the garland of beads, sacred thread, *Kamandalu* and *kusa grass.* Of matted hair, he should not wash his cloth and cleanse his teeth, and his seat should not be coloured. He should observe the vow of silence while bathing, eating, performing the Homa ceremony (oblation unto fire), reciting the names of the Lord, passing urine or excreta. He should not dress his nails or hairs. One observing the vow of a Brahmacharin should live a life of celibacy. If the seminal fluid comes out of itself, then after bathing in water and performing *Pranayama*, he should recite

Gayatri mantra. Reciting the names of the Lord silently every morning and evening, being pure and controlled, he should worship the fire, sun, preceptor, the cow, Brahmana, teacher, elderly men and the deities. He should consider the preceptor as identical with me, and he should never disregard him or envy him, knowing him to be a man, because the preceptor is identical with all deities. Whatever he will acquire by begging or otherwise, he should bring in the morning and evening and dedicate it to his preceptor. He should, with a controlled mind, live upon whatever his preceptor will offer him. Keeping himself humbly at a distance with folded hands and being intent upon serving the preceptor he should serve him while going, lying down and sitting. As long as his education is not finished, he should observe the vow unobstructedly, and following this conduct and divorced from all enjoyments, he should live in the house of his preceptor. (22-30).

If he wishes to ascend the region of Brahma, the abode of all the Vedas, then observing an austere vow, being gifted with energy for greater study and cleansed from sins and renouncing the notion of duality, he should worship me identical with the Great God in fire, preceptor, soul and all creatures.

One not leading the life of a householder, should give up seeing women, touching, conversing or cracking jokes with her. Nor should he behold creatures united as husbands and wives.

O thou, the delighter of thy race, purity, rinsing, bathing, making prayers in the evening, adoring me, visiting the resorts of pilgrimage, recitation, renunciation of what should not be touched, eaten or talked of, thinking of me in all creatures, the control of mind, speech and body, these regulations of purity should be observed in all conditions of life. A Brahmana observing such a vow, like unto burning fire, is shorn of all desires and by burning down all springs of action with hard austerities, he becomes my votary.

If he wishes to enter the second Asrama, then duly discriminating the meanings of the Vedas and presenting the preceptor with gifts, he should with his permission take his bath. That best of the twice-born, devoted unto me and leading the life of a Brahmacharin (who cherishes any desire) should enter into the order of a householder. If however, he is shorn of desires, he should resort to the Asrama of *Vanaprastha*. Or he should lead the life of an itinerant ascetic or go from one hermitage to another and should not do anything else.

A householder should espouse a befitting wife, blameless, younger in age than himself and belonging to his own order, and so on. Sacrifice, study and charity constitute the general duties of the three classes of the twice-born ones—the Brahmana, Kshatriya and Vaisya. But, acceptance of gifts, study and priest-craft,—these three are specially the duties of the Brahmanas. (31-40).

If the acceptance of presents is considered as destructive of asceticism, effulgence and fame, then the hosueholder should maintain himself by the two other prescribed modes of life. If the latter two prescribed orders are deemed to be culpable, then he should live upon the corns, cast off by the owner of the field. The body of the Brahmana is not intended for low desires. It is for hard austerities in this birth and the means to felicity in the next. Being contented with living on gathering corns cast off by the owner of the field, and leading precarious mode of existence and resorting to the great religious practice of being freed from all desires, he should dedicate his own self unto me. Living in the house with the slightest attachment, he should be entitled to liberation. Like unto a bark saving a man fallen into the ocean, I do save them from dangers who protect a Brahmana devoted to me and living a life of hardship, As a dispassionate king protects all his subjects like a father, as an elephant-chief protects his herd, so he should through the agency of soul save the soul from perils. Thus having driven away all inauspiciousness in this world, the chief among men, going in a car effulgent like the sun sports with Indra, the king of the celestials.

If a Brahmana is about to be consumed by poverty, he should save himself by resorting to the conduct of a trader by selling goods. If he is even then not released from peril, he should then save himself by resorting to the use of swords, but at any rate never by serving the low. (41-48).

In a time of difficulty, the Kshatriyas should maintain themselves by resorting to the practice of the Vaisyas or by hunting, or by the practices of the Brahmanas, but never by serving the low.

If still assailed by peril, the Vaisyas should resort to the practice of the Sudras, and later to the conduct of low class people. But when freed from difficulties none of them should desire to maintain themselves with cursed modes of life.

With the study of the Vedas, *Swadha*, *Swaha*, balls of rice and food, a householder should, as best as lies in his power, worship the deities, the Rishis, the manes and elemental creation identical with me. He should duly celebrate sacrifice with wealth coming of itself or acquired by his own profession without troubling the servants. He should not be attached to his kith and kin, nor should he be regardless of devotion to the Deity. The learned ones should consider even things unseen as frail like those that are seen. The meeting with children, wife and relatives may be compared to that of travellers in inns. They follow the body as dream follows sleep.

Considering the above, the *yogi*, freed from attachment and pride should live in a house like a guest but should not be attached thereto. Cherishing devotion and adoring me with actions, befitting a householder he should live in the house, or should retire or having children should live the life of an itinerant ascetic. He who has his understanding attached to home, who is stricken with the ideas of offspring and wealth, or hen-pecked or stupid is fettered by the thoughts of 'I and mine', 'Alas ! my parents are old, my wife is living with infant children, how shall my poor children live in my absence ?' Having his mind agitated by these worldy thoughts, the ignorant householder thinking of them anxiously takes his birth in species begotten by ignorance." (49-58).

Chapter XVIII

THE DUTIES OF A YATI

THE LORD SAID,—"O Uddhava, if the householder wishes to enter into wood, then he should, placing the charge of his wife upon his sons, or even in company with her, with a controlled mind, spend the third portion of his life in the forest. He should live there on pure wild leaves, roots and fruits, and wear bark, grass, leaves or deer-skin. He should not part or crop hairs, pare nails, cut beards nor should he cleanse bodily dirt and even his teeth. He should bathe thrice and lie down on a level square piece of ground.

In summer season he should go through the heat of five fires. In the rains he should bear the downpour of rain and in winter he should immerse himself in water up to his neck. Following these practices he should perform hard austerities. He should collect the articles of food himself and live on seasonable fruits naturally mature or ripened by fire, powdered by mortar or a piece of stone, or his teeth should serve the purpose of a mortar.

He should himself collect all the necessaries of life, being conversant with place, time and strength. He should take at another time a thing collected at some other time. With cakes and Charu (a kind of pudding) made of forest-produce, he should dedicate food in season to his manes and the celestials. A person living a forest-life should not celebrate any sacrifice with animals as laid down in the Vedas. Agnihotra, Darsa, Paurnamasya and Chaturmasya sacrifices have been laid down for the ascetics by persons versed in the Vedas. (1-8).

Thus adoring me who am all Tapas with hard austerities, a Muni, whose flesh has been dried up could obtain me in the region of the Rishis. Who else is there more stupid than the person who uses the great hard austerities having liberation as its fruit for the acquirement of smaller desires.

When trembling with decrepitude he is unable to observe the regulations, then assigning fire within himself and fixing his mind on me he should enter fire. When people shall grow disgusted with the fruits of religious observances considering them as leading towards misery in the long run, he should renouncing fire, take the life of a mendicant.

Having worshipped me according to the proper instructions, making a gift of his all unto the Ritwiks, consigning fire into his own soul and growing impartial, he should wander about. Considering that superseding us he will attain to Brahman, the Devas should put impediments to the asceticism of the twice-born ones in the shape of wife and others. Wishing to wear a cloth, the ascetic should use as much as covers a *Kaupina* (loin-cloth). Save the vessel and staff, he should not take any other cast-off things except in the case of emergency. He should print foot-steps purified by his vision, should drink water purified by cloth, should use words purified by truth and follow the conduct purified by mind. (9-16).

The vow of silence, want of endeavour and the control of vital breaths are respectively the chastening rods of words, body and the mind. Whoever that has not all these, cannot be an ascetic with a mere collection of bamboo sticks. Renouncing the vile and the fallen amongst the four orders and begging alms from seven houses without any pre-concerted wish, he should be contented with whatever he would thus acquire. Going to the tank outside the village, bathing there with restrained speech and distributing the holy articles collected by him, he should live upon the remnant. Being disassociated, of controlled senses, delighting in and devoted to *Atman*, quiet and looking on all with an equal eye, he should wander alone on the earth.

The pure-minded ascetic who is unable to wander about, living in a solitary place void of fear, should think of *Atman*, as not different from me in consequence of devotion unto me. By applications of knowledge he should discriminate the fetters and release of the soul. The disturbed state of the senses is the fetter and the control thereof is the liberation. Accordingly, conquering the six senses by devotion unto me, withdrawing himself from low desires, a Muni should obtain great felicity in *Atman*. Entering for alms into cities, villages, hamlets of milkmen and the halting stations of the travellers, he should travel over the earth abounding in countries, mountains, rivers, forests and hermitages. And begging again and again for alms in the hermitages of *Vanaprasthas*, living on food acquired from what is cast off by its owner, and being pure souled and shorn of ignorance he should be liberated. (17-25).

He should not regard whatever is seen as an object of enjoyment for it is subject to destruction. Having his mind attached to affairs of this world and the next, he should desist from action of both. Considering the universe created by mind, words and vital breaths in soul, the body, the object of the consciousness of ego, and happiness consequent thereon—all as *Maya* (illusion), he should be devoted to Atman (only) and should not think of other things. Whoever, desirous of liberation, is fond of the acquistion of knowledge and is regardless of liberation, should become my devotee by renouncing all *Asramas* having characteristic signs and should wander about independent of regulations. Although senseless he should sport like a boy, although skilled he should behave like a stupid person, although learned he should talk like a maniac, and although regarding the Vedas he should act like a cow regardless of all rules. He should not be fond of explaining the scripture dealing with actions, nor should he act like a *Pashanda* (a godless one), find delight in discussing or assisting one side in useless quarrel. A self-controlled man should neither be disturbed by people, nor should he disturb them. He should patiently suffer harsh words and should not disregard any one; and like a beast he should not do any such thing as may injure the body. As the one moon exists in various vessels of water, so the one Great Soul lives in all creatures and in one's own body; all creatures are of the same soul. (26-32).

He should not be sorry, if he does not get food at times; nor should he be delighted for getting it in plenty and in time; because both of them should be taken as happening according to destiny. He should try to get food. For, keeping up life is recognised as one of the duties, because, with life he will be able to discriminate truths, and being conversant with truth, he shall be liberated. An ascetic should take the food that comes of itself, whether good or bad. In this respect he should use cloth and bed, whatever he would get.

A wise person should duly observe the various rules of bathing, rinsing, *etc.*, not being attached thereto as I, Isvara, go through my sportive incarnations. He has no notion of difference. Whatever he had has been destroyed by my knowledge. He occasionally perceives it till the end of the body and thereafter he is united with me. The learned man who has been assailed by desires ending in misery should seek refuge with some ascetic as a preceptor, if he is not acquainted with my religion.

As long as he cannot know Brahman, he should, being shorn of malice, and with reverence, devotion and love, serve his preceptor, considering him as identical with me. Whoever is of uncontrolled senses, and has the powerful organs of senses as his charioteer; whoever has no knowledge or disgust for the world but has taken to the life of a mendicant, such a person, putting impediments in religious observances, imposes upon the deities, the soul and me who am stationed in the soul; and having his desires not completely realised he is deprived of both this world and the next. (33-41).

The duty of an ascetic is to subdue passions and not to injure others; that of one entering *Vanaprastha* is to practise hard austerities and acquire discriminative knowledge; that of a twice-born one is to serve his teacher. Life of celibacy, asceticism, purity, contentment, friendship towards all creatures, and living with a wife when she is in her course are the duties of a householder. To worship me constitutes the duties of all.

He, who thinking that I exist in all creatures, does not worship any one else but me daily according to the rites of his own order, acquires firm devotion to me.

O Uddhava, by this unflinching devotion, he obtains me, the Lord of all regions living in Vaikuntha, the cause of the creation, preservation and destruction of all. Having his soul thus purified by the observance of his own duties, he knows my course; and being gifted with knowledge and discriminative knowledge, and being disassociated from all, he obtains me.

These are the conduct, characteristics and duties of persons belonging to various orders and living in diverse *Asramas*. This leads to great liberation attainable only by devotion unto me. O pious one, I have thus described unto thee, as questioned, how a votary of mine, following his duties, may obtain me, the Supreme Lord." (42-48).

Chapter XIX

THE VARIOUS KINDS OF AUSPICIOUSNESS

THE LORD SAID,—"O Uddhava, knowing all the objects of quality as mere illusion, a self-controlled person, endued with learning and Sruti and direct knowledge, should consign this knowledge unto me. I am the desired and expected fruit of the learned and the instrument of their prosperity and liberation. There is nothing but me, who am beloved unto them. Persons of accomplished knowledge have come to know of my most exalted station. The wise man is beloved unto me, for he can conceive me by his knowledge. The purity that is engendered by a mere scintillation of *jnana* (knowledge), cannot be perfectly acquired by asceticism, visiting of shrines, recitation of names, charity, and other holy practices.

Thereupon, O Uddhava, knowing thy soul to extend so far as knowledge, do thou reverentially adore me. Consigning their souls unto me with sacrifice identical with knowledge, and discriminative knowledge who am the lord of all sacrifices and the Atman, the ascetics obtain me as the consummation of their ascetic observances.

O Uddhava, the three-fold spiritual changes, that have overtaken thee are but *Maya*, for these exist in the middle, neither at the beginning nor at the end. While it is subject to birth and other conditions, it is in no way connected with thee; for whatever exists at the beginning or the end of an unreal object exists also in the middle." (1-7).

Uddhava said, "O lord of the universe, O thou having the universe as thy form, do thou tell me how knowledge may grow definite, united with discriminative knowledge and distaste for the world, as also the *Bhakti Yoga* which is sought after by the great. Save the umbrella of thy feet showering ambrosia, I do not see on all sides any other means of protection for the person assailed with three-fold afflictions in the ways of the world.

O great Lord, do thou kindly save this one fallen in the well of worldliness, bitten by the serpent of time, and having great thirst for low objects, and sprinkle on all the limbs words bespeaking liberetion."

The Lord said, "Formerly, this very question was put before us all to Bhishma, the foremost of the pious, by the king Yudhishthira. After the termination of the Bharata war (Kurukshetra war) he being stricken with grief for the death of his kinsmen, after listening to various forms of religion asked him about *Moksha* (liberation). I shall communicate unto thee religious texts heard from the mouth of Devavrata (Bhishma) that lead towards knowledge, discriminative knowledge, distaste for the world, reverence and devotion. That is certainly the knowledge relating to me by which are visibly perceived the nine principles, the eleven organs, the five elements, the three qualities and by which only soul may be perceived in all creatures and objects. (8-14).

That is discriminative knowledge by which you see all in the beginning existing in one *Brahman*, the supreme cause of all. When you will not see this, you will observe the creation, preservation and destruction of all embodied beings. Whatever remains after the dissolution of that which in the beginning, middle and end goes from one state into another, is known as *Sat*.

The Vedas, direct perception, the opinion of great men and inference are the four sources of evidences. The world being proved as illusory on consideration of the four-fold evidences in relation to what is *Sat*, a *Jnani* feels a distaste for the world. The actions being all changeable, a learned man, even upto the region of Brahma, considers all unseen happiness as frail and miserable like that seen.

O thou sinless one, I have described *Bhakti Yoga* before unto thee who art my great devotee. I shall describe this (*Bhakti Yoga*) again which is the paramount instrument leading to devotion unto me. (15-19).

Reverence for my ambrosial themes, the rehearsal of my glories, great attachment to my adoration, the chanting with hymns, attachment to my service, adoration with all limbs, worship of my votaries, the perception of my existence in all creatures, social rites for me, hymning of my glories with words, the dedication of mind unto me, the renunciation of all desires, the renunciation of wealth, enjoyment and happiness for my sake, the performance of my regulation, sacrifice, charity, *homa*, recitation, the observance of vows, and hard austerities—with these religious practices, O Uddhava, a man dedicating his own self acquires devotion unto me. There remains no object for him to acquire. When the mind, filled with self-control and the quality of goodness, is dedicated to *Atman*, one acquires virtue, knowledge, distaste for the world and prosperity. Consider the mind to be permeated greatly by the quality of darkness, intent on unreal things and productive of sins.

Being attached to unreal things, the mind is being driven about by senses. What creates devotion unto me is virtue, the perception of the one soul in all is knowledge, the disassociation from qualities is *Vairagya* (distaste for the world), and Siddhis like *Anima* form the wealth." (20-27).

Uddhava said, "O thou repressor of enemies, how many sorts of *yama* (quiet of mind) have been mentioned? And what are the regulations ? What are self-control, absence of passion, patience and forgiveness? What art charity, asceticism and heroism ? What is called truth and simplicity? What is renunciation, the wished-for wealth, sacrifice and gift?

O thou effulgent Lord, what is the strength of a man? O Kesava, what is mercy? What is gain, the excellent learning, bashfulness, beauty, happiness and misery? Who is learned and who is ignorant? What is the right way, the wrong way, heaven or hell? Who is a friend? What is a house ? Who is rich, who is poor, a miser or a master? O Lord of the pious, do thou explain these questions of mine and their contrary meanings." (28-32).

The Lord said, "Harmlessness, truth, absence of stealing, disassociation, shame, not to hoard up money, firm belief in one's own religion, *Brahmacharya* (the life of celibacy), silence, patience, forgiveness, and fear: external purity, internal purity, recitation, asceticism, *homa*, reverence for religion, hospitality, my worship, going to sacred shrines, to work for others, contentment and the service to the preceptor—these two groups of twelve each are the quiet of mind and regulations of those who respectively follow the ways of *Pravritti* and *Nivritti*. When these regulations are observed, they confer fruits on persons according to their desire. To fix one's understanding on me is *Sama*, to control one's senses is *Dama*, the forbearance of miseries is *Titiksha*, to conquer the tongue and the organ of generation is *Dhriti*; to give up use of words which act as chastising staff is the greatest gift, the renunciation of desire is the hard austerity, to conquer one's nature is heroism, to look upon all with an impartial eye is truth, the want of attachment to the fruits of action is purity, and renunciation is called *Sannyasa*. (33-38).

Virtue is the desired wealth of mankind. I am myself the Great God of sacrifice. The instruction of knowledge is *Dakshina*. The suppression of vital breaths is the highest strength. My six sorts of wealth are fortune. Devotion to me is the highest acquisition. The absence of the notion of duality in *Atman* is the *Vidya*. To show hatred to impious deeds is shame. The various qualities such as the want of dependence on others are beauty. To get over happiness and misery is happiness. The desire for the enjoyment of worldly objects is misery. One acquainted with the means of release and fetters is the learned man. One cherishing the notion of *mine* own body is the ignorant man. That by which I am obtained is known as the right way. The agitation of mind is the wrong way. The awakening of the quality of goodness is heaven; and that of the quality of ignorance is hell.

O my friend, the preceptor is the friend. I am the preceptor and friend. The body of a man is his heart. One endued with accomplishments is worshipful. The discontented man is the poor man. One having no control over his senses is an object of commisseration. He who has not his mind attached to worldly objects is *Isvara* (Master); and he who is attached to qualities is a slave. O Uddhava, I have thus explained to you all your questions. What is the use of describing at length the observation of merit and demerit which is wrong, and to overlook both of them is right." (39-45).

Chapter XX

DISCOURSES ON BHAKTI, JNANA AND KARMA YOGA

UDDHAVA SAID,—"WHAT should and should not be done form the subjects of discussion in the Vedas, which embody thy commands. O thou having lotus-eyes, even this awaits the merit and demerit of actions. The recognition of different orders in studying the Vedas, various castes begotten by men of high caste upon women of low order as well as those by men of low caste upon women of higher order, various articles, country, age, time, heaven and hell, all are due to these. Without looking to the distinction of right and wrong, how can the words, relating to what should and should not be done, be possible as well as the liberation of mankind?

O Lord, in matters not acquired, and in what should be accomplished, as well as the means of doing it, the Vedas of thine words constitute the best eyes of the *Pitris*, celestials, and human beings. The distinction of right and wrong has originated from thy command and not of itself, even the mistaken notion of difference has been created by the Vedas. So I have doubts in this matter."

The Lord said, "O Uddhava, in view of accomplishing the well-being of mankind, Yoga has been described by me as three-fold, *viz.*, *Jnana* (knowledge), *Karma* (action) and *Bhakti* (devotion). Besides these three, there is no other expedient for the well-being of mankind. (1-6).

Jnana (knowledge) secures the object of those who feel distaste for all worldly actions, considering them to be the sources of miseries. *Karma* (action) is for them who do not consider all these as misery and are not disgusted with the fruits of actions. If by a mere accident of fortune one acquires reverence for themes relating to me, he is neither disgusted with the fruits of actions nor is inordinately attached thereto. The *Bkakti Yoga* can secure for him the accomplishment of his objects. As long as a person is not disgusted with the fruits of actions, as long as he does not acquire reverence for my themes, so long he should engage himself in action.

O Uddhava, if a person, following the duties of his own order and performing sacrifices without any desire for fruits thereof, does not act otherwise, he goes neither to heaven nor to hell. But a person, satisfying the duties of his own order and avoid-ing what is proscribed, and living in this body being purified, acquires pure knowledge and devotion unto me by his good fortune. Like the dwellers of hell, even the inhabitants of heaven desire for this body which is the instrument of acquiring knowledge and devotion; but both of them are incapable of acquiring the both without assuming the human body. (7-12).

An intelligent man should neither long for heavenly course nor for the hellish one. For he should not hanker after this worldly existence. For, by attachment to the body he might be careless. Knowing this and considering this body as perishable, although a means of accomplishing *Siddhi*, he should carefully try to acquire liberation before death. Persons, ruthless like death, being engaged in felling the tree, the bird being shorn of attachment and renouncing its own refuge, wherein the nest has been made, attains to well-being. Knowing well that the lease of life is wearing out day and night, and trembling in fear, if a person forsaking attachment can know God, he becomes happy. Really is he a self-destroyer (*Atma-ghati*) who does not get over the ocean of this world by obtaining the bark of the human body created after me, driven by the favourable wind. the source of all fruits hard to be acquired and at the same time easily got, more dexterous and having a sailor in the person of the preceptor. (13-17).

When an ascetic will withdraw himself from actions and have a distaste for them, then controlling his senses and extending his faculty relating to Atman, he will subdue his mind unshakingly. While controlling his mind, if tying his desires assiduously to a certain extent, he should bring it under control and should not disregard its movement. Controlling his vital breaths and senses, he should by means of intellect permeated by the quality of goodness, bring his mind under his own control. Such control of the mind in the manner in which a horseman breaks his unruly horse by first allowing him his own way and then bridling him by breaking, is recognised as the great Yoga. So long as the mind is not concentrated, he should by his understanding of the true essence, think of the origin and destruction of all objects in terms of Mahat and other principles and Prakriti. Disassociated from and disgusted with the world and therefore always thinking of the soul as instructed by the preceptor, his mind meditating again and again upon the instructions, renounces, all attachment for body and other things. By self-control and various other ways of Yoga, knowledge of the scriptures, and by adoration and meditation upon me, the mind should think of the great Soul and not by any other means. If by mistake an asectic commits an iniquity, then by the exercise of knowledge and the recitation of the Lord's names, he is cleansed of his sins. He should not go through any other expatiatory rite.

The reverence for their respective rites has been described as merit. For the purpose of renouncing associations, a limit has been put to acts originating from impure sources by discriminating what is right and wrong. (18-26).

If a person, having growing reverence for my themes and disassociated from all actions, considers all desires as identical with misery but is incapable of renouncing them, he should then satisfying all those desires and blaming them for their being the source of miseries, delightfully worship me with reverence and firm faith. Myself being stationed in the mind of that ascetic, who by means of *Bhakti* (devotion) as mentioned before worships me, all his mental desires are destroyed. Myself, the soul of the universe, being seen, the fetters of his mind are snapped, all his doubts are destroyed and actions dissipated. (27-30).

Therefore, of what avail are knowledge and distaste for the world to the ascetic who is filled with my devotion, and is at one with me. Whatever is obtained by *Karma* (action) and hard austerity, by knowledge and distaste for the world, by *yoga* and charity and diverse other auspicious rites, my votary easily gets by his devotion unto me; and if he wishes, he can attain to heaven, liberation and my region. The patient sages, wholeheartedly devoted unto me, do not seek anything, although granted eternal liberation by me. Renunciation of desire has been spoken of as the mightiest fruit and the means of its attainment; so persons devoid of desire and prayer will cherish devotion unto me. Virtue and vice, consequent upon what should and should not be done, do not assail the impartial sages, my earnest devotees, who have attained God beyond Prakriti. Those who follow the ways I have pointed out for attaining me, being divorced from effects of Time and Maya, attain to my region and come to know of the Great Brahman." (31-37).

Chapter XXI

THE MERITS AND DEMERITS OF OBJECTS

THE LORD SAID,—"O Uddhava, those persons who renouncing the expedients for obtaining me, who am identical with knowledge, devotion and action, *Jnana*, *Bhakti* and *Karma*, respectively, seek trivial pleasures through fickle senses, wander through births in various species in this world. Devotion unto one's own duties is merit, and pervertedness is demerit. This is certain in both. To obstruct the natural tendency of things by such doubts as "if it is worthy or unworthy" for the sake of religion, human practices and livelihood, purity and impurity, merit and demerit, auspiciousness and inauspiciousness are attributed to one and the same thing. This conduct of persons carrying the load of virtue, has been pointed out by me. In books such as those written by Manu, earth, water, fire, air and ether, these five elements form the metal of the body of all mobile creation beginning with Brahma. (1-5).

O Uddhava, for accomplishing the interest of all these creatures, numerous designations and forms have been attributed even to bodies of similar nature. O foremost of the pious ones, to restrict the range of actions, I arrange for the merit and demerit of things, produced in various countries and seasons. Amongst all countries, the one that is void of antelopes and persons devoted to the Brahmanas, is impure: and although abounding in antelopes, the country which is void of good men, and is unclean and barren, is also impure.

The time favourable for actions either by nature or conjunction of objects, is meritorious. The time in which action terminates or which is not fit for work, due to non-availability of goods and revolution, is spoken of as impure. The purity or impurity of an object is ascertained by another object, words of a Brahmana, perception, time, greatness, littleness, energy, incapability, intellect and prosperity; they generate sin in respect of the soul according to place and condition. Time, air, fire, earth and ether, either jointly or severally, is the purifier of rice, wood, tusks of elephants and bones, thread, juice, metallic things, skin and earthen articles. The things by which an object pasted with an impure one, casts off its smell and coating, and assumes its native form again, are called its purifiers. (6-13).

The purity of the soul is secured by bathing, gift, asceticism, state of celibacy, energy, the initiatory rites of the wearing of sacred thread, religious rites and by remembering me. Being thus purified, a twice-born one should engage in actions. Special knowledge is the purity of *Mantras*. The purity of actions consists in dedicating them unto me.

Virtue is obtained by the purity of six, *viz.*, place, time, object, deer, *mantra* and action, and the purity of all these is impiety. By accident merit is converted into demerit and demerit into merit. The scripture that lays down this distinction between virtue and vice, stands in the way of both.

The performance of one class of actions such as drinking according to *sastric* injunctions by the fallen, does not extricate them from their sins. Association as admitted before is not a sin to them, for who lying down on earth falls down? That from which proceeds abstention leads to liberation. This conduct is the source of well-being, the destroyer of grief, sorrow and fear unto all men. By thinking of qualities, people acquire attachment to worldly objects. From attachment springs up desire, and from desire the dissensions of men. From strife proceeds irrepressible anger, and rashness follows anger. By ignorance is speedily devoured the indestructible intellect of mankind.

O pious one, a creature void of consciousness, becomes non-existent; and he being either beside himself or dead loses manliness. He who through attachment unto worldly objects does not know his own self and the Great Atman, lives a useless life like a tree and breathes like a pair of bellows. (14-22).

The theory of fruit of action does not lead to the highest well-being of men. It creates only the test for it. It has been mentioned as an incident to the acquirement of liberation like unto taste for medicine. The minds of men are naturally drawn to desired-for objects, life and kinsmen, these being the instruments of self-interest. They not knowing the great happiness and believing whatever the Vedas teach as liberation, wander in the species of the celestials and then into those of trees. How can the Vedas engage them in those desires ? Not knowing the real purport of the Vedas, the wily lay down the flowery theory of fruits. Persons conversant with the Vedas do not say this. Persons, stricken with desire and therefore miserly and avaricious, take the flowers as fruits. Having their understanding possessed by sacrifices that can be performed by fire, they proceed by the smoky way at the end, and do not know their own region. Like unto persons having their eyes enshrouded by darkness, they to whom action is the weapon and who are busy with satisfying their mind, do not know me, O dear Uddhava, who am stationed in their hearts, who am this universe and from whom this has originated. Not understanding this my view, which has not been explained, persons who have at heart worldly objects worship the deities. Amongst them, those who are attached to worldly things engage in sacrifices with beasts. This is no sanction, but merely an incentive. Those harmful persons, in view of their own happiness, satisfy the deities, manes and the lords of goblins with sacrifices and beasts slain therein. Imagining the next world, sweet to ears and unreal like a dream, to be the source of all auspiciousness they spend their money like traders. (23-31).

Persons, devoted to the qualities of goodness, darkness and ignorance, adore Indra and other deities serving the same but do not worship me. Satisfying the deities with sacrifices and thinking "after going to heaven, we shall enjoy there", they are again born in this world in high families as big householders. Highly avaricious and egoistic persons, having their minds thus agitated by owery words, do not delight in my words. The Vedas having three divisions are identical with Brahman. Even the Rishis say that the *Mantras* are indirect means to the attainment of *Para Brahma* and this indirect means is the favourite syllable Om, which is difficult of being understood, identical with vital breaths, senses, mind, vast like the ocean, grave and into which it is very difficult to descend. The great Brahman of endless energy is seen in all creatures like thread in lilies.

As a spider vomits out wool from the heart through the mouth, so the Lord, having the Vedas for his form, all ambrosia, known as *Prana* (vital breath) and having the form of Hiranyagarbha, through the instrument of mind conceiving the letters of the alphabet, spreads this huge and endless work of creation and destruction having a thousand ways with the material of sound from the sky of his heart. It is endued with breast and throat, is adorned with consonants, vowels and others, is extended with various languages and is marked with metres gradually increased by four letters.

In all those Vedas exist the various metres such as Gayatri, Ushnik, Anushtup, Vrihati, Pankti, Trishtup, Jagati, Atichhanda, Atyashti, Atijagati and Ativirat. In this world there is none else but me who knows the purport of what is laid down there (as rites in *Karma Kanda*) of the Mantras (in *Devata Kanda*) and of various discussions (in *Jnana Kanda*). There they give my sanction (by religious rites), display me as the deities, and describing me (as the meaning of discussion) they defeat others. Describing the *Paramatma* as the object of attainment the Vedas proclaim that the distinctions are all illusory: such is the purport of all the Vedas." (32-43).

Chapter XXII

THE TATTWAS AND THEIR ENUMERATION

UDDHAVA SAID,—"o Lord, O Lord of the universe, how many Tattawas have been enumerated by the Rishis? I have heard that thou hast enumerated them as eighteen. Some say that they are twenty-six ; others hold that they are twenty-five; some say seven, some nine, some six, some four, and others eleven. Some say that they are seventeen, some say sixteen and another class hold that they are thirteen. It behoves thee to explain unto us why the Rishis have enumerated them in various numbers." (1-3).

The Lord said, "O Uddhava, what the Brahmanas have said is justifiable in each case, because all the *tattwas* are included in them. What difficulty is there for them to ascertain the number of the *tattwas* who admit my *Maya ?* My energies are impregnable unto them who fight with one another on a cause saying, 'What you have said is not the thing, and what I have said is the truth.' The difference of opinion in matters under discussion, proceeds from the pervertedness of things and disappears when (the controversialists) attain to quiet of mind and self-control; and after that the controversy is brought to a close. O foremost of men, Tattwas are counted as cause and effect according to the object of the speakers as one merge into the other.

All other minor Tattwas or principles are seen entering into one, and all Tattwas exist more or less either in the principle of cause or that of effect. Thus, according to the order of cause and effect and to what those enumerating the number of Tattwas have to say, there is a variance in the number of the Tattwas, for every one has arguments of his own. (4-10).

A person, enshrouded with endless ignorance, cannot himself acquire the knowledge of self, *Atman*. So another person conversant with the knowledge of Tattwas (first principles) shall have to be former's preceptor. In this, there is no difference between the Lord and Purusha. The imaginary difference between them has no meaning. Knowledge is the inherent quality of Prakriti. The reconciliation of qualities is Prakriti. The qualities of goodness, darkness and ignorance, which are the causes of creation, preservatian and destruction, belong to Prakriti and not to *Atman*.

In this world, the quality of goodness is designated as knowledge, that of darkness or energy as action, and that of dullness, ignorance. The agitation of the *Gunas* (qualities) is *Kala* (time) and subtle principle of Mahat or greatness is Swabhava. Purusha, Prakriti, the principle of *Mahat*, *Ahankara* (egoism), *Akasa* (ether), air, effulgence, water, and earth,—these nine Tattwas have been mentioned by me.

Ear, skin, eye, nose and tongue,—these are the organs of knowledge. Words, hands, organ of generation, organ of excretion and foot,—these are the organs of action. Mind rules over both these classes of organs. Sound, touch, taste, smell and colour belong to the objects of perception by the five organs of senses. Movement, speech, passing of excreta and skilfulness are the results of the organs of action. Existing in the beginning of the creation in the shape of cause and effect, Prakriti assumes various conditions through the qualities; Purusha beholds them without being manifest. The first principles of cause, *Mahat* and others, being agitated, obtain energy from the look of Purusha, and being united, create the egg under the protection of Prakriti. (11-18).

According to those who enumerate the Tattwas as seven, these are the five elements, creature and the great soul who is the support of all these. Body, senses, and vital breaths originate from all these Tattwas.

According to those who enumerate them as six, these are the five elements and the sixth is the great Purusha. Being united with the five elements originating from His own self, He has created this Universe and entered there.

According to those who enumerate them as four, effulgence, water, article of food and the soul are the Tattwas. The others originating therefrom are included under these four.

Under the enumeration of seventeen, they are the five elements, the five *Tanmatras*, the five senses, the mind and the soul. In the calculation of sixteen, the soul is called the mind. In the enumeration of thirteen, they are the five elements, the five senses, the mind and the two souls, *viz.*, the individual and the universal. In the enumeration of eleven, they are the five elements, the five senses and the soul. In the calculation of nine, they are the eight Prakritis and the Purusha. Thus various enumerations have been made of the Tattwas by the Rishis. All of them are supported by reason—no world of the learned is inauspicious."

Uddhava said, "O Krishna, if Prakriti and Purusha are different by nature, then why can one not be realised without an understanding of the other. O thou the omniscient one, O thou having lotus-eyes, it behoves thee to cut asunder with sound arguments this great doubt which exists in my mind. The knowledge of creatures regarding Tattwas, proceeds from thee and bewilderments of this knowledge also come from thy energy. Thou dost know the course of thy own *Maya*, and none else." (19-28).

The Lord said, "O foremost of men, Prakriti and Purusha are different. This creation which is the outcome of the agitation of qualities is subject to changes. O my child, my *Maya*, identical with qualities, creates various notions of difference. Although subject to changes, the creation is three-fold, *viz.*, Spiritual, Material and Supernatural. The physical eye existing in the body is Spiritual form; the forms observable in the *Bhutas* are the material forms, and the sun which is the upholder of the senses of vision is the Supernatural form. The soul, which is the prime cause of the three aspects and is therefore different from all these, is manifest and brings into view the universe. In this way, the skin is connected with touch and air, ear with sound and quarters, tongue with justice, and Varuna, nose with smell and Aswinikumaras, the *chitta* with that which can be thought of and Vasudeva, and the mind with what can be meditated upon and the Mantra. The Ahankara that originates from the principle of Mahat which has Prarkiti as its root, is the source of three-fold transformations, *viz*, *Vaikarika*, those begotten by ignorance and those connected with the senses. These three are the cause of the infatuating illusion. The discussion based upon the notions, it *exists* or *exists not*, is also owing to ignorance of the self. This contradiction in terms although useless will never disappear from those men whose minds are diverted from me, who am their course." (29-34).

Uddhava said, "O Lord, do thou tell me of the various forms, which persons, having their minds withdrawn from thee, assume or renounce, by their own actions. Those who are not self-controlled, can hardly realise them. Certainly, learned men are rare in this world; for all are possessed by illusion."

The Lord said,—"The minds of men, filled with the desire for action, and accompanied by five senses, wander from one region to another and thence to another; the soul follows them. Meditating upon subjects seen or as laid down in the Vedas, the mind subject to action, appears in the shape of the subjects of contemplation and is then dissolved; and then recollection of the objects is destroyed. Being immersed in worldly objects for some reason, the mind does not think of the previous body, and this excessive forgetfulness is the death of creatures.

O generous one, that a person considers this body as his own is the cause of birth, for it is either like a dream or a mental desire. He does not remember that the dream and the mental desire are pristine: rather in the present state he sees the soul as just born. These three (spiritual etc.) by the creation of the mind exist in the soul as unreal. Soul is the root of all diversities, external and internal. By the influence of time, the course of which is not seen, the creatures are all being born and destroyed daily; on account of its subtlety it is not seen. The various states of the creatures have been ascertained like those of flames, streams and fruits of the trees. (35-44).

As the flickerings of the flames are in the same lamp; and the flow of the stream is in the water; so the foolish people uselessly say and ascertain of me, that is the same person. By the seed of his own action, a person is neither born nor dead. It is through misgivings that he is born or dead, as fire when united with a piece of wood. Entry in the womb, development in the womb, birth, infancy, boyhood, youth, middle age, decrepitude, and death, these are the nine stages of the body.

From natural lack of discriminatory knowledge a creature assumes one of these states of the body full of mental desires. Some body by happy accident is freed from them. By observing the death of the parental body and the birth of the issue, the birth and death of one self can be conceived by a man. But the soul, the observer of bodies, which have a beginning and an end is free from these two charaeteristics. As from an observation of the seed and the rotten state of a tree, one perceives its origin and destruction, so the viewer of the body is different from it. Not judging accurately that the soul is different from the body, an ignorant man, being possessed by egoism, attains to worldliness. (45-51).

One wanders in the species of the Rishis and celestials by the actions begotten by the principle of goodness; those wandering in the species of Asuras and men are begotten by that of darkness; and in the species of elements, wander beasts and birds, being generated by that of ignorance. As a man, seeing the singers and dancers, imitates them, so an indifferent creature seeing the merits of intellect imitates them. When the water is agitated, all the trees on the banks seem to be shaking; when the eye rolls, the earth appears to be rolling; so, O Dasarha, just as the objects of enjoyment of those men whose minds are stricken with desire and those of dream are unreal, so are the birth and death of the soul.

The person thinking of worldly objects, even if they have no existence, does not cease from worldliness like unto the acquirement of wealth in a dream. O Uddhava, therefore, do not enjoy the worldly objects through mistaken senses; the misconceived notion of difference originates from the ignorance of self. Even if scolded by the impious, insulted, envied, driven, kept in chains, deprived from wealth, covered with spitting by the ignorant people, despoiled by urine and thus persecuted in diverse other ways, one wishing one's well-being should be full of reverence for the Lord and should extricate the soul with soul."

Uddhava said, "O foremost of those proficient in oration, it is very difficult to understand these thy instructions. Do thou so explain that I may understand them. O thou the soul of the universe, save thy votaries seeking refuge under thy feet, the self-controlled sages, even the learned men can with difficulty tolerate this insult of *Atman* offered by the impious." (56-61).

Chapter XXIII

THE MEANS OF CONQUERING THE MIND

SUKADEVA SAID,—"THAT foremost of Dasarhas, whose heroism is worthy of hearing, having been thus accosted by Uddhava, the best of the votaries of the Lord Mukunda, appreciating the words of his refugees, said:

'O disciple of Vrihaspati, such pious men as can pacify their mind agitated by the vile words of the wicked are not to be seen in this world. A man, having his vitals pierced by shafts, does not suffer so much as he does when his mind is cut to the quick by the shaft-like harsh words of the wicked. O Uddhava, I shall relate unto thee a story that is current about this; listen with proper attention. Being scolded by the wicked and remembering the hostile results of his own actions with patience, one feels wounded as if by deeply piercing shafts. A certain *Bhikshuka* has related this holy account.

In the days of yore, a certain rich Brahmana used to live in the country of Avanti. He was the foremost of misers, and had amassed a huge fortune by trade. He was lustful, highly avaricious and of a wrathful nature. He was not wont to receive his kinsmen and guests even with words. In that house religious acts were not performed. His sons and friends were always inimical towards that vile and wicked man. His wife, daughters and servants were always sorry, and never used to do him good. Even the deities partaking of the five sacrifices were angry with him, whose wealth was like that of a Yaksha, who was deprived of both the worlds and shorn of piety and worldly objects. Thus his entire fortune, acquired by great labour and toil, was all consumed for his being thrown off from the path of virtue in consequence of his not satisfying the duties to kinsmen and dependants.

O Uddhava, his kinsmen took a portion of the wealth of that degraded Brahmana, the thieves another; men, king, destiny and time took away the rest. His wealth being thus destroyed, he, disregarded by his own men and shorn of piety and worldly objects, engaged in thoughts hard to be got rid of. Stricken with grief consequent upon the destruction of wealth, bewailing with a voice suppressed with sorrowful tears and thinking for a long time, he was assailed with great penitence." (1-13).

The miserly Brahmana said, "Alas ! Uselessly did I torment my soul with penitence. My body has been a means neither to virtue nor to enjoyment. So long I have suffered so much for the sake of useless wealth. The riches of the miser lead to the repentance of the soul in this world and to the suffering of hell after death; this seldom conduces to happiness. As white leprosy despoils the beauty, so avarice, even if it be measured, destroys the fame of the illustrious and the acccomplishment of the accomplished. In the acts of the acquirement of wealth, the multiplication of the acquired wealth, its keeping, spending, distribution and enjoyment, there are labour, fear, anxiety and mistake of mankind. Theft, envy, falsehood, dishonesty, desire, anger, pride, excessive attachment, distinction, enmity, distrust, vanity and disasters are considered as the sources of trouble to men.

Therefore, a man wishing his own well-being, should renounce from distance wealth which is the source of trouble. For trifling wealth a man is separated from his brothers, wife, father, mother and friends and becomes even an enemy of a very dear one, at one with him. Being worked up and fired with anger for mere trifling wealth, they, casting off all on a sudden brotherly feelings soon leave and destroy each other. (14-21).

Obtaining a human birth, sought for even by the celestials and further the eminence of a Brahmana, he who does not look to his own well-being by disregarding it, is degraded to a cursed course of life. Attaining to this region, the road to heaven and liberatian, what mortal shall be attached to wealth, the abode of troubles? And having wealth, he who does not portion out its proper shares to the deities, Rishis, Pitris, elements, kinsmen, friends, and to his own self, and resorts to the conduct of a Yaksha, is doomed to hell.

Riches, age and strength, by which the intelligent attain to liberation have been exhausted in my case for nothing. Knowing this why does a man repeatedly suffer by attempting to acquire riches? Forsooth, he is greatly possessed by some illusive energy. What has a person, about to be devoured by death, to do with riches, the givers of riches, the objects of desire, those who give them, and the actions which produce birth? Perhaps the Divine Hari identical with all deities, has been propitiated with me, for he has placed me in this condition and has given me repentance, the bark of the soul. In the remaining portion of my life, I shall meditate on the soul, and being assiduously engaged in the performance of religious rites, I shall dry up this body if it exists. May the deities, the lords of the three worlds favour me. Though old, I can attain *Siddhis* in a short time. For king Khatvanga attained to the region of Brahma within a moment." (22-30).

Thereupon the Lord said, "Having thus resolved in his mind, that foremost of the twice-born ones of the country named

Avanti, snapping the fetters of the heart became a self-controlled mendicant ascetic and controlling his soul, senses and vital breaths, travelled over this world. Being disassociated, he entered into cities and villages for alms. And beholding that aged mendicant, O gentle one, the wicked people used to assail him with various insulting words. Some used to snatch away his three-headed bamboo staff, some used to take away his *Kamandalu* and eating vessel, some his seat and the garland of beads, and some his wretched bed and rags; and then showing them and returning them to him, they again used to take them away from the ascetic. Some used to take away by force his food acquired by begging, while he ate it on the banks of the river. Some used to pass urine on his body, and the others used to spit on his head. They tried to make him speak, while he observed the vow of silence, and if he did not speak they used to strike him. Some calling him a thief used to bind him with a rope, exclaiming, 'Kill him, kill him !' Some wicked people used to vilify him saying. 'This wicked man has assumed the marks of a religious man, being deprived of his wealth and kinsmen, and has taken to this mode of life'. (31-37).

Some used to ridicule him saying, 'O ! He is very strong and patient like the mountain-chief; and being firm and observing the vow of silence, he is accomplishing his object like a crane.' Some passed wind at him and some bound and confined him like a toy-bird. The more he suffered such ill-treatments, spiritual, super-human and super-natural, brought in by destiny and worthy of being borne by him, the greater his knowledge became. (38-41).

Thus disregarded by vile men, the destroyers of their own religion, resorting to patience, the outcome of the quality of goodness, he kept to his own religion."

The miserly Brahmana said, "Man, the celestial, soul, planet, action or time,—none of these is the instrument of my misery. Mind alone is the root of misery. The mind turns the wheel of the world. The powerful mind creates the three-fold qualities, which again prompt actions of the nature of goodness, darkness, and ignorance ; and from these proceed the courses of the individuals in future births. The Atman of itself is quiet and indifferent and is the friend of living beings like myself. This effulgent *Parameswara* looks favourably upon the *jivas*. It is predominated by the energy of Vidya and is the guide of creatures like myself and puts forth higher energies. Admitting the mind which is the cause of this worldly phenomenon as its own soul and enjoying the objects in consequence of its being united with qualities, it becomes fettered.

The control of the mind is the ultimate object of charity. observance of one's duty, regulation, quiet of mind, the study of the Vedas, the actions and the religious rites; and subjection of the mind is the greatest *Yoga*. Tell me, what has he to do with charities whose mind has been controlled and has become quiet; and what has he, whose mind is not controlled but is being consumed by idleness, *etc.*, to do with them ? The other deities are subject to mind. Wind does not admit of subjection to any one. The presiding deity of the mind is stronger than the strong and is dreadful to *yogins*. He is the God of gods who can subdue it. Being unable to control it, an enemy of unbearable prowess that gives pain to the mind, some ignorant people engage in useless quarrels with the mortals and make some of them his friends, some disinterested and others enemies. (42-48).

Taking this body which is the imagination of the mind and having his understanding blinded by the notions, 'I and mine,' some persons under the misconception 'this is I and this is another' wander in dreadful and endless darkness. Even if a man is the root of happiness and misery, the soul is neither the doer nor the action, the physical body is the agent thereof, for with whom a man can be angry, if he suffers pain by biting his tongue with his teeth. If the deities presiding over the senses are the cause of misery, then what has the soul to do with these ? The deities who preside over the body and the mind are the possible agents. If one limb is injured by another, with whom in the body is a man offended ? Only soul is the agent of happiness and misery. There is nothing else, but the soul. If it exists, it is unreal. Why should you then be angry with anything else ? Why not then be angry with happiness and misery? If the stars are the agents of happiness and misery, of the soul which is not born, they belong to the body which is born. The astrologer speaks of afflictions as due to the planets of astral evils. So, with whom should a person be angry ? (49-53).

If the actions are the instruments of happiness and misery, then even what is that to the soul? The body is corporeal, and the *Purusha* is pure intelligence. So there is no action in *atma*, which is the root of all happiness and misery. With whom should you then be offended?

The fear that one feels from *Ahankara* which brings into light the world does not exist after one acquires knowledge of *tattwa*; so it is not possible that the soul will enjoy happiness or misery from anywhere or in any place and in any way and from any body outside thee. Therefore, resorting to the path of faith to the Great Soul as followed by the old Rishis, I shall get over the uncrossable ocean of the world, by serving the feet of Lord Mukunda."

The Lord said, "Although scolded by the impious, that ascetic, who had lost his wealth, being freed from pain and disassociated from the world, did not waver from his own principle; and while roaming over the world, he chanted this theme.

There is no other person who confers happiness or misery on a man; a friend, an indifferent man, an enemy, even all this world are but the imaginary and misconceived notions of the mind in ignorance.

Therefore, O my child, having thy understanding solely devoted to me and controlling thy mind by all means, do thou practise Yoga. He who shall attentively conceive this theme of devotion to Brahman, sung by the mendicant, or shall listen to or make others hear of it, shall not be assailed either by happiness or misery and any other pain." (54-59).

Chapter XXIV

SANKHYA YOGA

THE LORD SAID,—"O Uddhava, I shall now describe unto thee the Sankhya Yoga, particularly that explained by the Rishis of old. Knowing this Yoga, a man becomes freed from happiness and misery consequent upon the notion of diversity. At the time of the dissolution all this existed as one (Brahman) without any differentiation. Even at the beginning of the Yoga when people obtained knowledge in making distinction between self and non-self, it was the same. That one, indivisible, eternal Brahman, in a way non-cognisible by the mind or words divided itself into two, *viz.*, *Maya* and manifestation. Of them, one is Prakriti which is identical with both cause and effect, the other is Purusha or the knowledge of objects. When I began to agitate

Prakriti, on account of the destiny of the *Jivas*, *Sattwa* (goodness), *Rajas* (darkness) and *Tamas* (ignorance) became manifest out of Prakriti. From them originated the subtle *Mahat-tattwa* or great energy; when they were set to action, then sprang therefrom *Ahankara* (consciousness of ego) which gave birth to misconceived notions. (1-7).

Ahankara is three-fold, namely, *Vaikarika*, *Taijasa* and *Tamasa*. *Ahankara* is the cause of *Tanmatra*, senses and mind, both intellectual and otherwise. Objects came into being from *Tamasa*, the root of *Tanmatras*, from *Taijasa* the organs, and from *Vaikarika* the quarters, air, the sun, Prachetas, Aswins, Fire, Indra, Upendra, Mitra and the moon. These are the eleven deities.

Being commanded by me and being united the objects when set to action, created the egg, which is the best resting place for me. I sprang into being in that egg lying in waters. The lotus of the world originated from my navel and from that lotus the self-create Brahma came into existence.

By dint of hard austerities and through my favour that soul of the universe (Brahma) created, by the quality of darkness or energy, the *Lokas* along with *Lokapalas*, and three regions namely, *Bhuh*, *Bhuvah* and *Swar*. The heaven became the abode of the Devas and the *Bhuvarloka* that of the Beings and *Bhuh* that of the mortals. The *Maharloka* and others became the abode of the *Siddhas*. The Lord created the abode of the Nagas and Asuras beneath the region of the earth.

All the actions identical with three-fold qualities have their course in the three worlds. Yoga asceticism and withdrawal from the world have for their pure destination the Lokas of *Mahah*, *Jana*, *Tapas* and *Satya*. Bhaktiyoga leads one to me or Vaikuntha. By me, who am the ordainer of all and identical with time, this universe along with actions is once being raised up and again drowned in the stream of qualities. The small, great, subtle and gross, all the objects that exist are permeated both by Prakriti and Purusha.

That which is the source or end of a thing is also its middle and so that is *Sat*. The changes are for mere use as metallic articles and earthen things. If there is any material cause of an object, the first cause is the real one. That which exists in the beginning or end of an object is designated as eternal. (8-18).

Prakriti is the material of the universe which is evolved as effects. Purusha is the container. Kala (time) is the displayer.

I am identical with Brahman and am the three (the cause, the container and the displayer). As long as the will of the creator exists, so long is the preservation; and till its end, the work of creation is carried on from one generation to another for the enjoyment of the creatures.

This universe, permeated by me, although the field of creation and destruction of the creatures, is worthy of being dissolved into five elements when I intend to withdraw the words into me. The body is resolvable to food, the food to seed, the seed to ground, the ground to smell, the smell to water, the water to juice, its own attribute, juice into effulgence, the effulgence into form, the form into air, the air into touch, the touch into ether, the ether into *Tanmatra* of the sound, the sound into senses and the senses to their various presiding deities.

O gentle one, the deities resolve themselves into mind and the mind terminates in *Vaikarika Ahankara*. The sound is merged into *Tamasa Ahankara* and that to *Mahat*. The principle of Mahat surcharged with qualities, terminates in its own qualities and they again in the Prakriti and this in undecaying time. The Time ends in the great Purusha of pure consciousness. The Purusha ends in me who am Atman and unborn. The soul is seen as the region of rigidity and of limited magnitude on account of the creation and destruction of the universe.

As the rising of the sun removes darkness from the sky, so the misconceived notion of difference disappears from his mind, when one views things in this light. This philosophy of Sankhya, which cuts the knots of doubt has been described by me." (19-29).

Chapter XXV

THE ACTIONS OF VARIOUS QUALITIES DETERMINED

THE ALMIGHTY LORD said,—"O Uddhava, O thou the foremost of men, do thou listen to me most attentively. For I shall now deal with the quality of goodness, energy and darkness separately; and I will explain unto thee how the characteristics of persons are formed by the greater or lesser amount of those qualities in them. Patience and endurance, self-control, resignation, want of attachment to the worldly objects; pursuing the path of virtue, truthfulness, kindness, memory of the past events and the foresight of the future, contentment derived from the possession of objects easily acquired, charity, self-denial, belief in the existence of God, bashfulness in improper acts, liberality of heart, complacence, and self-satisfaction are the principal qualities, followed by men with the predominancy of the quality of goodness in them. Desires, endeavours and pride, the increasing hopes of gain, haughtiness, prayers unto the gods for the attainment of riches and other things, the idea of difference between objects, enjoyment of worldly things, entering into furious wars, sensitiveness to flattery, mocking at things, showing power and muscular strength are the chief properties principally found by those persons who have the extraordinary amount of the second principle of creation, *viz.*, energy, in them.

-Again, impatience or restlessness, absence of charity, talk on irreligious subjects, malice, the act of begging, vaunting, useless labour, quarrel, repentance, committing errors, distresses and miseries, slumber, unlawful aspirations, fearfulness and loss of energy,—these are described to be the chief properties of men, in whom the dullness is marked in its highest degree.

Thus I have related unto thee all about the three different properties of creation, which are noticed in persons in their varying proportions. These I ask thee to listen to with thy utmost attention and care.

O Uddhava, the idea of self or of that which is possessed by the self is the effect of the combined action of the three principles of creative properties. Then again, all others founded upon the idea of self and selfishness, which are created either by the mind, or the vital functions, or the different sensibilities, also result from the united effort of those three principles of creation. Man's readiness in the performance of virtuous deeds, and his constant endeavours for making gain, and the satisfaction of all his desires are the effects of the harmonious combination of the quality of goodness. His attachment to the worldly objects and the accumulation of riches and endeavours for the attainment of desired-for articles follow from that harmonious connection. (1-6).

Several other things result from the combined action of the three properties of creation. When a man acquires aptitude for religious performance with the fixed ends, or when his love for living as a householder awakens and also that for observing occasional rites, such as *Sradh* and others--all these are due to the action of the properties in combination.

Predominancy of the quality of goodness in a person is recognised by his strong desire for quietitude. But the presence of extreme darkness in an individual is clearly ascertained by the passions of anger and others guiding him throughout. But while a man or woman worships me with reverence by resigning all his or her actions unto me without seeking for any sort of rewards, it is then that he or she is said to bear a good moral character, with the predominancy of the quality of goodness in him or her.

Again, persons worshipping me with all their hearts and actions with the motive for their own prosperity and happiness, are said to bear the predominancy of *Rajas* (energy) vividly marked in them. But whilst they worship me by resigning everything unto myself with malicious intentions, it is then that they are said to be dull and filled with delusions. The creatures are subject to these properties, *viz.*, the quality of goodness, energy and darkness only. But I am above them, for the reason that these ideas are merely the impressions of the mind. Bound by these, all the created beings are shackled with this world. But when the blazing, transparent and peace-giving quality of goodness subdues the other properties, *viz.*, energy and darkness, it is then that man becomes intimately associated with all sorts of higher pleasures, virtues, and spiritual knowledge. (7-12).

But when the second property of creation, *viz.*, energy, which naturally produces desires in persons either by association or marking out difference, subdues both the quality of goodness and darkness, it is then that man is subject to miseries. Also he has to perform actions in order to gain fame and women.

Again, when darkness, which finds fault with abstract meditations, and which scatters delusion over all, and which also constitutes laziness subdues the quality of goodness and energy, it is then that a man is closely connected with distress, illusion, slumber, malice and hopes. But when the mind becomes pacified, and the passions are entirely spent, and fearfulness forsakes the body, and the heart is freed from all associations, it is then that the quality of goodness suddenly appears, which, do thou know for certain, forms the highest status to understand me.

Having been distracted by various actions when the mind is scattered on all directions, and when both the intelligence and the senses find no satiety, and when again the gross senses, through whose agencies man works, are in their disordered condition, and when the mind also is ever erring, then it must be understood by these symptoms that the principle of energy predominates. But when the mind ceases to work out its proper ends, then it must be understood that it has become too weak to receive its extreme object, *viz.*, the form of consciousness. It is then also that the mind loses all its creative faculties. What ensues at last therefrom are ignorance and sorrow. By these striking but gradually appearing features, the predominancy of darkness is to be recognised. (13-18).

O Uddhava, when the quality of goodness prevails, it is then that the celestials become powerful. When energy increases, the Asuras become very strong. At last, with the increase of the portion of darkness, the Rakshasas or the Demons grow immensely in power. Do thou know that in respect to all creatures, the quality of goodness brings on wakefulness. The quality of energy brings on dreams. Similarly, the quality of darkness diffuses sleep over all creatures.

But the fourth stage, namely, the condition of spiritual knowledge (Turiya) is superior to these three and covers them wholly. By means of the quality of goodness persons soar high up towards *Brahmaloka* and gradually arrive at the region of the Supreme Spirit. But men with the predominancy of darkness in themselves, have a downward course and descend even to the immobile existence.

Again through energy, men attain to the region of human habitation. Those persons who possess the highest amount of the quality of goodness at the time of their death are said to attain to heaven. But those persons who die at the time of the preponderance of energy in them go to the region of humanity. So the persons who die with darkness in them go to hell. Moreover, the persons who are above the three chief attributes of creation, surely obtain me. All actions that are performed with a view to propitiating me, or simply done as if by my servants, are denominated as *sattwic, i.e.*, good and virtuous.

Again, actions performed with the object of gaining rewards, are wholly founded upon the principle of energy. But all acts, done with malicious and evil intentions, are *tamasic.* They are all performed according to the dictates of deluded or dull spirit. Pure self-existence is that in which all senses of physical existence is *sattwic*. But that referring to the body is *rajasic* and that which relates to eating and enjoying is called secular, or Prakritic. Knowledge about me is divine, and is beyond all attributes.

Then again, to live in the forest is of *sattwic* type. To live in the village is a *rajasic* affair, while to live with the gamblers belong to *tamasic* origin. But to live in my temple is superior to all, and above all qualities. One who moves unassociated is virtuous. One who is effected by passions is possessed by the principle of energy. One who hovers in darkness is surely vicious. But he who takes shelter under me, is far superior to all the chief properties stated before. It is spiritual to have faith in self-knowledge. Tendency to work is the effect of the predominancy of energy. Aptitude for vicious acts follows from extreme dullness. But regard for me, and constant services unto me are both pure and beneficial. In fact, they are said to be the highest and superior to all.

All sorts of eatables that are available easily, pure and wholesome, are said to be holy. And foods that are only dearest to the senses are loved by one, in whom energy predominates. Again, foods that are impure and unhealthy, are loved by persons, in whom the third attribute, *viz.*, darkness predominates. All pleasing sensations that spring from the soul are high, and are also called spiritual. But persons subdued by energy, find pleasure in wealth and properties. And pleasures that are derived from delusion and distress, are said to be lower. They are all associated with those persons who are really subject to darkness. But pleasures found in me are spiritual, and are above those cited herein above.

The thing, the country, knowledge, action, result and the actor, reverence, circumstances, forms and observances,—all are created out of the three principal properties, *viz.*, the quality of goodness, energy and darkness.

Then again, O foremost man, all things of the universe, that is those that are either seen or heard, or felt by the mind wholly rest upon the two chief principles, namely, *Purusha* and *Prakriti*. They are all formed from those three attributes of creation. (19-30).

O most enlightened one ! Man's existence in this world, and the actions that he performs therein, all flow from his being subject to those three attributes, and their combined working.

But the person, who has subdued those attributes, which rise in his mind, and also who has devoted himself unto me through mere reverence, is only fit for obtaining salvation.

Hence having forsaken all associations with the attributes of goodness, energy and darkness, and also having assumed the material bodies, wherefrom both spiritual and temporal knowledge originates, let the learned men worship me.

Again, having abandoned all associations and errors and having restrained all his senses and also having subdued the two lower attributes, namely, those of the energy and darkness, with the assistance of the quality of goodness predominant in him, let the intelligent sage serve me. Let the learned man of cool temperament subdue the quality of goodness by goodness itself.

Thus all the created beings, having been released from the several attributes, forsake the material body and obtain me at the end. In this way, having been freed from all these attributes that spring in their minds, and also having done away with their material existences, they will no longer have to meditate upon wealth and prosperity or to enjoy them. I am the Supreme Spirit. By myself they are all made perfect and full." (31-36).

Chapter XXVI

THE SONGS OF AILA

GOD SAID,—"HAVING obtained this human existence, helpful towards knowing my *swarupa* and also having adopted the path of devotion as explained by me, the beings attain in the end that Supreme Soul identical with *Ananda* that rests in Soul remaining within. When man by means of his spiritual knowledge, releases himself from all forms of material existence, which consist of the three chief attributes of creation; and when, again, as something unsubstantial, moves within the sphere of delusion, it is then that he never associates with the things that naturally result from the attributes.

Under this circumstance, let no one associate with what is dishonest and vicious in order to satisfy his sexual appetite, or to satisfy his hunger. Any one adopting such an evil path is just like a blind person; and himself, following another blind man, surely falls in horrible darkness. Here, there is an example of this. The Lord paramount and the world-famous king Aila, who was charmed with the beauty of Urvasi, became highly afflicted at separation from her. But when his passion for her was wholly subdued, he sang the verse, that has been described in this chapter.

When one day Urvasi was departing from the king with a view to forsaking him altogether, that king Aila followed her with great earnestness about her and in a naked body, as if he was a mad person. Whilst thus following her, the king lamented for her saying, 'O wife, O extraordinary one ! Do thou remain here with me.'

Having been greatly disappointed in his love, that monarch passed several years thereafter with all his desires unsatisfied. Hence, during those years he could not say when the nights set in or ended; this was so, because Urvasi had wholly deprived him of his consciousness."

King Aila said, "Oh most miserable ! Delusion has entirely covered me over ! My mind has also been stupefied ! I hardly remember that part of my life, which I passed simply in the enjoyment of the embrace granted unto me by that lady ! O, it is highly lamentable that being charmed and at last being disappointed by her, I was quite unconscious of the rising or setting of the sun ! Moreover, I never felt how the days had passed during those years ! Oh, what a self-forgetfulness ! Taking advantage of this, the ladies made me their play-deer, though I am the lord paramount of all kings, and the gem of their crests. I have renounced my superior lordship, my kingdom and royal garments, even like dross; and turned myself to a naked mendicant. Also I followed, and lamented for her like an insane person whilst she was going away from me. Are there splendour, energy and magnanimity in a person, who like an ass driven by the feet of the she-asses follows the woman, whilst she is fleeing away ? (1-11).

Wisdom, devotion, renunciation, spiritual knowledge, abstract meditation, and control upon the speech are ineffectual in respect of a person, whose mind has been attracted by women. Shame to me, that I having lordship over all, have been fascinated by the vanity of women, like the bulls and asses.

Again, it is a shame to me that I do not understand my own interest; and that I am ignorant but make a parade of my learning ! Although I have drunk the nectar out of the lips of Urvasi for several years, yet I am not satisfied; or rather the desires are repeatedly springing up in the mind, and growing more and more powerful, even as the fire grows more and more furious, if fuels are constantly added to it.

I, therefore, see that none but God who is content in his self and possessed of superhuman power, and who again gives ample gratification unto the soul, is able to deliver me from the grasp of the woman who has stealthily taken away my mind. Indeed, I am low-minded and the mind has not been under my control. (12-17).

Although Urvasi explained all about myself by citing the truthful and grave saying, yet delusion has not disappeared from my mind. As a matter of fact, Urvasi committed no offence to me. To tell the truth, it is I who have mistakenly considered a serpent to be a rope. Being of unrestrained soul, I could hardly recognise the reality of what I saw. Where is this impure and unholy body that is constituted of all ill-smelling substances and where are the blossom-like and sweet-scented attributes ? In truth, there is a great gulf between the two. But so misleading is delusion that it has ascribed the several superior attributes unto the material body itself. Does the body belong to tbe parents ? Or does it belong to the wife? Or to the master ? Or to the fire ? Or to the dogs and vultures? Or to one's self? Or to the friends ? Only that person who admits the above, attaches highest importance to such as these, *viz.*, 'Oh, how beautiful is the face of this woman! How fine is her nose! How fascinating are her smiles !'

Such a kind of person finds greatest gratification in the destructible, worthless and unholy thing, namely, the body. What difference is there between this sort of men, who move within the sphere of material body, that is but constituted of the skin, the flesh, the blood, the veins, the fat, the marrow and the bones; and the worms, that move within the faeces, the urine and the pus? Having been conscious of this difference, the person with perfect spiritual knowledge is never moved either by the females or what is feminine. The mind becomes agitated only when the different senses come in contact with their objects. On other occasions it remains peaceful. The agitation of the mind hardly takes place, unless something be seen or heard. Hence those persons who properly restrain their passions, possesses an unagitated and peaceful mind. For the reason as stated above, nobody should connect his senses with the females or with what is feminine. They are never relied upon by the learned men who are conversant with the six principal objects and duties. Then what to say of one like myself, who am ever subject to delusion ?" (18-24).

The Lord said, "Having delivered the above speech, king Aila, the Lord paramount of all kings, forsook the region of Urvasi. He then became conscious of My personality, and identified it with his own spirit. Thereupon he washed off all delusions, that had wholly engrossed his mind, by means of his spiritual culture, and at last attained final liberation. For this reason, every intelligent person should always shun bad company, and should associate with the honest and the virtuous. It has been seen that only the virtuous can sever all attachments of the mind by the sword of their moral teachings. Those persons are considered to be honest and virtuous, who always reflect upon me without any hope of rewards, and who are peaceful, and who observe equality, and who have no passion for any object, and who show no pride, and who never entertain any idea of contradiction or engage in quarrels, and who never maintain a family.

O magnanimous one ! these men alone always reflect upon the most beneficial subjects referring to myself, which remove all sins of the persons listening to them. The men who with attachment to me hear these agreeable speeches and chant hymns on me and approve them, are said to really worship, and devoutly meditate upon me. In the long run, these persons secure my favours. In fact, the honest and virtuous person who has already attained my favours has nothing more to crave for, because he has wholly won me, who am possessed of innumerable attributes and who am the Supreme Spirit, and who am also identical with all pleasurable sensations. One taking shelter under, or serving, the honest and virtuous is at once liberated from all his sins—even as a person keeping by the fire, is instantly delivered from all fears, either of cold or darkness. The honest and virtuous person conversant with the spiritual knowledge, is indeed the saviour of all creatures who sometimes sink in and sometimes float on the most horrible ocean of the present existence, just as the boat is the best protector of a person, who is about to be drowned in the waters.

Again, the virtuous person is the supporting agent of men who are afraid of degradation in the present existence, even as cooked rice is the only expedient of maintaining life; or as I am the refuge of men, who are highly disturbed and restless; or as virtue constitutes the wealth, which men enjoy in the next world. The virtuous grant eternal vision; but the sun rising gives unto men the external eyes. The persons that are honest and virtuous, are equal to the celestials and the friends. They are also identical with me—the Supreme Spirit. Pururava became unattached towards all his enjoyments in the region of Urvasi; and he, therefore, left it. Thenceforward he wandered about in this world with his soul perfectly pacified." (25-35).

Chapter XXVII

THE YOGA OF ACTIONS

UDDHAVA SAID,—"O Lord, O foremost of the Satwatas, do thou explain unto us the Yoga of action identical with thy worship by which thy votaries adore thee. The ascetics, Narada, the worshipful Vyasa and Angirasa's son Vrihaspati, have repeatedly spoken of it as leading to the liberation of mankind. This word, issuing from thy lotus-mouth, the Divine Unborn (Brahma) communicated unto his sons headed by Bhrigu, and the Divine Bhava unto the goddess.

O conferor of honours, this has been ascertained as being greatly auspicious unto all orders and conditions, unto even the Sudras and the women. O thou having eyes like lotus petals, O lord of the lords of the universe, do thou communicate what leads to the liberation from the fetters of actions, unto me, who am thy devoted votary." (1-5).

The Lord said, "There is no end of the code of actions, O Uddhava, unlimited and endless that they are. I shall therefore describe it to you shortly from the beginning to end. My worship is three-fold, namely, Vedic, Tantric and mixed. By any one of these three modes one likes one should worship me. Do thou hear from me reverentially of the mode in which man, obtaining the state of a twice-born one of a particular Vedic order according to his own rights, should respectfully worship me. A twice-born one, with a clean heart, should worship me with offerings of articles who am identical with one's own preceptor in his heart, an image, an altar made of sands, fire, the sun and water. Cleansing his teeth one should, for purification, first bathe. According to both Tantric and Vedic rites a bath is performed by touching earth. One, who is firmly fixed upon the lord, should perform thy worship which purifies actions with evening prayer and other rites sanctioned by the Vedas. (6-11).

There are eight kinds of images of mine. They are, those made of stone, wood, metals, earth, sands, and jewels; and those painted and conceived in the mind. These images of God are mainly two-fold *viz.*, movable and immovable and these are temples of God. While adoring the immovable image there is neither *Avahana* (invocation) nor *Visarjana* (the act of throwing off the idol). In the case of movable images these may be observed or not; in an image of sand both should be observed. Excepting the earthen images and also those painted, the others should be bathed; in other cases merely cleansing will do. One should offer excellent articles unto the images, but the devotees who have no desire, should worship me with whatever articles they secure by merely meditating upon me in their minds. The bathing and decoration of the image is most liked by me, O Uddhava.

The establishment of principal and minor deities with Mantras on altars made of sand, the dedication of sacrificial articles with clarified butter to fire, salutation unto the sun and its adoration with *Arghya*, and the worship of water with water are also liked by me. Even water, given reverentially by a devotee, is liked by me, but profuse articles offered disrespectfully cannot produce my pleasure, what to speak of perfume, incense, flowers, lamp and food ? Being purified and collecting at first all articles for the worship, the devotee should arrange his seat by spreading Kusa grass; and then being seated with his face directed either towards the east or towards the north, he should perform the adoration and in the case of an immovable image with his face towards it. (12-19).

Then practising *nyasa* in a proper order and purifying his own self, he should worship me in the image with *nysa* with the *mula mantra* and purify the vessel containing water duly. Then sprinkling that water upon the place of worship and upon all the articles of worship and his own body, he should arrange properly the articles of worship, *viz.*, *padya*, *arghya* and *achamaniya* in the three vessels. The worshipper should then consecrate them with the heart, head, *Sikha* of the *Mantra* and *Gayatri*. Having purified his body by fire and air and purged out all bodily considerations he should then engage himself in the worship of my best and subtle form of *Narayana*, stationed in the lotus-heart of the body, which the *Siddhas* meditate upon after uttering *Om*.

Having one's body permeated by the form, meditated upon, as identical with that, one should worship duly with the article mentally conceived and then being at one with it one should invoke and establish it in the idol, and worship me with *nyasa* of the limbs. Then conceiving my seat with Dharma and others with three *gunas*, and with nine energies one should concentrate one's mind on the shining lotus with eight petals, pericarps and pollen, placed in it, and should, by both Vedic and Tantric Mantras, dedicate unto me, for enjoyment and Siddhi, water to wash my feet and rinse my mouth, *Arghya* and other articles of worship. He should then worship *Sudarsana Chakra* (discus), *Panchajanya* (conch), mace, sword, arrow, bow, plough-share, Mushala, Kaustubha, garland, and Srivatsa. Then duly sprinkling water, he should adore all my companions, *viz*., Sunanda, Nanda, Prachanda, Chanda, Mahavala, Vala, Kumuda, Kumudekshana, Garuda, Durga, Vinayaka, Vyasa, Visvaksena, the preceptors and the deities. (20-27).

If it lies in his power, he should, by uttering mantras, sprinkle them with water fragrant with the root of the Ushira grass, camphor, Kumkuma and Aguru. He should then adore me with mantras, beginning with *Swarna-gharma*, the Maha-Purusha Vidya beginning with 'jitatme Pundarikaksha', Purusha Sukta commencing with "Sahasra-sirsha" and Saman and other verses dedicated to Indra, *etc*. He should adorn the idol with cloth, sacrificial thread, celestial garlands, sandal and paste, and if he be my votary, he should duly do it with love. A worshipper should dedicate to me reverentially various articles, such as water to wash the feet and mouth, sandal, flower, incense and lamp.

If it lies in his power he should offer molasses, *payasa* (rice cooked or boiled in milk), clarified butter, cake, barley, wine, Sanyava (a preparation of fried wheat meal with milk and clarified butter), curd and curry. On the *Ekadasi* day (the eleventh day of the moon) he should shampoo the idol with perfumed oil, give a mirror, a tooth-pick, perform the ceremony of bathing with *panchamrita* (milk, curd, clarified butter, honey, sugar), offer food and give a musical party. If it lies in his power, he should be doing these offerings and worshipping every day.

An alter being erected according to one's particular Vedic order and the sacrificial bowl, he should light out fires on all sides with his hands and then unite them. (28-36).

Then spreading *kusa*-grass on all sides, he should duly perform the ceremony of *Anvadhana* in the shape of throwing away twigs with recitation of the *Vyahriti mantra*. Then placing articles of *Homa* on the north of the fire and sprinkling water from the vessel, he should meditate thus upon my form in the fire, 'Of the hue of burning gold, with conch, mace, club and lotus in his four hands, grave in demeanour, clad in yellow raiment like the filaments of lotus, wearing a lustrous diadem, *Katisutra*, and an excellent Angada, having the mystic mark of Srivatsa on his breast, the shining Kaustubha gem and a garland of wild flowers'.

Thus meditating he should worship me; and performing two sacrifices named *Aghara* by throwing dried twigs boiled in clarified butter and offering oblations consequent thereon, he should perform *Homa* with articles seasoned in clarified butter taking an oblation with every Mantra accompanied by other principal Mantras and Purusha Sukta. Performing properly the Homa ceremony with special Mantras in honour of *Dharma* and others, the worshipper should thereafter adore the Deity stationed in fire and then bowing unto Him offer food to His companions. Remembering Brahman, identical with Narayana, he should recite the Mula Mantra. Then giving water to rinse mouth, he should offer the flowers of worship and the portion of the *naivedya* to Visvaksena, and then take it himself. Then dedicating fragrant betel leaves, he should adore me singing my praises, dancing, representing my actions, listening to my own themes, and making others hear of them, he should wait quietly for some time.

Then hymning me with ancient and ordinary verses, great or small, he should bow down unto me, saying, 'O lord, mayst thou be propitiated with me.' Placing his head at my feet and touching them in order with his two hands, he should say, 'O lord, being afraid of death and the ocean of worldliness, I seek refuge with thee, do thou save me.' (37-46).

Then placing the flowers and other articles of worship reverentially on his head, he should, if the idol is to be thrown away, place the light that was given to the idol, in that of the lotus-heart. Of all the idols, worship me in what you reverence for, who am the soul of all creatures and stationed in all.

Thus adoring me with Vedic and Tantric rites, a man obtains from me his wished-for object. Placing my image he should make a permanent temple. By giving away beautiful gardens filled with festivities, fields, shops, cities and villages for continued adoration either on *parva* days (days of ceremony and festivity) or daily, he will obtain properly like unto that of me. By making images, he will acquire the dignity of the Lord Paramount; by making temples he will attain to the three regions and by worship he will attain the region of Brahma and by these he will obtain equality with me. By devotion shorn of desire, one can acquire me and he who makes Pujá in this way attains to devotion. He who pilfers the property of a deity or of a Brahmana, either given by himself or anybody else, spends an Ayuta years in the condition of an insect, living upon excreta. He who helps the perpetrator of this impious deed or approves of his conduct, reaps the same fruit in the next world— for they are the shares of this sinful action. The more a man does sinful actions, the more serious is the consequence thereof." (47-55).

Chapter XXVIII

TRUE ESSENCE OF THINGS

THE LORD SAID—"Let no one either praise or blame the good or evil conduct and actions of other persons. For, it is the duty of the honest and wise to consider the universe as being one with Prakriti and Purusha. But he who really praises or blames the conduct and actions of other people, surely engages himself to no purpose; and thus at length he remiss in his own duties. When the senses which are the outcome of the principle of energetic egoism of the individual is under the influence of dreamy illusion, one loses all consciousness, and falls into the stage of perfect delusion, that is like unto death itself ; even so the person admitting of the duality of principles, that is, the spirit and matter, obtains death or nothingness in the end. In fact, there is nothing like the theory of duality. For, all things, either good or evil, either uttered in speech or thought of in the mind, except the soul, are in no way real. Although the shadow, the echo, and the error are not things real, yet they produce a conception of materials; in the same manner, all the objects of nature, such as the material body, *etc*., inspire fear in us till their destruction. The Lord, Who is one with the soul, creates the universe; and Himself is created in the form of the universe.

Again, He preserves the universe; and is preserved, as if He Himself were the Universe. Also, He destroys all ; and in the same way Himself is destroyed. Hence, nothing can be discerned to be different from the soul itself but what is created, or what is subject to creation and destruction. It is, therefore, an ascertained mistake to say of the soul that it is spiritual, and physical and accidental.

If these three conditions are ever ascribed to the soul, then it must be understood that they are surely the effects of illusion itself. The person, who is thoroughly acquainted with the spiritual knowledge or knowledge acquirable only by abstract meditation and the study of the Vedas, neither praises nor finds fault with any one. Like the sun he ever moves over all places of the earth with equanimity. Do thou, for this reason, fare in this world shunning company with those other than the soul itself, after thou hast ascertained them to be evil and to be possessed of both beginning and end, either by thy guessing faculties, or by the witness of thy own eyes, or by the specific principles of thy own." (1-9).

Uddhava said, "O Lord, this visible universe does not belong to the omniscient soul, that is like unto consciousness itself; nor does it belong to the visible and material bodies. Therefore, whose is this world ? The soul, on the one hand, is imperishable and pure. It is superior to all the attributes. It is like unto the effulgence. It is free from guise. It is like the fire. But on the other hand, the material body is inanimate and is like unto a piece of wood. Under this circumstances, do thou tell me definitely, whom does this world belong to ?"

The Lord said, 'O Uddhava ! so long as the material body, the senses, and the vitality keep together or are closely associated with the soul, the present existence seems to be the most substantial in the eyes of a person, who is closely attached to the world. The soul that constantly reflects upon the objects of enjoyments, never becomes free from the bondage of present existence; even as a person realises no ends during the hours of sleep and dreaming.

In fact, the dreams cannot possibly create senselessness in the individuals, whilst they are awake; but they are capable of creating innumerable ideas, whilst they are awake. Sorrow, enjoyment, fear, wrath, covetousness, senselessness, desire, birth and death do not belong to the soul. They are all founded upon delusion. The *jiva* that has great affection for the material body, the senses, as well as the mental faculties is nothing but the inner soul itself. The former is, therefore, the product of attributes and actions. *Prakriti* and *Mahat* are said to be the different appellations of the soul itself, which having fallen into the state of the present existence in course of time again obtains perfect liberation. After having cut off all connections with the mind, speech, life, the body and the actions,—all unsubstantial, yet variously manifest, by the sword of spiritual knowledge sharpened by the instructions of the preceptor, the sages rove all over the globe without being ever subject to desires and temptations. (10-17).

The cause of the most conspicuous object that existed at the beginning of the creation of the universe, and will also last at the time of its destruction, also exists in the present. This power of discrimination of truth from untruth, *etc.*, can only be acquired by the study of the Vedas, by practising virtues peculiar to one's self, by discerning through the eyes, by instructions and also by discussion, and leads to the acquisition of what is called the *true knowledge*.

I am the prime cause, out of which the creation of the entire universe was effected; and, therefore, I was present at its beginning, and will remain so at the dissolution of the universe; even as the gold, out of which ornaments of innumerable shapes. are excellently prepared and used under various names, will remain imperishable and true to its nature, as it was before moulding it into the ornaments themselves.

O Uddhava, one who exists in the past, present and the future, is known as the Jivatma. The senses, body and *Ahamkara* that proceed from the three qualities constitute the causes themselves, the action and the actor. These three which have perfectly independent and separate existence from that of Brahman, who is above all attributes, denotes the Soul. The effect or rather the most conspicuous thing, which did not exist before, and which will not exist hereafter, does not last during the intermediate period. Nothing is left behind it but the name. The reason being this:

Whatever objects have sprung from causes, and are revealed by them, remain true to their original condition; this is my opinion. Those objects, that are seen now, are simply the effects of delusion itself. They did not exist before. They are all created and revealed by Brahman through his attribute of energy. Brahman is the axiomatic truth itself; and is himself the revealing principle. Hence, Brahman constitutes the senses and the objects, as well as the mind and the five chief elements; and he is manifest in various forms and appearances.

Do thou, therefore, forsake all intimacy and selfish ideas as regards thy body by means of thy spiritual knowledge under the guidance of thy preceptor. Thus, do thou remove all scruples of thyself smoothly and clearly; and do thou rest contented with the pleasure that accrues from thy own soul. Do thou also leave the company of those addicted to lower sort of pleasures. This material body is not the soul. So also the senses, the deities, the life, the vital breath, the water, the fire, the mind, the intelligence, the feeling and the dullness are not the same as the soul.

Again, the body that is maintained by food, the sky, the earth, the sound and the other objects enjoyed by the senses, and Prakriti are not what the soul is considered to be. For, they are all inanimate existences. What virtue is to be attached to that person, who has got his senses, that are one with the properties of creation themselves, all centred together, as also who has the reality of my own essence clearly in his view?

Again, what fault is to be associated with him, whose senses are most restless and uncontrollable; just as what happens in respect to the sun, when the clouds appear round it, or disappear from it? As the sky always keeps above all, *viz.*, air, fire, water, the earth, or as it is never associated with the properties attached thereto, and with the seasons, that are constantly changeable; so the soul, which is at no time intimately connected with the attribute of darkness, ever keeps superior to all sorts of changes and downfalls.

The soul is, as a matter of fact, the prime cause of the universe, and is one with the quality of goodness itself. It never associates with the degrading principles of energy and dullness. One, therefore, should never connect oneself with those that spring from delusion itself, so long as the mind is not released from its passions and filthy ideas through the help of firm reverence unto myself. As both the mind and actions, characterised by impurities, highly oppress the foolish person, who is slavishly attached to all objects of the world; so the diseases greatly annoy the patients by recurring frequently, if they are not properly treated medically.

Those unintelligent devotees,—who swerve from the path of virtue and from what is peculiar to themselves through such obstructions as wives, children, friends, *etc.*,—ever move back to their original state of devotion and devotional performances, to which they were accustomed during their previous existence. They, therefore, are hardly able to perform actions with a view to realizing fruits thereof. The creatures, that are quite ignorant of true spiritual knowledge are degraded to the condition of repeated births and deaths; and they, on that account, have to perform various actions till their end. But one, who is most intelligent and quite conversant with all spiritual culture, always enjoys the eternal and psychical pleasures, and becomes perfectly contented with them, even if he is destined to assume the human body, to which he is never passionately attached. (18-30).

The person, whose intellect always rests with the soul, obtains no vision of the material body; even if he resides within the body, or sits down, or goes hand in hand with it. He does not experience it even whilst lying, or voiding excrements, or eating or performing any actions or satisfying natural appetites, such as seeing, etc. Although the learned sage clearly understands the objects and actions of the senses looking outwards, yet he never tries to become conscious of the reality of things other than the soul itself, just as one when awake never realises the ideas that occur in the mind during the hours of sleep.

Spiritual knowledge removes every possibility of committing actions out of ignorance, which follow from the body and the different senses. These latter are sometimes taken to be one with the soul itself, which assumes various forms according as it is subject to several attributes and their effects, namely, the actions. But it is a broad fact, that the soul can neither be assumed, nor can it be forsaken. For the pure and discriminative knowledge of the soul removes all dullness that eclipses man's intelligence, just as the sunrise dispels the darkness that covers man's vision but it never creates any external object. This soul is like unto the effulgence. It is unborn. It is immeasurable. It is identical with consciousness. Hence, it is unique. It is unparalleled. It is above all speech. For, being guided by the soul itself, both the life and the speech work out their proper ends. To think of diversity in the undifferentiated soul must be an error and delusion of the mind. For the personality depends entirely upon the soul for its support. The principle of duality (*Dvaita*), which is founded upon the five chief elements, is implied only by the name and the form. But it yields to nothing else. In respect to this grave subject, the wise men, who make parade of their learning, affirm that the duality (the principle of *Dvaita*) is merely a name. The same thing is asserted in the Vedanta system of philosophy. But one class of philosophers, who are versed in the reality of things, do not admit of this, and they truly affirm that there exists nothing that may be called "*Essence*". (31-37).

The body of a devotee, who is not an adept in Yoga, becomes subject to innumerable disturbances and ailments springing from within.

Now I will explain to you the remedies that are there in respect to them. Some of these should be destroyed by taking recourse to adequate concentration; and some others of them by sitting in some peculiar postures; and some others again, by pure asceticism and the rest by *mantras* and medicines.

Then again, some of those ill-meaning commotions should be slowly destroyed by the meditation on me and recitations of my names; and also some, by rendering valuable services unto the lords of the devotees.

Some of the learned sages make their bodies wholly freed from diseases and decay and always rest in unchanging youth through the help of several expedients ; and then they practise asceticism in order to gain final emancipation. But other learned and experienced sages do not attach any importance to this. For, they assert that the destruction of the body is unavoidable like that of the fruits falling from forest trees. If it so happens that the body soars high above all diseases and decay during the course of practising asceticism, then it is sure that the most intelligent devotee, engrossed in the reflection upon me, will place confidence upon his ascetic practises, and will never quit them. That devotee who takes shelter under me and practises severe austerities, is never oppressed with any sort of troubles and anxieties. He gradually becomes liberated from desires, and attains eternal pleasures." (38-44).

Chapter XXIX

UDDHAVA GOES TO THE HERMITAGE OF VADARIKA

UDDHAVA SAID,—"o eternal One ! I suppose that such an abstract meditation, as described above, is highly difficult for the person, whose mind has not been wholly restrained. Therefore, O Lord, do thou impart unto me such instructions, by following which men are able to obtain liberation.

O lotus-eyed One ! It is generally noticed that the greatest devotees, who are ever earnest about abstracting their minds from the world outside, ever fail to apply them upon the thing which they reflect upon. They in the long run become highly perplexed, and thus suffer great miseries.

O lord of the universe ! O thou who dost possess eyes like unto the red lotuses themselves ! Only for this reason that those ascetics who are very clever in judging things, both real and unreal, always worship thy lotus-like feet. By this, again, all their pleasures are attained, and the object fulfilled. Moreover, those persons have never to struggle against thy delusion ; and they never boast of practising the *yoga*.

O thou everlasting One ! Thou who art for ever the friend of all ! Is there any wonder that thy servants, who have no other person for their refuge than thyself, will ever prove obedient to thee ? Although the tops of the diadems, borne on the heads by all the celestials, Brahma and others, roll at thy feet, yet the monkeys had been made friends by thee.

O adorable one, who dost impart intelligence unto all ! O thou who dost fulfil the desires of thy refugees ! O dearest One ! Do thou tell me, can persons knowing of thy behaviours towards thy worshippers keep themselves aloof from thee? Who will serve the other deities than thyself for the attainment of superhuman power, as well as for obtaining such a state of mind, in which they will ever be forgetful of all the worldly objects ? We are the worshippers of the dusts of thy feet. What want have we ? Thou dost reveal thyself unto all the corporeal beings in their inner soul as the presiding god of it, and outside as their preceptor; and thus thou dost remove all their passions, with which they are greatly afflicted. Hence persons, who enjoy longevity like that of Brahma himself, and who also possess knowledge of the Supreme Spirit, cannot repay the debts they incur from thee. Remembering the benefits they derive from thee, they become highly gratified." (1-6).

Sukadeva said, "Having been thus addressed by obedient Uddhava, the God of gods, that omnipotent Being, to whom this entire universe is merely a thing of sport, that One who has assumed the three embodied forms of the Trinity consisting of the qualities of goodness, energy and darkness, addressed him (Uddhava) with a loving and charming smile on his lips, saying:

'I will relate unto thee the most pleasing virtues, by the exercise of which, with reverence, men are able to subdue Death. Indeed, Death can be conquered with the greatest difficulty. Both the soul and the mind secure love for my virtues by the resignation of the whole heart and intelligence unto myself. In a similar way, by recollecting me, all the virtuous deeds should be performed without anxiety. The following has been enjoined in this connection:

'One should inhabit the sacred countries, protected by the honest and virtuous persons, full of reverence for me, and should follow such actions as are adopted by my worshippers amongst the celestials, demons and men.

Again, my worshippers should always be very earnest about celebrating all sorts of sacred performances, such as dancing and music ; and also they will influence the monarchs to commemorate festivities, as well as to hold religious and musical gatherings in affectionate remembrance of me.

Again, becoming free from all impurities, one should observe my personality, that is like unto the essence of the Supreme Spirit, that is like the open sky, to be present in all creatures, as well as in one's own self.

O the most enlightened one ! That man who, by the light of knowledge, beholds all creatures to be like unto my own personality, and serves them as such is a wise one. It is that man also, who makes no distinction between a regenerate person and a *chandala*, between individuals giving wealth unto the Brahmana, or stealing away what is possessed by him, between the sun and a spark and between the deceitful and the honest. (7-14).

Understanding that I reside in all bodies, the person who always meditates upon me, is surely delivered from the evil habits of malice, haughtiness, entertaining disregard for others, and of showing the foolishness. He should shun friends, who laugh to no purpose. He should abandon such ideas, namely, 'That I am fair, and he is awkward,' respecting the body. He should also forsake bashfulness. He should again bow down unto the dogs, the *chandala*, the cattle, and the ass by lying prostrate upon the ground. So long as he is not conscious of the presence of my reality in all creatures of the universe, he should worship all the created beings by his expressions, the mental faculties, and the different sensibilities of his body.

By virtue of knowledge that a person acquires from the consciousness of the presence of God everywhere, all the things of the universe are supposed by him to be identical with the Supreme Spirit. By this universal God-vision he is also delivered from all doubts; and he will desist from all sorts of actions. Of all the actions, those that are performed by one who believes in my presence in all the created beings with the whole of his heart, speech, and the varied sensibilities, are considered to be the most judicious.

O Uddhava ! Nobody following the teachings of mine regarding actions without desires of fruits ever suffer decay, because the religion, as preached by me, is attributeless and is thus the wisest.

Again, O most exalted one ! The supreme virtue is secured by the resignation of all the severe austerities like fear and other miseries that are in no way serious, if they are undergone in this world without any desire for reward in the end. During his present existence man can easily secure me, who am eternal and imperishable, by dedicating unto me his body that is vain and perishable. By thus securing me, both the intelligent and the learned men show the best of their intelligence and cleverness. Thus have I described unto thee the whole substance of the Vedas in detail but in a small compass, which are unapproachable even by the celestials. Also I have given repeatedly unto thee the thorough exposition of the knowledge, that is full of clear and sound arguments. Man, conscious of this knowledge, is at once released from all scruples, and he thereby attains salvation. (15-24).

Now thy question has been clearly answered. Thy question is eternal. It is a secret in the Vedas; and it refers to a very high subject. He who enquires after such a mysterious question, surely understands the reality of that eternal, truthful and mysterious Supreme Being.

And, again, he who explains this idea of the Supreme Soul to my worshippers,—I impart my whole heart unto that preceptor. Having been sanctified and freed from all impurities, he who loudly repeats these spiritual explanations every day, does get a view of me through the light of pure knowledge.

Again, the person who daily listens to them with due reverence unto myself and with a sober heart, is never bound by the fetters of actions. O friend Uddhava ! Thou hast now reached the highest region of the supreme soul. Thus thou art free from all delusions, and thy miseries and mental distractions have wholly disappeared. Do thou never impart thy knowledge unto the proud fellows, or the atheists, or the deceitful and haughty persons, or unto those who disregard and are most unwilling to listen to this. But do thou convey this unto the persons freed from the above faults or unto the honest and the virtuous, who are always intent upon rendering good to the regenerate people, or even unto the holy Sudras and the females.

Having been conscious of this spiritual understanding, the enquirers have no subjects left to be searched after, just as nothing remains to be drunk, when one has already drunk the *Ambrosia*. In respect to persons in general, salvation is obtained through spiritual consciousness ; virtue is attained through the performances of actions ; the satisfaction of their desires is secured through the exercise of the *yoga*; and wealth is gained through the cultivation of fields and other speculations, as well as through the imposition of fines upon others. But in respect to thyself I represent all *viz.*, both the action and their results just now stated. After having abandoned all actions, and wholly resigned his soul, whenever a man is willing to render services unto me, he surely attains salvation, and becomes fit to be my equal." (25-35).

Sukadeva said, "O monarch ! Having heard the above instructions regarding the path of *yoga*, and also having listened to the speech of the most righteous Lord, the eyes of Uddhava were suffused with tears; and his voice also was suddenly choked. Then he folded his hands with a view to uttering prayers unto God, but he failed to speak any words. Thereupon he subdued his love-stricken heart with patience, and he considered himself to be most successful. Thereafter he laid down his head upon the lotus-like feet of the most exalted of the Yadus; and addressed him with joined palms, saying:

'O thou who art unborn ! O thou who art the beginning ! The delusive darkness, which I have as yet been subject to, has now been wholly dispersed by thy presence. As a matter of fact, can either coldness or the horror of darkness exercise any influence over a person who is very near the sun?

O Lord ! Thou hast kindly revealed unto me, thy servant, the light of true spiritual consciousness. What faithful person, knowing how thou dost show favours unto thy servants, will ever forsake thy sheltering feet, and will go to take refuge under another's ? With the object of extending thy creation, thou hast caused by thy illusory energy the chord of my affection to stretch over the races of the Dasarhas, the Vrishnis, the Andhakas, and the Satwatas. Thou hast imparted strength to that chord. But again, thou hast severed it by the sharp sword of self-consciousness. O thou the most exalted of the devotees ! I do bow down unto thee. Do thou instruct thy servant, Uddhava, in such a way that he may have firm attachment to thy lotus-like feet." (36-40).

The Lord said, "O Uddhava ! Do thou resort to the sacred retreat (Asrama, hermitage) called Vadarika. There thou shalt purify thyself by touching and bathing in the waters of the holy river that flows from my feet. There thou shalt also be released from all thy sins by seeing the Alakananda (the Ganga), and putting on the barks of trees that thou wilt find there. Thus having turned thyself to a holy person, thou shalt reside in that sacred asylum with the barks of trees on thy body. There thou shalt eat fruits and roots, that will be available in the forest. Thou shalt have no longer any desire for enjoyments. Thou shalt calmly bear the heat and cold and such other vicissitudes of life. Having restrained thy senses, and having been honest, peaceful and meditative, do thou at once engage thyself in the abstract meditation, and also in the acquisition of both scientific and spiritual knowledge. Now do thou reflect upon the instructions that I give unto thee in detail. Do thou control both thy speech and mind; and direct them towards me. It is in this way only that thou wilt be in a position to cultivate the virtues in respect to myself. After this, thou shalt be able to pass beyond the sphere of the three principal properties of creation. In the long run thou shalt obtain me who am identical with the highest state of bliss and prosperity."

Sukadeva said, "Having been thus instructed by Sri Krishna, by the very recollection of whom the chord of all worldly attachments is at once severed,—Uddhava at first circled round

Him ; and then having placed his head upon the feet of God, became immediately freed from all senses of pleasures and pains. Although he was no longer subject to either pleasurable or painful feelings, yet he was moved in the heart; and his eyes were filled with tears at the time of his departure from Krishna. Highly oppressed with the separation from Krishna, Uddhava became senseless ; and he suffered extraordinary pain whilst leaving Him. For, it was almost impossible for anybody to cease to entertain love for the Lord.

Thereupon he placed upon his head the sandals given to him by the Lord; and repeatedly bowing down unto Him. Uddhava departed to his retreat with great uneasiness. Thus the magnanimous Uddhava established Krishna within his heart; and departed to his retreat called Vadarika, in the same way as he was advised by the foremost preceptor of the universe. There he took to abstract meditation, and in course af time, he attained to the reality of Hari.

That person who drinks with reverence even the smallest quantity of the *ambrosia* of knowledge or from the ocean of highest enjoyments which is the same as the pleasing oration delivered by Krishna unto His worshippers—Krishna, whose feet are adored by the lords of devotees, is sure to obtain salvation. And by the association of such a great man the whole universe attains the highest liberation.

I bow down unto that Purushottama named Krishna, who has revealed the Vedas for the welfare of His devotees. I bow down unto that Lord who has made His servants drink the *ambrosia* of knowledge in the substance of the Vedas, which He Himself discovered from the great ocean in order to remove all fears of His worshippers regarding their illness, or imbecility, or in respect to this horrible ocean of present existence. In fact, the Lord is very like the honey-bee, which gathers honey from all flowers in order to benefit the people." (41-49).

Chapter XXX

THE DESTRUCTION OF THE RACE OF YADU

THE KING SAID,—"Thereupon whilst Uddhava, who is like unto the Supreme Soul himself, went away into the forest, what did

God—who is kind unto all creatures of the universe—do in Dwaraka ? When thy race was cursed by the regenerate persons, do thou tell me how did the foremost of the Yadavas forsake his body, that is the dearest of all senses. So charming was that Supreme Being, that the women who did once see him, could not draw away their eyes from him. All the accounts relating to Him, as soon as heard, become impressed on the memory of the wise and virtuous persons; and those accounts are never forgotton by them. It was a great pleasure to the poets to describe in verse the beauty of that super-natural Agent; and by thus describing his handsome look, the bards acquired immortal fame. The warriors, again, who were slain in battle in the presence of Krishna seated on the car of Arjuna, attained oneness with him, after death. Oh ! Do thou, therefore, narrate unto me how God left his body."

The Rishi said, "While Krishna noticed the evil portents rising both in heaven and on surface of the earth as well as in the ethereal regions, he addressed the Yadavas, who sat together around him, forming a gigantic conclave saying:

'O foremost of the Yadavas ! The most formidable accidents, like unto the standards of Yama himself, begin to take place in Dwaraka. It behoves us, therefore, not to reside a moment in this city. (1-5).

Let the women, the boys, and the old men go to Samkhoddhara; and let us go to Prabhasa, where the holy Saraswati river flows by towards the west. There we would bathe in that holy river; and by strict fasting we would make ourselves sanctified. There also we would pour forth water upon the gods, and anoint and worship them with a restrained heart. Moreover, there we would propitiate the magnanimous regenerate persons; as also we would render immense services unto them by giving away kine, lands, gold, clothes, elephants, horses, cars and handsome buildings unto them. Do thou know that Destiny is thus the destroyer of all miseries, as well as it is the highest abode of all prosperity. The worship of the twice-born persons and that of the celestials and kine are only associated with persons of respectable parentage.' Hearing these words of the slayer of Madhu, the old men said, 'So be it.' They then set out on the boats and safely got to the shore. Thereafter all of them mounted their cars, and departed to the city of Prabhasa. On the above occasion all the Yadavas obeyed most respectfully what their Lord had enjoined them. (6-10).

Moreover, they performed all the ceremonies suitable to the occasion. Thereupon, the heroic Yadavas became senseless with rage ; because they were now highly overpowered by Destiny. Then they began to drink the sweet *Maireya* (a kind of wine) juice most copiously at that place. Being deluded by Krishna, they drank the wine to their satiety, and thereby they lost all their senses. Having fallen under these circumstances, the drunken heroes began to quarrel with one another. Then they became greatly infuriated, and resolved upon killing one another. Thus determined, they took up their quivers, swords, cudgels, maces, *Tomaras* and *Rishtis*, and with these weapons, they fought against one another.

These fuddled warriors, again, roved about on their elephants and also upon their cars, decked with numberless flags. Thereupon, they rambled together with asses, camels, bullocks, buffaloes, mules, as well as with the menials; and struck one another with their arrows, just as the mad elephants strike one another by their tusks. Then there began the combats between Pradyumna and Samba, and between Akrura and Bhoja; and between Aniruddha and Satyaki; and between Subhadra and Sangramajit; and between Gada, Krishna's brother, and Gada, Krishna's son; and also between Sumitra and Suratha. Besides the above persons, Nisatha, Ulmuka, Sahasrajit, Bhanu, and several other heroes deluded by Mukunda, were all stupefied by hard drinking. With this condition of their mind, they commenced to strike one another most severely. (11-17).

Again, Dasarha, Bhoja, Andhaka, Vrishni, Satwata, Madhu, Arvuda, Mathura, Surasena, Visharjana, Kukura and the descendents of Kunti ceased to be friends to one another; and then they began to strike one another. In this way, having been deluded by Krishna, sons quarrelled with their fathers, brothers fought against brothers, nephews struggled with uncles, friends and relatives made mutual dissensions; as also descendants from a common ancestor struck one against the other.

After a time, their arrows were all exhausted. Their bows also broke into pieces. The other weapons which they were using, were all lost. Thus when they were deprived of their bows and arrows and other weapons, they then began to hurt themselves by the Eraka-grass (whose sticks are very hard). These grasses, being grasped by the hands, became as strong as the iron maces themselves, like unto thunderbolts. Being forbidden by Krishna they attempted to strike him, as well as their enemies by the sticks made up of those hard grasses.

O monarch ! These foolish warriors being infatuated supposed both Krishna and Balabhadra as their chiefest enemies; and therefore, they ran to kill both of them. O descendant of the Kuru race ! These two mighty warriors became highly enraged at this. They then lifted up their iron maces, even as one lifts up the grass sticks and haughtily walked about in battle array, killing the Yadavas most recklessly. This arrogant rage of the Yadavas, who had been deluded by Krishna, and who again were cursed by the regenerate persons resulted in the total destruction of the whole race, even just as the fire produced by friction in the woods burns the forest itself. Thus the whole race of the Yadavas was wholly destroyed. Only Keṣava survived them. He (Krishna) then reflected upon the matter and said, 'Oh ! Now the burden of the earth has been removed. (18-25).

Thereupon, Balarama seated himself on the coast of the ocean, and engaged himself in the meditation of that Supreme Being. Conjoining his individual soul with the Universal Spirit he at once forsook this world, inhabited by human beings. Thus beholding that salvation had been attained by Balarama, Krishna, son of Devaki, in a mournful posture came under the shade of an Aswattha tree, and assumed a form having four hands. Thereafter, the God sat down upon the ground under the shadow of the tree, and like a smokeless fire, illumined all the points of the horizon by his effulgence. He had Srivatsa on the breast, was blue like unto the clouds in colour, his splendour was like the effulgence of burning gold, he put on silk raiments both round the neck and the waist, he possessed extraordinary beauty, was all prosperous, his smiling face was like unto the red lotus, he was decked in blue hairs, his lotus-like eyes were most intelligent, he was adorned with the unblown flowers and ear-rings, he was also decked in gay ornaments, such as the waist-band, the Brahmanical thread, the diadem, the golden bracelet, a bracelet upon the upper arm, and a garland of pearls. Moreover, he had a jewel suspended on his breast, and an ornament in the toes, his fingers also were intertwined, there were wreaths of forest creepers round his neck, and he had all his weapons round about him. Thereupon he sat himself down by placing his left foot—that was like unto the red lily—upon his right thigh.

Whilst Krishna was thus resting himself, a fowler named Jara, advanced towards him (Krishna) and thinking the foot of

Krishna to be like the face of a deer, he mistakenly shot his arrow at it, which penetrated very deep. This fowler was said to have constructed his arrow with the remaining part of the iron club. (25-33).

But the next moment the fowler saw that the person shot at was possessed of four arms. That fowler therefore advanced towards that enemy of the Asuras with great awe; and placing his head upon his (Krishna's) feet, the fowler laid himself prone upon the ground, and said:

'O slayer of Madhu ! Sinful that I am, I have committed this crime most unwittingly. O thou who art the most righteous ! O sinless one ! It behoves thee, therefore, to grant me forgiveness. O Lord ! By the recollection of thee, men are delivered from ignorance, that is like unto the darkness itself. Thou art the Supreme Being Vishnu. I have committed a great crime by injuring thee.

Hence, O Lord of Vaikuntha, do thou immediately slay this sinful fowler, as I am; for in that case I shall not have again the opportunity to injure the honest and virtuous persons like thee. What shall I describe of thee, whose independent and illusory tricks even Virinchi, Rudra and others,—who are acquainted with all the Vedas,—are quite ignorant of ? As a matter of fact, my vision is wholly covered over by the delusion, and I am really born of low parentage.'

Krishna said, 'O Jara ! Be not afraid of this. Do thou get up. I have wrought this by my own illusory energy. Hence do thou depart to heaven, the adode of the holy persons,—as I command thee.'

Having been ordered by God Krishna, who assumes a form as he likes, the honest fowler thrice walked round him. Then having bowed down unto him, the fowler departed to the heaven on a chariot.

O king ! Searching after Krishna for a long time, Daruka (the charioteer of Krishna) at last found him (Krishna) out by following the sweet smell of *Tulasi*-leaves that came out of his body. Seeing the Lord seated at the root of an Aswattha tree, surrounded by all his weapons that showed forth their extraordinary brilliance, Daruka alighted hastily from his car and with a heart softened by love and reverence for the Lord, the charioteer fell down upon his feet and addressed him saying:

'O God ! My vision has been wholly covered over with darkness on account of my not seeing thy feet that are like unto the lotuses themselves. In fact, I cannot make out anything at present, just as a person cannot recognise the different points of the horizon during the night when the lord of the stars has entirely set. So also I find no peace.'

O most exalted of kings! While the charioteer was thus addressing the God, his car with Garuda-banner upon it, was in a moment driven towards the heaven with all its equipments and horses. At the same moment, the celebrated weapons of Vishnu also followed the chariot heaven wards. On seeing this, Daruka the charioteer, was struck with great astonishment. But Krishna then addressed him saying as follows:

'O, do thou go to Dwaraka and narrate unto our friends the story of the destruction of all our relatives brought about by themselves, as well as of the passing away of Sankarshana. Also relate unto them the circumstances into which I myself am fallen. Moreover, do not henceforward reside at Dwaraka with your friends and relatives; for the country of the Yadus having been forsaken by me will shortly be deluged by the Ocean. And all of you should at once go to Indraprastha with your relations and my parents, well-guarded by Arjuna. Do thou also on your part practise the virtues that I hold myself, and thus sanctify thyself with real knowledge. Also do thou know that this world is but founded upou my illusion. Considering those circumstances, do thou observe patience and endurance'.

Having heard this speech of Sri Krishna, the charioteer Daruka repeatedly walked around him and bowed down unto him. Then having placed Krishna's feet upon his head, Daruka became forgetful of all things of the world and started at once for Dwaraka". (34-50).

Chapter XXXI

SRI KRISHNA GOES TO HIS OWN REGION

SUKADEVA SAID, "o king! Thereupon Brahma, Mahadeva with Bhavani, Indira and the other celestials, the high class saints, the Prajapatis; the Pitris, the Siddhas, the Gandharvas, the Vidyadharas, the Nagas, the Charanas, the Yakshas, the Kinnaras, the Apsaras, and the Brahmanas became very eager to witness the departure of God for his supreme abode. They came up there most earnestly with a view to having a look, as also to describe the actions and chant the praises of Sauri. While coming in, they covered the whole sky with their air-ships and most respectfully showered forth flowers on that occasion. Thus beholding the Grand Sire as well as the other celestials who were his own embodiments, the Almighty Lord, conjoined his individual spirit with the Supreme Soul, and then shut his eyes, that were like unto the lotuses themselves. And, by practising *Agneya Yoga* he departed to his own abode without consuming his own body.

Thereupon, the celestial kettle-drum began to be struck most melodiously. Showers of flowers were also poured incessantly. Along with the Supreme Being, truth, virtue, patience, fame and prosperity at once disappeared from the earth. But whilst Krishna was going away to his heavenly residence, some of the celestials, headed by Brahma, could notice it; whereas others could not at all see this disappearance of the Lord.

Therefore, they were all struck with amazement. The celestials could not make out when Krishna vanished away from the earth, even as men, losing sight of the clouds themselves, can scarcely observe the movements of the lightning in the sky. (1-9).

On that occasion, Brahma, Rudra, and other gods reflected upon the departure of Hari, which was wrought by the help of his ascetic virtues and having been highly astonished, they chanted his praises, and departed to their respective regions.

O monarch ! Do thou observe that the incarnation of God on earth is like unto the appearance of the actors on the theatrical stage. Do thou know also that the birth, death and actions of the Yadavas and other beings, who assumed human forms, are merely illusory. God, after having created and entered into this universe, and then having transformed it in various ways and having at last destroyed it, most peacefully rests upon it. God who had brought down from the region of Yama, the son of his own preceptor, even in his flesh and blood, who had also protected you whilst you had been burnt by the weapon, called Brahma, discharged by Aswatthama, for thou hadst sought his refuge, who had conquered *Mahadeva*, who is the destroyer of all, who had led the famous fowler into heaven, was it, therefore, impossible for him to protect himself, when he was possessed of such superhuman power, as described above. The all-powerful God is the cause as well as the creator, the preserver and the destroyer of these worlds. Yet what is the necessity for his assuming this human form? The reason is that he incarnates himself in several forms for the welfare of the honest and virtuous persons. But after he has shown unto the honest and wise persons the embodiment of his own personality, and thus taught them the best means of salvation, God did not like to leave behind him the human form that he had assumed for the benefit of the universe. The person, who after rising from bed in the morning, narrates unto himself most reverentially all the accounts of the blissful region of Krishna, obtains in the long run that highest abode, where salvation is easily attained. A better place than that of the God himself nowhere exists.

Now, O monarch let me relate unto thee the other facts regarding the relatives of Krishna. Having been forsaken by Krishna, Daruka came up to Dwaraka, and fell upon the feet of both Vasudeva and Ugrasena. He seemed to wash their feet by the constant flow of tears of his eyes.

O king! He then spoke about the destruction of the whole race of the Vrishnis. On hearing this, all became restless and insensible. Senseless as they were owing to the long separation of Krishna, they all repaired to the place where their relatives lay dead. They also struck their foreheads, as they went. Devaki, Rohini, and Vasudeva had wholly lost their senses on account of their being greatly oppressed by the separation of their sons Balarama and Krishna. And whilst they were thus deprived of their proper sensibilities, they all breathed their last. (10-17).

O son! Then the women began to embrace their dead husbands and entered into the funeral pyres of their husbands. The wives of Balarama also embraced his dead body and in the same manner entered into the funeral pyre. The wives of Vasudeva, as well as the daughters-in-law of Hari respectively embraced Vasudeva and Pradyumna and others, and at length they all entered into the funeral pyres. Rukmini and others, whose souls were Krishna, also entered into the burning fire. Arjuna, who was greatly troubled by the separation of his most intimate friend, Krishna, consoled himself by chanting the verse spoken by Krishna, *i.e.* I enshroud myself by my *Yoga maya* and am not, therefore, manifest to all.

Then, again, Arjuna caused the funeral cakes to be offered unto the whole race of his friends and relatives who were slain beforehand. O great king ! Immediately after, the ocean deluged the whole town of Dwaraka, whence the Supreme Being, Hari, had gone away. But the most beautiful palacc of the God, which was all prosperous, was not touched by that great inundation.

The very recollection of God destroys all sins, however great. The slayer of Madhu, that Supreme Being, who himself is the abode of all happiness and prosperity, always says with the person, who often meditates upon his supreme existence.

Accompanied by the women, the boys and the old persons, who had survived the Great Slaughter, Dhananjaya entered the town of their capital city, named Indraprastha, and there he installed Vajra, descendant of the Yadus. O king ! Having heard the whole history of the greatest of their friends and relatives, your grandsires leaving you as the descendant of thy race, all started on the way to Great Departure.

He who repeats with reverence the story of the birth and actions of that Supreme Soul, Krishna, or who makes others listen to that sacred narration, is at last wholly freed from all sins.

The man who always recites the most excellent and entertaining history of the incarnations of God, the greatness of his superhuman energy, as well as his boyish pastimes, attains in the end the highest regard for Krishna himself." (18-28).

The end of book Eleven

Srimad-Bhagvatam

BOOK TWELVE

Chapter I

THE DYNASTIES OF KINGS THAT WILL RULE THE EARTH IN FUTURE YEARS

KING PARIKSHIT SAID,—"O sage, after the passing away of Sree Krishna, the ornament of the Yadus, who will rule over this earth ? Please tell me."

Sukadeva said, "The last king of the line of Brihadratha (*vide* Chapter 22, Canto 9) will be one to be known by the name of Puranjaya. His counsellor, Sunaka, will after having killed his master, make his own son, named Pradyota the monarch of the kingdom. This new king will have Palaka for his son, who again will have a son named Visakhayupa. From Vishakha will descend Rajaka, of whom will be born Nandivardhana. These five kings of the race of Pradyota will rule the earth for one hundred and thirty-eight years.

After the reign of the above-named dynasty of Pradyota there will be another line of kings. The first of this line of kings will be called Sisunaga. He will have a son named Kakavarna.

This Kakavarna's son will be named Khemadharma, who will have an issue named Khetrajna. This Khetrajna will have a son named Vidhisara, whose son will be named Ajatasatru, who will have a son Darbhaka by name. This Darbhaka will have a son celebrated by the name of Ajaya, who will beget a son Nandivardhana by name. This Nandivardhana will have a son named Mahanandi.

O thou foremost of the Kuru race ! The above-named kings of the family of Sisunaga will continuously govern the whole earth for a period of full three hundred and sixty years during the Kali Yuga. O king ! There will be a monarch named Nanda, the son of Mahananda, to be known by another name Mahapadma. He will be born of a Sudra mother; but he will be the most powerful slayer of the Kshatriyas. At the end of the rule of this monarch, a line of kings will succeed to the throne, who will be very sinful, and most like the Sudras." (1-8).

But Mahapadma, like a second Bhargava, with an unrivalled mastery over all, will govern the whole world by bringing all the countries in it under his complete subjection. Mahapadma will beget eight sons, the foremost of whom will be named Sumalya. These eight kings will rule this earth for one hundred years. After this there will come forward a Brahmana, Chanakya by name, who will root out this line of nine distinguished and faithful Nanda kings. After the death of these monarchs, the kings of the Maurya family will reign over the world during predominance of Kali.

Thereafter, the above-named Brahmana (Chanakya) will indeed install Chandragupta at the head of the government of the world. This Chandragupta will beget a son named Varisara, who again will produce a son named Asokavardhana. This king will have a son by the name of Suyasa (of excellent fame). Then Sangata will be born unto Suyasa. This Sangata will have Salisuka for his son. From Salisuka will descend Soamasarma who will have a son named Satadhanva who will beget Brihadratha.

O thou descendant of the Kuru race! These ten kings of the Maurya race (including Dasaratha the fifth, according to Parasara) will indeed govern the entire earth for a period of one hundred and thirty-seven years during the Kali Yuga.

At the end of the above-named dynasty Pusyamitra, formerly the commander-in-chief of king Brihadratha, will after having killed his master found a new line of kings to be noted by the name of Sunga. The second king of this line will be Agnimitra, the son of Pusyamitra. Agnimitra will have a son named Sujyestha who will produce three sons. Their names will be Vasumitra, Bhadraka and Pulinda. The last of these three brothers will beget a son named Udghosha. From this Udghosha will then descend Vajramitra. O prince of the Kuru race! Vajramitra will beget a son named Bhagabata whose descendant will be Devabhuti. These ten kings of the Sunga dynasty will govern the earth for one hundred and twelve years and thereafter this earth will be governed by the kings of the Kanva family. (9-17).

After killing the lustful king named Devabhuti of the Sunga race, his counsellor named Kanva himself will govern the dominions for his master. This Kanva will beget a magnanimous son named Vasudeva, who will also have a son Bhumitra by name. Thereafter, this Bhumitra will have a son named Narayana from whom will descend a son named Susharma. This Kanva family will reign over the earth for three hundred and fifty-four years in the Kali Yuga.

After slaying the last one of the Kanva kings named Susharma, his faithless Sudra servant named Vali belonging to the Andhra family will only for a short period of time rule this earth.

When the government of the above line of kings will come to a close, Krishna, the brother of king Susharma will be the ruler of the earth. He will beget a son named Paurnamasa, who will beget a son named Lambodara from whom will descend the king named Chibilaka. From Chibilaka will descend Meghaswati, who will also have a son named Atamana. This king Atamana will beget a son, named Anishtakarma, who will also have a son named Haleya whose son will be named Talaka, who will beget a son named Purishabhiru. He will beget a son named Sunandana. His son Chakora will beget Vatuka, who will also beget a son named Sivaswati, who will be the great chastiser of foes. Sivaswati will have a son named Gomati, from whom will descend Puriman. This Puriman's son will be Medasira, who will beget a son named Sivaskanda. Then Yajnasri, the son of Sivaskanda will produce Vijaya, whose son Bhavya will also beget a son named Lomadhi. These thirty kings, O descendant of the Kuru race, will rule the earth for a long period of time, *viz.*, four hundred and fifty-six years.

When the rule of the above dynasty will come to an end a few minor but rapacious families of kings will successively occupy the throne of the earth, this family going under the name of Abitha. At first, there will come the seven kings of the Abhira dynasty. The ten kings of the Gardhavi race will succeed them next. Then there will come the sixteen monarchs of the Kanka family, all of whom will be most rapacious and oppressive. These kings will be succeeded by eight Yavana kings, who again will be followed by fourteen Turaska kings. At last, there will come the ten kings of the Gurunda dynasty, besides eleven other kings belonging to the Mauna race. (18-28).

These different families of kings besides the Mauna will successively hold sway over the whole world for a long period of time—for one thousand and ninety-nine years. But the eleven

Mauna kings alone will reign for three centuries.

When the above-mentioned dynasties will have totally disappeared, the following princes will, one after the other, reign in the city of Kilakila. The first kings will be Bhuthananda and Bangiri. Then there will come Sisunandi, who will have a brother named Yasonandi, and a son named Praviraka. These few princes will indeed reign only for one hundred and six years. The thirteen sons of Bhuthananda and his successors will then be born, who will in course of time be celebrated by the name of Balhika. After this, the Kshatriya king Puspamitra and his son Durmitra will be the rulers of the earth. Thereafter the seven kings of the Andhra line, and seven monarchs of the Kosala race,—these fourteen and the chiefs of Vidura and Nishadha will rule the earth almost contemporaneously.

Afterwards, a king to be known by the name of Biswasphirji will prove to be the most powerful ruler of the Magadhas. This mighty monarch will be as famous as the second Puranjaya, whose name has been mentioned above. He will subdue the countries, situated in all directions; and force the regenerate class, or such Brahmanas, as the low-born Pulindas, the Yadus, the Madrakas, and others to convert themselves to Mlechchas. This powerful but wicked monarch will drive away all the Kshatriyas from his capital called Padmavati. This king will maintain such subjects in his kingdom that will belong to other than the three foremost classes, *viz.*, the Brahmanas, the Kshatriyas and the Vaisyas. But he will enjoy sovereignty over, and successfully maintain, all the dominions stretching from the source of the Ganga to Prayaga (modern Allahabad). The regenerate persons living in the countries called Surastra, Avanti, Avira, Sura, Arvuda and Malabar, will all throw aside their sacred threads in fear of their king; and rulers of men also will become most like the Sudras themselves.

The Sudras, or the Mlechcha-like people, who are quite unfamiliar with the virtuous behaviours as prescribed in the Vedas, and who never wear the sacred threads, will hold sway over such holy countries as those situated on the valleys of both the Indus and the Chandrabhaga, and the countries called Kaunti and Kashmir.

O king ! These monarchs, who will be most like the Mlechchas, will govern the earth almost at a time. They will be most vicious, and will ever speak the untruth. They will also be less liberal, but most wrathful and passionate. They will entertain the least scruples, while slaying the women, the children, the cows and the Brahmanas. They will be easily attracted by wealth and women, possessed by others. They will sometimes be elated with joy and oftentimes be depressed with miseries. Moreover, they will have little strength, a short life, and a small structure. They will be destitute of virtuous conduct, and will always avoid to do good deeds. They will be ever covered over with delusion and darkness. These proud Mlechchas, representing themselves as kings, will tyrannise over their subjects. The subjects on the other hand will cultivate the most vicious practices. Thus cultivating evil habits, and behaving most foolishly, the subjects will be like unto their rulers. But, being greatly oppressed by their kings in several evil ways, they will at last obtain utter destruction." (29-41).

Chapter II

THE RELIGIOUS FEATURES OF KALI YUGA

SUKADEVA SAID,—"THEREUPON, O king, virtue, truthfulness, holiness, forgiveness, kindness, duration of human existence, and memory will gradually dwindle away according as time will run its course. During Kali Yuga the possession of wealth will constitute men's respectability of birth, as also it will frame their conduct and define their virtue. During that period, on mere physical strength will really depend both virtue and the administration of justice. The marriages will be determined by option of the bride and the bridegroom. Deception will play the chief part in marketing.

On subtle device will depend the superiority of both men and women. A Brahmana will be recognised by the insignia of his sacred thread, and not by his virtuous conduct. The knowledge of the duties of a special retreat, or Asrama, and the withdrawal of oneself from one retreat to another, will wholly rest upon holding the distinguishing marks attached thereto. The absence of riches, again, will account for the failure of justice; and a learned man will be known by the superfluity of his speech. Poverty will constitute dishonesty and the honest man will be recognised by his vanity, mere promise will entitle the celebration of marriage ceremony.

The performance of ablutions will cleanse away all the impurities. A distant tank will be considered as a place of pilgrimage. Bodily lustre, bearing fashionable hairs, and gluttony will be regarded as the highest aim and enjoyment of human existence. Talkativeness will constitute truthfulness. Giving feasts unto the friends and relatives will show one's skilfulness. The performance of virtuous deeds will be held with a view to attain celebrity. Thus, while the world will be filled with wicked people, the person who will prove the most powerful amongst the Brahmanas, the Kshatriyas, the Vaisyas and the Sudras, will make himself the king. (1-7).

The subjects having been plundered of their riches and wives by their kings, who will be a set of abominable and greedy persons, and who will also practise evil habits like unto those of the robbers themselves, shall have to resort to the woods and mountain caves. Moreover, these subjects shall have to maintain their lives by eating vegetables, roots of plants, flesh, honey, fruits, flowers and seeds ; and also they shall be greatly oppressed by taxation, and by famine resulting from the scarcity or otherwise of rains. Thus at length, they shall have to fall into utter destruction. The people shall also be oppressed by coldness, the storms, the rains, the horror of winter, and they shall be troubled by dissensions.

Again, they shall be overpowered by hunger and thirst, and diseases of various kinds, and by mental distractions.

In the Kali Yuga, men's life will last only for fifty years. During that period all corporeal beings will get lean and thin on account of their committing innumerable vices, prevailing at the time. Men observing the system of castes will begin to lose the path of virtue which leads them to the knowledge in the Vedas. At that time, virtue will inculcate enough of cruelty; and the kings will be like unto the robbers. Stealing, speaking untruth, malice, and several other vices will be the chief characteristics of the people. All the higher castes will be most like the Sudras in behaviour; and the cows will be like unto the she-goats.

The sacred retreats of the Rishis and others will be like the houses dwelt in by the householders with families. A man's best friends will be those who will be related to his wife. The medicines will be less efficacious. The trees will be most like the small *Sami* plants. The clouds will ever be accompanied by thunder. Men will be destitute of virtuous behaviour.

Thus at the close of the Kalí Yuga, whilst the people will behave like the asses, the Almighty One will, by the quality of goodness, incarnate himself with the object of saving virtue from utter destruction. Indeed, the Prime Mover of the mobile and immobile Universe, Vishnu—the God—the Supreme Soul of beings—will incarnate himself with a view to granting salvation unto the honest and virtuous persons, as also to protect their virtue." (8-18).

Kalki will take his birth in the house of Vishnuyasa, a high-souled and a most respectable Brahmana, in the village named Sambala. The Lord of the Universe of unparalleled splendour, endued with innumerable virtues and eight superior attributes (wealth), will ride upon a swift horse given unto him by the celestials. He will subdue those persons, who will be considered dishonest, with the help of his sword.

Moreover, he will rove over the whole world on the back of his swift steed. Therefrom, he will sever millions of heads of the robbers in the disguise of kings. Thus, when the whole lot of robbers will be totally slain, the minds of the people will again become very pure; because then they will have the opportunity of enjoying the fragrant breeze blowing from the body of Vasudeva, besmeared with soft sandal and other things. Whilst Vasudeva, that Holy One, that embodied form of goodness, will reside in their hearts, they will also grow very large in number.

When Kalki, who is the possessor of superhuman power and the protector of virtue, will reveal himself on earth, then the Satya Yuga will commence again. During this period all the people will possess the quality of goodness to the highest degree in themselves. When the Sun, the Moon, the Pushya and the Vrihaspati unite together forming a single constellation, it is then that Satya Yuga begins.

Thus I have related unto thee the whole history of the kings of both the Solar and Lunar dynasties, past, present and future. From thy birth down to the time of Narada's installation are enumerated one thousand and one hundred and fifteen years. While the stars appear in heaven the two Rishis (Stars) are first Sun in the midst of the constellation of seven stars called the *Saptarshimandala*. During the mid-night one amongst *Aswini* and others is found to remain stationary between those two. At this special star the Rishis place themselves for a period of one hundred years, that are reckoned by men. During thy rule, the Rishis are now occupying the region of the star, called *Magha*. But when auspicious Krishna, the God Vishnu, had departed to the paradise, just then *Kali Yuga* commenced. During this period men become very apt to commit sins. So long as the lotus-feet of *Ramapati* (Vishnu) have touched the earth, *Kali* could not show forth his full powers. (19-30).

Again, when the constellation of the seven chief stars, called Devarshi, comes in contact with the star known by the name of *Magha*, then the *Kali Yuga* begins which lasts for a period of twelve hundred years. But when that group of principal stars goes away from *Magha*, and is regrouped with *Purvashadha*, it is then that the evils consequent upon the age of Kali will immensely grow in strength, and they will continue to increase till the rule of king Nanda. The old philosophers have said that on the day Krishna departed to heaven, the Kali Yuga was noticed to commence again.

But when the fourth or the Kali Yuga will come to an end after a period of two thousand and hundred years, it is then that the *Satya Yuga* will begin again. At the commencement of this period the minds of the people will show forth their reality. Thus, the successive ages of the different lines of the Kshatriya class have been enumerated; and in the same manner the periods of existence of other classes, *viz.*, the Vaisyas, the Sudras and the Brahmanas, living in the different *Yugas*, have been reckoned.

But, now nothing remains of the great men of the past, besides their names. Mere words, descriptive of their past actions, remain as the residue. Their fame only lasts on the face of the earth. Devapi, the brother of Santanu and Maru, born of the family of Ikshwaku, these two, endued with the prowess of great *Yoga*, now dwell in the village called Kalapa. Being instructed by the son of Vasudeva, these two powerful persons at the end of the Kali age will as before propagate a religion, based on systems of *varnasrama* (four orders of life).

As a matter of course, all the created beings are influenced by Satya, Treta, Dwapara and Kali following in succession.

O monarch ! The persons belonging to the four principal orders of whom I have related unto thee in detail, as well as the other kings, being bound by the fetters of the world, flourished long ago, but all have now decayed wholly. Even the most powerful kings will in the long run be reduced to ashes, excrescence, and to the meanest worms. But he, who kills animals for the support of his own material body, is surely ignorant of his own interest. For, slaying animals brings on the most degraded state of human existence, namely, hell.

What my ancestors had enjoyed is now being enjoyed by me. How then will those enjoyed objects remain in the possession of my son, grandson, and their descendants?

By the above thoughts the king bind themselves to this earth, and take it to be their own. They also hold that their body, which is nourished by food and drink, is the same as the soul. Those foolish and deluded kings had surely disappeared, leaving behind them both their body and the world itself.

O king ! Even the most indomitable kings who governed the earth with enough of courage and fame, left nothing behind them but their names; that is, they have in time been reduced to mere words." (31-41).

Chapter III

THE CHARACTERISTICS OF KALI YUGA

SUKADEVA SAID—"THED, seeing the kings most desirous of conquests, smilingly addressed them saying:

Oh ! These monarchs, who are mere puppets in the hands of Death, are very willing to subdue me.

In fact, this desire is of no avail on the part of the kings and the learned men: for they, being influenced by lust, attach greatest importance to their own bodies, which are indeed like unto froths. These princes hope thus:

At first, we will bring under our control the six chief passions: and then we will check the power of the ministers. And last of all, we will successively bring under our subjection the counsellors, the citizens, the elephant .owners and then the whole host of enemies. In this way, we will subjugate the whole world, which has the ocean all about her as garment round her waist.

Filled with these false hopes, they lose sight of Death which ever stands by their side. Most of the kings subdue me, who am dressed with the garment of ocean, by the greatness of their power. But they even enter the islands in the long run. This subduing of the earth is, in fact, nothing in respect to conquering the soul itself, which leads to salvation.

O foremost of the Kuru race ! Having forsaken me, Manu and his sons have departed to the most blissful region. Therefore, it is a mere presumption on the part of the fools to try to defeat me in battle. War breaks out often between fathers and sons, and between brothers and brothers, who are really very dishonest. But they simply fight against one another on my account, that is, when they are intent upon winning me.

On the other hand, the deluded monarchs vauntingly say, 'This earth is mine. O fool ! This can never be thine'. Influenced by such ideas, the kings slay others; and at length they themselves fall fnto the hands of Death. (1-8).

Pritha, Pururava, Gadhi, Nahusha, Bharata, Arjuna, Mandhata Sagara, Rama, Khatwanga, Dhundhumara, Raghu, Trinavindu, Yayati, Saryati,Santanu, Gaya, Bhagiratha, Kuvalayaswa, Kakutstha, Naishadha, Nriga, Hiranyakasipu, Vrita, the fearful Ravana, Namuchi, Sambara, Bhauma, Hiranyaksha, Taraka, and several other Daityas and kings, who had been the most powerful lords of the earth, all were heroes and conquerors. Moreover, they were conversant with the different branches of knowledge. But even they could not escape the hands of Destruction. O Lord ! Those persons, who entertain high aspirations about the world, and show great love for it, are in the end surely disappointed. In course of time, nothing remains of them but their names.

O thou the most exalted one ! I have related unto thee the history of great men, who, most famous as they were in the three worlds, departed to the next world. But these stories are represented here only with reference to the worthlessness of all worldly objects, which are wholly given up no sooner than death comes in. But, really these narrations are mere laudable speeches, and no holy utterance of grave import referring to salvation and the Supreme Spirit. The frequent recitation of the praises of Krishna, who is the destroyer of adversity, with enough of purity and respect unto Him, as well as daily listening to those praises constitute what is called the highest and the most serious speech, or *Paramartha*." (9-15).

The monarch said, "O Lord ! Do thou tell me the true account of this, namely, how men will be able to do away with the sins, that will prevail during the *Kali Yuga*. Do thou also narrate unto me the history of the *Yugas*, and the chief chracteristics of these ages. Do thou again give me an account of the periods of preservation and destruction of the Universe, as well as their durations. O Lord ! Do thou explain unto me the greatness of Krishna; and also kindly define Time, that has the same form as that of the God Himself."

Sukadeva said, "O almighty monarch ! Do thou know that during the *Satya yuga* truthfulness, kindness, devotion and charity, these four old virtues are practised. Men of this age (Satya Yuga) are generally contented, kind, amiable, mild, and possessed of self-control and forgiveness. They also observe equality, and enjoy a practised soul wherein they find ample gratification.

During the *Treta Yuga*, however, virtue falls short by one-fourth of the total amount. During this age, the people lose one-fourth of truthfulness, kindness, penance and charity. But, still they are inclined to sacrificial actions and meditation. Another characteristic of this age is that the number of licentious persons, and persons entertaining malice become less, while the number of the Brahmanas, conversant with the Vedas, becomes very great.

O king ! During the *Dwapara Yuga*, devotion, truthfulness, kindness, and forgiveness immensely diminish by halves. In this Yuga the number of the Kshatriyas and the regenerate persons (Brahmanas), however, becomes very large. These high class people possess noble character, and practise asceticism. They also study the Vedas and acquire wealth. They live as members of families and rest ever contented.

But in the *Kali Yuga* only one-fourth of the whole amount of virtue remains as residue; and even this small quantity of it disappears according as the causes of vices rapidly increase. (16-24).

In this age, most of the people are Sudras or slaves, who are always subject to temptation as also who are most wicked, unkind, quarrelsome, unfortunate and beggar-like. The chief attributes of men, during this age, are found to be the quality of goodness, energy, and darkness, which being brought about by time, influence every individual soul. But whilst the faculties of the mind, the intelligence and the sensibilities are all based upon the quality of goodness, it is then that Satya Yuga is said to have commenced back again.

During this period of the world's existence, pure consciousness and love for devotional performances become uppermost. But while the beings in their embodied forms show forth love for actions with the desired ends, that is, while the quality of energy becomes most predominant, it is then, O intelligent one, that it must be supposed that *Treta Yuga* has recommenced. While all sorts of inducements, discontentment, fastidiousness, haughtiness, pride, and love for desirable actions are marked in all individuals, and also while both the qualities of darkness and energy are the prevailing principles of men, it is then that the *Dwapara Yuga* begins to run its course. But the period, during which deception, falsehood, idleness, unusual sleep, malice, miseries and distress consequent upon dullness, fear and poverty are foremost in men, and also while darkness prevails upon them, is known by the name of *Kali Yuga*.

Being influenced by this age (*Kali Yuga*), the people highly prize what is low and degraded. They are ever attended by misfortunes. They eat voraciously. They become licentious and poor. The women also become unchaste. The cities become filled with thieves and vicious men. The kings become oppressive, and draw out blood from their subjects. The regenerate persons will be very eager about feeding themselves, as well as satisfying their lower senses. Those who should observe Brahmanical behaviours, lose their purity, and those who should lead family lives, become most like the beggars. The devotees become residents of villages, and the mendicants become filled with extraordinary desires. The women, on the other hand, become voracious eaters ; as also they give birth to a large number of children. They utter most disagreeable speeches. They become thievish, deceitful and over-bold. They become devoid of shame and bashfulness. (25-34).

The low and deceitful merchants conduct marketing. The men, even if they are not fallen into distress, adopt low professions. If he be a poor person, even the well-qualified master of the house is forsaken by his servants. The master, again, abandons his servant fallen into great distress, although he comes out of a respectable family. Moreover, the cow yields but a small quantity of milk.

During *Kali Yuga*, the people are guided by their wives and their miseries daily increase. Friendship, again, is founded upon profit. Those counsels are supposed to be the best that come out of the wife or her brother and sister.

The Sudras put on guise peculiar to a devotee and they become most like the mendicants. Again, those people, who are not at all conversant with the principles of virtue, take the seats of the sages, and pretend to teach the maxims of religion.

O monarch ! During *Kali Yuga*, the people having no means of supporting themselves are ever restless, and they are ever struck by the horrors of famine as also by the miseries consequent upon drought. The subjects become deprived of proper dresses, food, drink and beds. They also become destitute of honest behaviour. They scarcely wash their impurities. Again, they become destitute of ornaments. Thus being straitened, the people assume the forms of *Pisachas*. For a very small sum of money, that is, for twenty *cowries* only, they struggle against each other, and thus lose their mutual friendship. And at last they kill themselves, as well as their nearest relatives. These low-minded persons only fill up their own stomachs, and satisfy their sexual desires. But they never support their old fathers and mothers, their sons and wives, even if they come of respectable families.

O king ! They also never worship the Divine Being. Achyuta, who is the best preceptor of the whole universe, and upon whose lotus-like feet the presiding deities of the different worlds place their heads, because the people's mind is always distracted by the evil spirits. During *Kali Yuga*, the subjects never serve people God, by the very utterance of whose name the realiy oppressed, the degraded and distressed or those who are dying and senseless, are wholly released from the fetters of actions, and at length attain salvation. (35-44).

But whilst that Greatest Being, the All-powerful God, is secured in the heart, all sins committed by persons during the *Kali Yuga*, and other evils consequent upon space, things and the deviated soul, are immediately removed. Thus secured in the heart, the All powerful Lord, being constantly mediated upon, adored and loved all his accounts being repeated and listened to, destroy all evils committed by men during so long a period as ten thousand years.

Lord Vishnu, resting in the hearts of the saints and devotees, does away with all the evil desires, that are entertained by them; even as the fire removes all impurities of gold when it is thoroughly burnt. That amount of holiness which is secured by the inner soul deeply impressed with the reality of the eternal God, is hardly attained by the worship of the gods and goddesses, by devotion, by the controlling of breath, by bathing in the holy tanks or lakes, situated in the places of pilgrimage, by friendiy intercourse with the honest and virtuous persons, by devotional exercises, and by the recitations of the praises of the celestials.

Hence, O king, do thou commit the reality of Keshava into thy heart, for persons directing their attention towards that Supreme Being, secure the highest abode. If the All powerful and Supreme God, who is the supporting agent and the soul of all beings, is worshipped by the persons, really mortified. He confers upon them the reality of His own nature.

O king ! During the age of Kali, although all sorts of sins are committed, still there exists an alternative, namely, that one uttering the name of Keshava is redeemed from the bondage of sins and penalties; and at length he secures the highest bliss.

The rule goes that salvation is secured by the meditation of Krishna during the *Satya Yuga*. During *Treta Yuga*, the performances of sacrifices and the proper worship of Hari confer salvation. But during *Dwapara Yuga*, the service of God, and during the *Kali Yuga*, the very repetition of the name of Vishnu confers salvation unto all." (45·52).

Chapter IV

THE CREATION AND DESTRUCTION OF THE UNIVERSE

Sukadeva said,—"o king ! I have already spoken unto thee all about time, from the smallest upto the largest period of it, that is, up to two *Parardhas*. Also I have described unto thee about the duration of the *Yugas*. Now do thou listen to me, as I narrate about the creation and destruction of the universe.

O monarch ! Four thousand *Yugas*, make a single day of Brahma, and, O ruler of the earth, that period of time is called a *Kalpa*. During each *Kalpa*, the fourteen Manus are seen to appear in succession. Then there comes the period of destruction, which lasts for four thousand *Yugas*, making thereby a single night of Brahma. During this age the three worlds fall into utter destruction. This sort of destruction is termed casual, the cause being that Brahma, the Creator, engulfing within himself the entire Universe, enjoys a lasting sleep during this age. When this long period of two *Parardhas* of Brahma, the Creator of the universe, comes to an end, then the chief principles of creation, that is, the seven Prakritis, become subject to dissolution. This dissolution is, therefore, what is called Prakritic, or in respect to the seven chief principles of creation. This happens or does not happen according as those principles conjoin or disjoin in creating or destroying this egg-shaped universe.

O king ! The age of destruction is so horrible, that during it the clouds never fall on the surface of the earth as drops of rain for one hundred years. The people then find no food for eating, and being terribly oppressed by hunger, they are compelled to devour one another. Being thus overpowered by what is wrought by time, the men gradually lead themselves to utter destruction.

On the occasion of this general dissolution, the sun draws away all the liquids, either of the ocean or of the bodies themselves, or of the earth by means of his dreadful rays. But the sun never parts with these liquids back again.

Again, during the same age of destruction, the fire originating from the mouth of Sankarshana and being inflated by the force of the wind, burns the lower worlds, and consumes all the creatures inhabiting there. Thus the universe is consumed by the flames of both the fire and the sun, surrounding it on all sides, below and above. At last, the universe, being so reduced, appears as the burnt cakes of cow-dung. (1-10).

Thereupon, at this time of the general dissolution, the horrible winds prevail and continue to blow most furiously for over a hundred years. They thus make the whole of the ethereal regions covered over with darkness and dust, and thereby they give them a gray appearance. Then also the clouds of varied colours begin to rumble most terribly, and drop down showers for a continuous period of one hundred years.

Thereafter, again, the whole universe, finding its shelter within Brahma himself, sinks deep into the waters of the oceans rendered into one. Being thus deluged by the waters the earth loses all its properties, namely, the smell, et cetera; and when it is deprived of the smell, the earth becomes subject to utter dissolution.

Then again, the waters are absorbed by the heat. Thus absorbed, the waters also wholly disappear. Thereupon, the heat is turned into the air; and the heat being so reduced, is wholly lost in the general atmosphere. The air, again, is swallowed up by the sky or ether.

O prince, the air becomes in this way absorbed totally by the sky. Thereafter the property of the sky, that is the sound, is lost in the element of darkness. Hence the sky ceases to exist. The heat-absorbing darkness destroys the senses. The darkness in its unnatural condition destroys all the deities with their principal and peculiar characteristics. The quality of greatness does away with the quality of darkness (*Aham*), which again, is done away with by the superior qualities of goodness and energy.

O king ! Nature in its sound condition comprehends within itself all the qualities given birth to by time. Besides the phases, namely, the days and the nights, the time has no other properties. It has neither beginning nor end. It is eternal. It is above all manifestations. Time is also unchangeable. It has no decay, because it is the cause of all causes. Eternity is thus defined—There is no speech in Eternity, which is also free from, or superior to these, namely, the mind, the quality of goodness, energy and darkness, the different properties of creation, such as the quality of greatness, *etc.* Eternity has neither life, nor intelligence. Nor has it any deity presiding over it.

Indeed, no special creation, like unto the world itself, is wrought by Eternity. Eternity knows no dream, no waking and no sleep. Also there are no elements of sky, water, earth, air, fire and the sun. It seems to be but a continuous sleep; and it is like unto a vacuum. But it is not an empty name. Rather it is the most fundamental principle.

The dissolution of the different chief principles of creation or what is termed as Prakritic dissolution, takes place only when the energies of both the creative powers, namely, Prakriti and Purusha, rendered dull by the influence of time, are totally lost or destroyed. (11-22).

The consciousness again, that is based upon the intelligence, the senses and the objects of senses, is manifest only in them. But, that is not reckoned as an object, which is neither visible nor different from the cause, of which it is the result. The object is rather the effect of delusion, because it has both a beginning and an end. The lamps, the eyes, and the forms are not different from the light or the energy itself, even as the intelligence and the sky, or the objects that are derived from or depend upon the two, are not greatly separate from Brahman, or the Supreme Spirit himself. Wakefulness, dreams and sleep are termed as merely the different conditions of intelligence. The assumptions also of the various appearances by the soul itself are rather the effects of its own illusory energy. As the clouds sometimes appear in the sky, and then disappear from it so the universe, where there is observed the cycle of creation and destruction of forms, is sometimes revealed by the soul, and sometimes, that is, during the period of dissolution it is kept hidden by or within itself.

O king ! What you have stated is true and just. All the causes from which follow the different forms in the universe appear as independent existences; just as the threads are separately visible after they have been woven into cloths.

In the same manner, the causes and their effects, namely, the bodies themselves are noticed to depend upon one another. Again, all things, that are known to depend upon the mutuul connection between the causes and the effects, are nothing but errors.

In fact, whatever objects, that have both a beginning and an end, are what is termed delusion itself. Nothing that is elemental can be visible, if it is not endued with the soul, although it is supposed to be manifest. But, when an object becomes manifest in the course of nature, then it must be supposed that that object is identical with the soul itself.

Next comes truth. As a matter of fact, it is unchangeable and unvaried. But, when the deluded persons ascribe variety to it, then it must be understood that such variety is rather like the kind of air in the inside of a water vessel, or like that in the interior of a room. This idea is suerly erroneous, like the perception of the real sun in the inside of the water of a tank, or in the sky filled with the atmosphere. As the gold is converted into various ornaments of innumerable shapes, according to the varied tastes of the people; and also as it appears in those forms without any change in its real nature; so God, who is imperishable and eternal, is described to assume various forms according as men, led either by their individual social customs or guided by the rules of the Vedas, like to delineate him. As again the clouds, which are produced by the sun, and pass through the stages of evaporation and condensation, cover the sun itself; so darkness, or the over-estimation of one's self, which results in all actions, and which forms the chief attribute of Brahman himself, envelopes the true reality of every individual spirit which forms the part and parcel of that Supreme soul. But, when the clouds that are produced by the sun, are dispersed, then the eyes become capable of beholding the true reality of the sun. In the same manner, when darkness, that constitutes the chief principle of creation, is removed by the force of consciousness of the Supreme Spirit, namely, *Brahman* himself; it is then only that all the creatures are put in the way of realising the true nature of that Highest Essence, namely, *Brahman*. (23-33).

Thus when the reality of Achyuta is most seriously felt in the heart by means of severing the threads of all worldly bindings, that are like unto the delusive darkness itself, with the help of the sword of self-denial and resignation of everything unto God Himself, it is then, O king, that the perfect dissolution of the universe takes place.

O thou repressor of foes ! Some learned men who possess thorough insight into the subtlest of things, say that the dissolution of all things, from the subtlest down to the immobile existence, daily takes place. The different stages of existence of all created beings are constantly brought about according as time runs its course. From this state of existence follow both birth and death. Time, again, which is identical with God himself in appearance, has neither beginning nor end. For this reason solely those conditions of life, that are like unto the motions of the stars and the planets in the sky, are never visible to the naked eye.

Thus have I described unto thee the four different sorts of dissolution, namely, the daily, the casual, the Prakritic, or one occurring in the course of nature, and the Perfect or extraordinary dissolution. Also I have related unto thee the manner in which time courses onwards.

O thou most exalted of the Kuru race ! I have delineated unto thee the mysterious conduct of Narayana, who is the Soul of souls, and who again is the most exalted One in the whole universe. These accounts of Hari—even Brahma himself is hardly able to describe perfectly. For the person, who is burnt by the fire of innumerable miseries and sufferings of this world, or who is willing to bridge over this ocean of worldly troubles and anxieties, which with difficulty cannot be crossed over, to taste to satiety the sweetness of speech about that Supreme and all-powerful Being, Narayana is the most appropriate expedient of attaining the desired ends. Already I had explained unto Narada, who is the same as the eternal God, Narayana Himself, this *Purana-Samhita*. From him Krishna-Dwaipayana had heard it, who, again, being highly gratified with me, had related unto me this Sanhita in detail.

O thou foremost of the Kuru race! Having been asked by Saunaka and others, Suka shall reveal the truths of this Sanhita unto all the sages, who will be present in the great sacrificial meeting to be held for a long while at the field of Naimisha." (34-43).

Chapter V

A BRIEF DISCOURSE ON SUPREME BRAHMAN

SUKADEVA SAID,—"o king! I will now describe unto thee in detail the true nature of Hari, who is the Supreme Soul of both the mobile and immobile existences, and who again is endued with superhuman power. When the Almighty One was in His kind disposition, Brahma sprang up from his body; as also Rudra originated from his infuriated nature.

O king! Do thou give up the idea that thou wilt die; for this inferior thought is only common to the lower order of beings. Do thou know that the body did not exist before. Only it is seen now; and therefore it will die of itself after a time. Whereas thyself or reality is not like thy body; and hence it will not be subject to destruction. Now assuming a body as that of your son or grandson, thou wilt not surely exist; as the seedling springs from the seed. For thy body is quite different from thyself; even as the fuel is quite unlike the fire itself. Whilst dreaming one seems to sever his own head; and whilst awake, he marks the dissolution of his body into the five chief elements. Only for reasons like this the soul is unborn and eternal. Thus, when the body is dead, the soul that resides in it, merges again into that Universal spirit (Brahman); even as the air inside of a vessel again mixes up with the outer atmosphere, no sooner than the vessel breaks. The faculties of the mind create the material bodies, and the principal creative properties (the quality of goodness, and energy and darkness), as well as the actions that are common to all individuals. The mind again is created by illusion, from which the whole world takes its rise. So long as the oil, the flat pot containing the oil, the threads and the fire are found together, the whole denominated as a lamp produces light.

In the same way, both the body and the life, keeping together constitute birth. In fact, all creatures are born, or decay by the destructive power of the quality of goodness, energy and dullness found in them. The soul is never born. It is like unto the effulgence itself. It is superior to both the subtle and gross existence. It is like unto the sky. It is the basis of the whole creation. It is immaterial and endless. Also it is unparalleled.

O Lord ! Do thou meditate upon the soul that dwells in thy body ; and direct all thy thoughts upon the son of Vasudeva. For, thou art intelligent and endowed with the power of guessing commended by a Brahmana. On that eventful day *Takshaka* (the king of the serpents) will not venture to cause thy death. And even the very causes themselves that bring forth Death will not dare destroy thee. For, thou art the lord of death itself, 'I am Brahman; the Supreme Being Brahman is I.' With this meditation in thy mind do thou conjoin thy own soul with that nameless and universal soul. Then thou shalt see that the licking and biting Takshaka is not a separate body from thee, or from thy soul.

O king ! Now I have related unto thee everything about the soul. Also I have narrated in detail all the actions of Hari, who is Supreme Soul of the universe whereof thou didst ask me. What more do thou like to hear ?" (1-13).

Chapter VI

COMPILATION OF THE BRANCHES OF THE VEDAS

SUTA SAID,—"HAVING been addressed by Sukadeva, the son of Vyasadeva, who hold direct communion with God Himself, and who finds equality in all creatures,—the king Parikshit listened. Then having placed the head upon his feet and folded his hands, he said unto him thus:

The king said, "O Lord ! I have been blessed with all success and favours were poured forth upon me. Because thou hast just related unto me all about that Supreme Being. Hari, who is most kind and who is boundless and who again, has no beginning. It is not wonderful that thou dost pour forth blessings upon all creatures who are severely oppressed by the miseries of the world. We hear from thee the great *Purana-Samhita*, which contains all accounts of God, who is auspiciousness.

O God ! I am now not at all afraid of death that may ensue from the biting of the serpent, known by the name of Takshaka. For, I have already been admitted unto the region of Brahma, as thou hast shown to me the eternal path of salvation.

O Brahman ! Do thou command me so that I may restrain my speech and direct it towards that imperishable Supreme Being, and that I may resign my whole heart unto Him, who forms the groundwork of all aspirations for the reason of my attaining salvation. By the cultivation of the supreme knowledge in respect to thyself, my spiritual ignorance and the concomitant prejudices have all vanished. And it is thou, O Lord, who hast granted unto me the highest bliss under the auspicious of thyself." (1-7).

Suta said, "Having been thus addressed by king Parikshit, the most powerful son of Vyasa enjoined on him to give effect to what he had aimed at; and then, obtaining from him proper worship, he went away with the other mendicants. Thereupon, the royal sage Parikshit directed his whole heart towards that Supreme spirit by means of superior intelligence and he meditated upon that highest soul and became as motionless as the tree unmoved by the wind. In this way the royal sage at once reached the most blissful region. The royal devotee seated himself on the banks of the *Jahnavi* (the Ganga) upon the *Kusa* grass scattered over the ground with his face directed towards the north. He then became free from all scruples, and he restrained his speech wholly. Whilst he (the king) remained in that posture, the royal saint became deeply engrossed in the meditation of that Highest Soul.

O regenerate persons ! Having been sent by the wrathful son of a twice-born one, Takshaka came to the king with a view to biting him to death. But on the way he saw Kasyapa. Thereupon Takshaka, intent upon the destruction of the king, frustrated all the hopes of Kasyapa by giving away riches unto him (Kasyapa). Takshaka then assumed the form of a Brahmana, and stealthily bit the king.

The body of the royal sage (Parikshit), who was now being occupied by Brahman, was instantly burnt to ashes by the venom of the monarch of snakes, the venom being like unto fire itself,—in the presence of all the persons, who had gathered then round the king. Then there arose a great uproar in all places, both in the earth and the sky, as well as in heaven. Thereby all the celestials, the immortals and the men, all became struck with amazement. Then the celestial kettledrum began to be struck; and the Gandharvas and the Apsạras went on singing excellent songs. The Gods themselves uttered innumerable praises; and they even showered flowers on that occasion. (8-15).

Having heard that his father was bitten by Takshaka, Janạmejaya became restless with anger. Then he being accompanied by the regenerate persons, offered up according to the necessary ceremonies all the snakes unto the sacrificial blazing fire, which was prepared for the destruction of all the Nagas. All the great snakes were burnt. Beholding this, Takshaka became highly oppressed with terror and at length he took refuge with Indra (the celestial king). When the royal son of Parikshit could not find out Takshaka in the midst of that sacrificial fire, he addressed the regenerate sages saying, 'O ! Why is it that Takshaka, the worst of the snakes, has not been burnt as yet ?'

To this the twice-born persons replied, saying, 'O foremost of the kings ! That venomous serpent took shelter with Indra who was protecting him. In fact, Indra has kept him within the limits of his authority. It is for this reason solely that he has not been made a victim to this fire.'

Having heard this, the liberal-minded Janamejaya addressed the regenerate persons, saying, 'O Brahmana ! Why do ye not cause Takshaka along with Indra himself to fall into this sacrificial fire ?'

Thereupon the regenerate persons offered up unto the great sacrificial fire the great Takshaka along with Indra himself who was accompanied by the rovers of heaven, saying, 'O Takshaka ! Do thou fall into this fire along with thy protector, Indra.'

Whilst the Brahmanas uttered these reproachful expressions to him, Indra became senseless with rage; and he came down from his celestial residence by means of his balloon, accompanied by Takshaka. Thus while Indra was descending from heaven in his *vimana*, accompanied by Takshaka, Vrihaspati, the son of Angirasa, witnessed him; and he then addressed the monarch, saying, 'O lord of men! Thou canst not kill this monarch of the snakes, for he is immortal. Also thou canst not destroy Indra, who also is immortal; as also he is beyond the reach of all indispositions. O king ! Men's existence, their death and their departing to the other world, all are regulated by the consequence of their own actions. As a matter of course, there exists nothing in this world, which can be called to afford pleasure and pain. O monarch ! The death, which follows from the biting of the serpent, or from the hands of the thieves, or from fire, water, hunger, thirst and disease, is principally guided by the results of actions done by persons during their past existence.

O king, do thou, therefore close the observance of this particular sacrifice. Because, from this ensues malice ; as all the serpents are being burnt therein. Do thou know it for certain that men must suffer the results of their previous actions.' " (16-27).

Suta said, "On hearing these words of the high-class saint king Janamejaya agreed to his proposal; and he wholly abandoned the celebration of the sacrifice, as well as the act of offering the helpless serpents upon it. He then paid proper homage unto Vrihaspati. This is undoubtedly the influence of illusion, which Vishnu has scattered over all. Though all the created beings have sprung from Vishnu, yet they are all closely attached to the elemental creation on account of their being subject to the different principles on which the existence of the whole universe is based. When the philosophy of the soul is thoroughly discussed by these learned men, who are conversant with the knowledge in respect to the soul itself, it is then that the dark illusion cannot possibly exist hand in hand with the soul, without being terrified. In that soul no struggles can reside ; for, they constitute the only refuge of illusion itself. There also nothing like the orderly phenomenon of the mind is witnessed; that is, there the mind in its passive condition neither proposes nor disposes of anything. The creator, the means of creation, as well as the creation itself, these three and their resultant, namely, all the creatures of the universe themselves, do not rest with that Supreme Soul. It is above all affections. It is unchangeable. Forsaking pride or haughtiness, the high class sages always move within the sphere of that Supreme Spirit. The devotees, on the other hand, become able through the help of that highest essence to get rid of the ideas regarding *what is* and *what is not*. They also never boast of their corporeal existence ; and instead of becoming friends of others contract intimacy with that Supreme Spirit and embrace Him. Then at length, having engaged their mind in abstract meditation, they identify the Supreme Spirit with Vishnu Himself. Those persons, who cherish no such ideas as *this is my body and self* or *this is my home*, possess a true idea of reality of Vishnu Himself.

Assuming human forms, men should always tolerate the reproachful expressions used by others. They should not insult other people; or quarrel with one another. Do I bow down unto that auspicious and the most intelligent Vyasadeva. I acquired the knowledge of this *Sanhita* by reflecting upon his feet, that are like unto lotuses."

Saunaka said, "O thou who art honest and wise ! Do thou describe unto us, into how many parts the Vedas were divided by the disciples of Vyasa, headed by the high-souled Paila, who himself was the chief preceptor of the Vedas." (28-36).

Suta said, "O Brahman ! The sound originates from the sky that is lodged in the heart of Brahma who occupies the highest and the most blissful region, and who is ever engaged in the meditation of the Supreme Spirit. If we can restrain all our senses properly, we can easily feel that the sound is ever present.

O Brahman ! The superior devotees have washed off all the impurities of their soul, that are either physical, spiritual or accidental, by their constant services unto that essential Being. Thereby these devotees have in the long run attained salvation.

From the sound originates *Om*, comprehending the *three letters*. *Om* is self-manifest. It also explains the nature of that all-powerful and Supreme Soul, Brahman. He who acquires eternal knowledge by means of controlling the different passions or who listens to this self-manifest but inexpressible *Om*, is surely reckoned to be identical with the Supreme Spirit.

From the self-manifest *Om* follows the power of speech. *Om*, again, rises in the heaven of heart, after it has come out of the soul. The Supreme Soul—Brahma, who has revealed himself, is recognised by this appellation, which again is the paramount cause of all the Mantras, the Upanishads, as also of the Vedas themselves.

O thou descendant of the race of Bhrigu ! *Om* has three aspects according as it is composed of the three letters of the alphabet, namely, the first and the fifth of the vowels, and the twenty-fifth of the consonants. These three letters again, are symbolical of the quality of goodness, energy and darkness. They also indicate the names of things, their significations, as well as their professions.

From these again, several others were created by Brahma which have their respective sounds, namely, the *Antahstha*, *Ushma*, *Swara*, *Sparsa*, *Hrasva* and *Dirgha*. Thereafter Brahma, created the four Vedas, coming out of his four mouths, as well as the seven *Lokas* and the *Om* with the object of performing the four-fold Hotra ceremony. He also taught these Vedas unto those of the great ascetics or his sons, who were found to be versed in pronouncing the Vedas. These ascetics and preceptors of religion, again, instructed the same to their own sons and disciples. (37-44).

Their disciples and the disciples of those disciples obtained the Vedas successively during the four consecutive Yugas. At the commencement of the *Dwapara Yuga*, the Vedas were divided into four parts by the great sages. Beholding that the people, influenced by time, were enjoying only short lives, and they were less intelligent and greatly wicked, the great saints divided the Vedas into several other parts in obedience to the dictates of the God Achyuta, who was deeply impressed upon their minds.

O Brahman ! O the most exalted one ! Meanwhile, Brahma and the other *Lokapalas* prayed unto God to protect their virtue which was then gradually falling off. On the other hand, the God, who is the embodiment of goodness itself, took birth in the womb of Satyavati, begotten by Parasara. Vedavyasa having been thus born then divided the Vedas into four chief parts. He also compiled four Sanhitas out of the text of the four Vedas. These Sanhitas were named Sama, Yajus, Rig and Atharva, just as man discovers various kinds of gems out of the mine containing valuable stones.

O Brahman ! The magnanimous Vyasadeva called his four disciples before him; and taught to each of them one of those four Sanhitas. Paila thus obtained the first one called the *Bahvricha* or *Rigveda*. Another disciple named Vaisampayana obtained the second part of the *Yajus*, also called Nigama.

The Samhita compiled from the *Samaveda* was taught to

Jaimini. At last Sumantra obtained thorough instructions from the *Angirasi* or the *Atharva-Samhita*. The sage named Paila explained his own Samhita unto Indrapramat and Vashkala. O descendant of the Bhrigu race ! Vashkala again divided his own Samhita into four parts, and he taught them to his disciples named Bodhya, Yajnavalkya, Parasara and Agnimitra. Indrapramati taught his own Samhita to the learned sage Mandukeya. Mandukeya's disciple Vedamitra imparted it to Saubhari and others. (45-56).

Sakalya, the son of Mandukeya, divided his own Samhita into five parts which he taught to his disciples named Vatsya, Mudgala, Saliya, Gokhalya and Sisira. Sakalya's disciple, the sage Jatakarma, imparted the knowledge of his own Samhita along with *Nirukta* unto Balaka, Paila, Javala and Viraja. The son of Vashkala compiled the Samhita called Valakhilya from those branches of the Vedas mentioned above. This compilation was studied by the Daityas known by the names of Balayani, Vajya and Kasara. The above mentioned *Bahvricha Samhitas* were adopted by all the Brahmanical sages. The person who listens to the recitation of these different parts of the Vedas is wholly released from all sins committed by him.

Vaisampayana had two disciples named Adhvaryu and Charaka. They were known by the common name of Charaka, because they observed the most severe vow which was greatly valued by their preceptor and which also was destructive of the sins resulting from killing a regenerate person. Yajnavalkya, the disciple of Vaisampayana, said, 'O God ! What will result from the vows observed by the disciples of less ascetic value? I will destroy all my sins by practising the most difficult vows.'

On hearing these words of his disciple, the preceptor Vaisampayana became highly enraged and said, 'Do thou go away. I do not want thee. Being my disciple, thou hast insulted a twice-born person. Do thou immediately abandon the knowledge that thou hast learnt from me. Do thou leave this place at once.

Yajnavalkya, the son of Devaratha, vomitted out the knowledge of the Veda called Yajus, and then he went away immediately. Thereupon the great sages beheld what happened; and most willingly adopted these scriptural works for their study; even as the Tittira birds pick up from the ground what they earnestly aim at. Hence sprang that excellent branch of the Veda known by the name of Taittiriya. O Brahman ! After this Yajnavalkya was very desirous of searching after the Veda which was unknown to his preceptor. He, therefore, continued to praise the god, most particularly the Sun in the following words. (57-66).

The auspicious Yajnavalkya said, 'O Lord Sun ! Salutations be unto thee ! Although thou art One, yet thou dost assume the forms of Soul and Time. Also thou dost manifest thyself in everything, from Brahma down to the immobile existence. Thou art, again, the happy body of all the created beings that are divided into four different classes. Moreover, thou art present in the form of sky throughout the entire universe, both within and without it, without being covered over by any *appellation.* Moreover, embodying thyself in the forms of minutes, seconds, and years, thou dost take up from the earth, and shower down upon it, the water ; and thereby thou dost allow the world to fare smoothly onwards.

O Lord of the gods ! O sun ! Thou dost root out the cause of all misfortunes and miseries, to which thy prayerful devotees are ever subject, by thy help of performing the prayers of God as prescribed in the Vedas on the three special junctures of the day.

O thou who dost possess high ascetic value ! Do I reflect upon thy power of generating asceticism. Thou dost understand the very essence of things. Thou art thy own shelter. Again, thou dost lead the mind, the senses, as well as the different vital powers of existence, both mobile and immobile, to their proper duties. Thou dost guide persons to the performance of prayers and praises on the three special junctures of the day, which annihilate the seeds of both bad actions and sorrows of thy votaries. Whilst thou dost witness the people swallowed by Darkness, that is like unto a gigantic serpent with a fearful mouth; or whilst thou dost see them as senseless as the dead ; it is then, O Lord, that thou art moved by thy natural kindness, and dost go at once to benefit them.

Moreover, thou dost rove about on all sides rousing great terror in the minds of the kings, who are really very dishonest. Thou art worshipped by the guardians of the different directions, to which thou dost go. During their worship, the *Dikpalas* pour forth water, mixed with the pollens of lotuses, unto thee. O God, I do pray from thee the knowledge of the Vedas, called

Yajus, which others do not know. It is for this reason simply that I do worship thy lotus-like feet that are ever served by the preceptors of the three worlds." (67-72).

The auspicious Suta said, "Having been thus praised by Yajnavalkya, the Sun of extraordinary power and splendour became highly gratified. He then assumed the form of a horse. Thereupon the god imparted unto the sage the knowledge of the *Yajus*, with which all other persons were not at all conversant. Yajnavalkya, on the other hand, created fifteen chief branches or *sakhas* out of the *Yajus*, he received. Kanya, Madhvandina, and other saints adopted these special branches of knowledge, which sprang from the manes of the horse, wherewith the Sun identified himself. These *sakhas* or branches of the Veda were called Bajasani; for they had come from the Bajas or the mane of that horse (Sun).

The son of the sage Jaimini, who was conversant with the texts of the Sama Veda, was known by the name of Sumantu, who had a son named Sutvan. Jaimini taught the Sanhita, which he had taken for his own to both his son and grandson.

O Brahman ! Sukarma, the most intelligent pupil of Jaimini, divided the principles of Sama Veda, that is like unto a great tree, into a thousand Sanhitas, constituted of essences of the Samas. Hiranyanabha, born in the country of Kosala and Pausyanji,—the two pupils of Sukarma, as well as Avantya,—who was versed in the knowledge of the Supreme Spirit,—adopted this Sanhita for their special studies. Pausyanji, Avantya and Hiranyanabha had five hundred pupils in the northern countries, who were all versed in the Sama Veda. They were therefore, celebrated as the northern men. But some of those learned disciples were often called the men of the West.

Again, the disciples of Pausyanji named Laugakshi, Mangali, Kulya,Kusida and Kukshi adopted several hundreds of Sanhitas for their study, Krita, the disciple of Hirnyanabha, instructed fourteen Sanhitas to his pupils. And Avantya, who was converresant with the knowledge of the Supreme Spirit, taught the remaining Sanhitas and their parts unto his own disciples." (73-80).

Chapter VII

THE CHIEF CHARACTERISTICS OF THE PURANAS

SUTA SAID,—"SUMANTU who was versed in the Atharva Veda, taught his pupil named Kabandha, the texts of the Samhita bearing his own name. He, too, imparted his knoweldge unto Pathya and Vedadarsa. Sauklayani, Brahmavali, Modosha and Pippalayani are the disciples of Vedadarsa. Do thou now hear the names of the disciples of Pathya, as well as the accounts given by those disciples.

O Brahmana ! Kumuda, Sunaka and Jajali were conversant with the texts of the Atharva Veda. Sunaka had two disciples named Babhru, and Saindhavayana. They studied the two Samhitas. Savarnya and several other persons were the disciples of Saindhavayana, Nakshatrakalpa, Santikalpa, Kasyapa, Angirasa, etc., were the teachers of the Atharva Veda.

O sage ! Do thou now hear the names of those persons, who were well-acquainted with the texts of all the Puranas. These persons are six in number; such as Trayyaruni, Kasyapa, Savarni, Akritavrana, Vaisampayana and Harita. Each of these men, conversant with the principles of the Puranas, learned one of the Samhitas respectively from my father, who was the disciple of Vyasadeva. I am the disciple of these six learned persons ; and I, therefore, have studied these six sacred treatises under them. I myself and Kasyapa, Savarni and Akritavrana, the disciple of Rama, have learned the four principal Samhitas from Vyasa's disciple.

O Brahman ! Do thou listen with intelligence the definitions of the Puranas, ascertained by the Brahmanical sages according to the principles as laid down in the Vedas.

Sarga, Visarga, Vriti, Raksha, Manwantara, Bansya, Bansynucharita, Sanstha, Hetu and Apasaya are the ten prominent features of the Puranas. But some persons, versed in the Puranas, ascribe these ten traits to these holy works; whereas, O Brahman, others ascribe only five, according to the greater or less importance of these features. From the discord of the three principal attributes of creation rises Mahat. From this again, the idea of egoism takes its birth. Then egoism gives rise to the five tanmatras as well as to the objects of the senses themselves, along with the deities presiding over them. This entire process is called *Sarga*.

Visarga, again, is but a collection, embodied in this visible universe. This follows as a natural consequence, from, or based upon, the aims and actions to which men are led during their previous existence. This process is only like unto the production of one seed from another. In this world, the means, which men and other created beings, moving or not moving, adopt for themselves, being urged by their own nature and inherent tendencies, is called *Vritti*, or profession. (1-13).

Raksha, or preservation is defined to be the desire on the part of God—that Superhuman being who is always intent upon the destruction of the enemies of the Vedas during every Yuga, to protect beasts, birds, men, the Rishis and the celestials. *Manwantara*, or rest, is explained to be the way in which Manu and his sons, the celestials, the lords of the celestials, the ascetic, and also the six different incarnations of God Himself remain in their respective situations.

Bansyanucharita or the history of the race, is defined to be the history of the kings, as well as the most exalted amongst them, whose names were already mentioned. The four kinds of dissolution, namely, the causal, the natural, the extraordinary and that one occurring daily, which follow from the natural circumstances of the universe, or from the illusory energy of God Himself, are in the opinion of the learned men, called *Sanstha*, or preservation.

The creatures work out ends on account of spiritual ignorance; and they therefore become the causes of the formation of the entire universe. This is what is called *Hetu* or the prime cause.

This cause is in the opinion of some learned men, identical with consciousness itself. But in the opinion of others it is physical, or what is called appellative. The Supreme Being who stands as the vital principle during the three different conditions of man's existence, namely, during the hours of waking or dream or sleep; and also who keeps connection with the persons when they stand as the visible forms of the illusion itself; or who has no connection with them, when they rest alive with their soul concentrated in God,—is known as Brahman, and otherwise termed as *Apasraya* or the refuge of all.

Again the Superhuman agent, who is connected or non-connected with the things of the universe through the different stages of their development, from their birth down to their destruction, is the same as *Apasraya*, or the refuge. This agent is also intimately associated with all the existences even as the earth, the form and the appellation are always connected with the vessel, or other material bodies. When the mind becomes peaceful, or free from its three principal professions, it is then only that we can have a thorough knowledge of the soul itself; and also having driven away our spiritual ignorance,. we can do away with all our attempts and struggles.

The sages versed in the antiquities have denfied the *Puranas* by expounding the above principles or truths as laid down in them. They have enumerated those Puranas, and have ascertained that they were only eighteen in number, *viz.*, *Brahma*, *Padma*, *Vishnu*, *Siva*, *Linga*, *Garuda*, *Narada*, *Bhagavata*, *Agni*, *Skānda*, *Bhavishya*, *Brahmavaivarta*, *Markandeya*, *Vamana*, *Varaha*, *Matsya*, *Kurma* and *Brahmanda*.

O Brahman ! I have thus related unto thee all accounts of the division of the Vedas into their several parts, which was made by the disciples of Vyasa's disciples, as well as by the disciples of their disciples. When these accounts are carefully heard, Brahmanic energy immensely increases." (14-25).

Chapter VIII

EULOGY UNTO NARAYANA

SAUNAKA SAID,—"o Suta ! O thou who art honest and virtuous! O thou who art the foremost of the speakers ! I bless thee with long life. Do thou narrate unto me all that I ask of thee. Because, thou art the leader of those persons who are roving over this ocean of the world which is too difficult to cross over. They say that the sage Markandeya, the son of Mrikanda, enjoys an eternal life; and he survived the dissolution of the entire universe. As a matter of fact, nothing remained of this universe at the time of the general dissolution. O ! Do thou tell me how this could possibly take place.

During the present age, Markandeya has descended from our line, and he is the most exalted of the Bhrigu race. But, no destruction of the creatures of this universe has taken place by this time. Hence, how is it that he lived after this elemental dissolution?

Again, whilst the great sage was living alone on the fearful ocean of dissolution, he saw an extraordinary infant lying on the leaves of a banian tree, floating on the surface of the water of the ocean. This has been a insoluble doubt. We are very curious to know all about this. Do thou, therefore, remove our-doubts. For, thou art a great devotee and also thou art conversant with the principles of the Puranas." (1-5).

Suta said, "O thou saint of the highest class ! The question that thou hast put, explains men's doubts and it comprehends all accounts of Narayana. By the recitation of these holy accounts, all sins, naturally committed by men during the *Kali Yuga*, are at once driven away. Having been variously initiated by his father, in the different stages of his life, from whilst he was in the womb of the mother down to his being made a twice-born one, Markandeya began to study the Vedas ; and after having finished them, he strictly engaged himself in the practice of severe asceticism. Markandeya then commenced to practise the most severe vows. His passions were wholly spent. He bore matted hairs. He put on the barks of trees instead of garments. He bore a *Kamandalu* (a kind of utensil for carrying water). He also carried with him a staff, the sacred thread, the *mekhala* (belt), the skin of a deer named *Krishnasara* and the holy *kusa* grass. With a view to enhancing his virtue, he properly worshipped Sri Hari, during the two twilight hours of the day, in the forms of the Sun, the Fire, the Preceptor, the Regenerate Person, and the Supreme Spirit. Moreover, he continued to suppress all utterances, and he gave away, both in the morning and evening, all the articles, that he had collected by begging during the day, into the hands of his preceptor. When he was enjoined by the preceptor, then only he fed himself ; but otherwise he generally observed fasting.

Thus having wholly engaged himself in asceticism, as well as in the study of the Vedas, that great sage Markandaya properly worshipped Hrishikesa for a long period of ten thousand years. By virtue of such austere asceticism, he gained a decisive victory over Death, who is almost unconquerable. On observing his severe asceticism, Brahma himself, Siva, Bhrigu, Daksha, and the other sons of Brahma, the immortal celestials, the Pitris, and the other creatures all, in fact, were struck with amazement. (6-12).

The great devotee Markandeya, having thus observed the strict vows by engaging himself in the practice of severe asceticism and in the study of the Vedas, became entirely released from the passion of anger and miseries: also he began to meditate upon the Supreme Soul—the Supreme Being—in his heart. Thus having engaged his whole heart in severe devotion, the great ascetic spent a long period of six *Manvantaras*.

O Supreme Being ! Having heard of the conduct of this devotee, Indra, the king of the celestials, became much afraid of this severe practice of asceticism. He (Indra), therefore, began to put obstacles on the way of this sage on the seventh *Manwantaras*. With a view to distract him (the sage) from this severe practice, he (Indra) sent down the Gandharvas, the Apsaras, the god of love, the Summer, the sweet breeze blowing from the Malaya mountains, temptation and pride.

O Lord ! These evil agents, too, departed towards the sacred retreat of the devotee, which was situated to the north of the Himalayas. There they witnessed the two rivers, the Pushpabhadra and the Chitra. The hermitage of the great sage Markandeya was noticed to be most sacred. It was adorned with the most beautiful trees and ornamental creepers. Lots of beautiful birds sang round it. Excellently excavated tanks were also found to deck this sacred abode of the great saint Markandeya. There about the holy asylum the honey-bees continued to buzz, as if they had lost their instinct. The cuckoos, also, sang in great joy. The peacocks, again roved about, most gaudily dressed like actors on a stage. Birds were seen to sing madly all round the asylum. The breeze, sweetly blowing from the Malaya mountains and taking away with it all the particles of snow, embraced the flowers; and as it blew, it awakened boundless love in all. (13-20).

Thus, there the happy spring was found to be ever present with all its accompaniments. At the approach of the night the moon appeared on the firmament. The trees and the creepers bore bunches of flowers and fruits, and they appeared to be embracing one another. Then the god of love, who is the ringleader of all the heavenly fairies, appeared there immediately. The Gandharvas, again, followed the god of love, and they then began to sing, and played upon all sorts of musical instruments. Thereby they produced a sweet harmony. These attendants of Indra witnessed that the great saint had seated himself before the altar after having finished the act of offering oblations unto the sacrificial fire. He then opened his eyes, and appeared even as the embodied form of the God of fire himself, who seemed to be too difficult to be extinguished.

Thereafter, the heavenly damsels began to dance before him. The heavenly musicians sang round him and played upon the various sorts of musical instruments. They also struck the celestial kettledrum, most excellently. The god of love then pierced his select five arrows unto him (the saint) with the help of his famous bow. The Spring, Tempatation and Pride who were now in the service of the celestial king Indra, endeavoured together to agitate the mind of that great ascetic.

Thereupon, an Apsara known by the name of *Punjikasthali*, began to dance round the sage, and hurled unto him her amorous glances. Her well-formed waist was waving this and that way on account of the heaviness of her swelling breast, at the time of dancing. The beautiful floral wreaths flowed down from her well-donned hair-locks. Her love-exciting smiling glances moved round. The breeze blowing from the direction of the Malaya mountains, deprived her of the fine cloth that she put on. On account of this the god of love presumed that the sage was now well within his reach. Therefore, he at once hurled his celebrated five shafts at the sage. But all the attempts became futile, like the muscular exercise of a person, without any physical strength.

O Saint ! Those attendants of Indra, who were intent upon doing injury to the sage, were burnt to ashes by his fiery energy. The rest fled away from the great devotee just as the boys run away on seeing a serpent roused from sleep.

O Brahman ! Although thus oppressed by the evil companions of Indra, the illustrious sage Markandeya could hardly be affected by the power of delusion exercised on him. As a matter of fact, this is not a new thing in respect to the persons who are really very great and honest. Having heard that all his attendants along with the god of love himself had been eclipsed by the superhuman energy of the great ascetic (Markandeya) and also having learnt about the extraordinary powers of that sage, Indra himself became struck with great astonishment. (21-31).

Thus, while the sage kept his heart wholly occupied in the practice of severe asceticism, as well as in the study of the Vedas, Hari—Narayana in the form of Nara and appeared before that sage (Markandeya) with a view to shower forth blessings upon him. These two personages appeared before the sage, putting on two different garbs, black and white. Their eyes looked like the fresh lotuses themselves. Both of them had four arms each. The bark of trees and the skin of the deer formed their garments. They bore the *Kusa* grass in their hands. They also carried the sacred threads round their necks, indicative of the nine principal virtues in the wearers. Moreover, they bore *Kamandalus* (water vessels), bamboo sticks, lotuses, garlands of bones and a handful of Kusa grass. They looked like the embodied forms of devotion itself as well as of the Vedas ; for, they appeared as red as the effulgent lightning itself. But, when the great sage saw God Narayana, incarnating himself in the form of man, being worshipped by the chief of the celestials, Indra, with his head raised up,—instantly he got up from his seat and bowed down unto them with great veneration with his whole body lying prostrate upon the ground before them. Beholding the two before him, his senses, his soul, as well as his whole heart were entirely filled with overwhelming joy. The downs on his body stood erect and his eyes overflowed with tears of joy. Having been thus moved with ecstasy, he could hardly behold them fully. The sage then rose up and folded his hands. Thereafter, as though embracing both the deities with a humble speech full of enough earnestness, the sage addressed the deities in a voice choked up with tears saying, 'Salutations be unto You Gods ! Salutation be unto You both !' After this the sage offered them suitable seats. He also washed their feet and served them by offering water for rinsing their mouths. Besides, he offered unto the deities sandal-paste, sweet-scented articles and beautiful floral wreaths. When the two respectful Beings thus seated themselves with ease, and were most willing to grant favours unto him,—the great ascetic again bowed down unto their feet and addressed them saying : (32-38).

O Lord ! How shall I describe thee ? It is a noted fact that the lives of all creatures—of Brahma, of Siva, as well as of my own—have flowed down from thee. The power of speech also has flowed down from thee. For this reason simply, there exists no difference between things. Therefore, O Lord, the persons, who praise thee with speeches flowing down from thyself, contract intimacy with thee.

O God ! These two forms of thyself have been assumed by thee with a view to benefiting the universe and removing from it all sorts of miseries. Thou also dost grant salvation unto all.

O Lord ! Thou hast incarnated thyself in the forms of fish, tortoise, etc., in order to preserve this creation. Moreover, it is thou who like the spider dost destroy this Universe after having created it. Thou art the preserver as well as the lord of the mobile and immobile universe. Do I bow down unto thy feet. He who takes shelter under thy feet, is never affected by the evil effects of actions, or of the properties of creation, or of time (Kala) itself. He is again not touched by any one of the miseries as described before. Those sages who ever remember the Vedas, repeatedly chant thy praises, bow down unto thy feet, and also worship thee for obtaining shelter under thy feet.

O God ! Men are always subject to fear. They have no other means of attaining salvation than taking refuge under thy feet. Brahma lasts for a period of two *Parardhas.* Even he himself is most afraid of thee who art like unto Death. What need is there to make mention of those persons who are created by Brahma?

O Lord ! After having forsaken the material body, which puts a veil upon the soul, and also which is unreal, transitory, useless, and swelling prominently upon the personality itself, I do worship thy feet that are like unto the true consciousness itself, and also that are like unto the disposing agent of all created beings. Men, worshipping those feet, have in the end all their desires perfectly fulfilled.

O God ! O thou real friend of the soul ! Thy quality of goodness, energy and darkness are the very cause of the creation, the preservation and the destruction of this universe. Thou art also made up of illusion itself. Again, thou art the most mysterious of all beings. Thy mystical quality of goodness contributes to the salvation of all creatures. But, various miseries of persons and their fears, as also their loss of senses result from thy other attributes, namely, energy and darkness.

O God ! The learned sages worship thee as well as those persons who are devoted to thee. Thy devotees regard thy quality of goodness to be the same as thy personality. From this thy purest attribute men derive fearlessness and the condition of self-contentment.

O Lord ! Do I bow down unto thee, who dost preside over my inner soul ; who art the embodied form of Narayana; who art the preceptor of the universe; who art the lord of the celestials; who dost pervade the whole of the universe; who art the foremost of all persons, that is, the most righteous sage; who art Narayana himself; who dost possess the restrained speech; and who art the disposer of all the Vedas. The intelligence is covered over by thy illusory energy. It is simply for this reason that persons cannot recognise thy reality. Because, their minds always run through the evil paths, as shown or pointed out by their own deceiving senses.

Again, the person who could not understand thee before, is sure to recognise thy reality, if he can have a thorough knowledge of the Vedas which have descended from thyself, who art the preceptor of the universe. The knowledge of the reality is kept hidden from us, because we possess material bodies. The reason for that is as follows:

The reality of thy varied nature is like unto the manifold subjects dealt with in the different systems of Philosophy, such as Sankhya and others. Therefore, Brahma and other learned saints could not understand thy reality even after they have tried their utmost. As such thy real nature is only manifest in the Vedas. Hence those holy compilations show what thou really art.

O Lord ! Thou art of such a mysterious character as stated above; so do I bow down unto thee." (39-49).

Chapter IX

MARKANDEYA EXPERIENCES ILLUSION OF THE LORD

SUTA SAID,—"WHEN the intelligent sage Markandeya eulogised the Lord as above, then lord Narayaná, the companion of Nara, was highly pleased and addressed the foremost of the Bhirgu race (the sage Markandeya) the following words:

'O thou foremost of the Brahmana sages ! By dint of thy meditation, learning of the Vedas, restricted mode of life, unflinching devotion unto Me and firm concentration of thy mind, thou hast attained success of thy mission. We have been pleased with thee and propitiated by thy great devotion unto austere penances. Good be to thee. Thou mayst now ask for any boon that thou desirest. We shall be pleased to grant thee desired boons.'

Thereupon, Markandeya replied, saying, "O thou lord of the gods ! O thou remover of distress of the miserable ones ! O thou who art without decay ! Thou hast pointed out unto me the summun bonum of my life. After having once been favoured with the sight of thy lotus-like feet, why should I yet care for any boon ! Thou art that very Lord now before my eyes,—the sight of whose lotus-feet confers upon even ordinary men with ripe mind cultured with yoga-exercises the region of

Brahma and others like him. O thou having lotus-like eyes ! O thou the peak, so to say, of auspiciousness ! I have yet only a curiosity of having direct experience of thy illusion, because by reason of thy illusion the men and also the Lokapalas feel distinction in things and beings." (1-6).

Suta said, "O Muni ! The Rishi having spoken as above, and having duly worshipped the Lord, the latter with a smiling face said, 'Be it so', and departed towards the Badarikasrama. Thereupon, that Rishi having remained in his own hermitage absorbed in meditation upon the Lord through fire, sun, moon, water, earth, air, sky and the soul, etc., went on worshipping the Lord regularly with the articles conceived in his mind. At times, being overwhelmed by his love unto the beloved Lord, the Muni would forget even the usual worship of the Lord.

O Brahman ! O thou foremost of all beings ! Once that Muni was seated on the bank of the river *Pushpabhadra* in the evening, when a great storm arose and was followed with tremendous roaring sound. Following the storm there appeared in the sky terrible clouds, which accompanied with lightning and roar began to shower rains solid like pieces of dice. (7-13).

Just after the storm and rain had commenced, the surrounding four oceans of the four quarters seemed to rush up with mountain-high waves full of large whales of terrible appearance inundating the boundary lands and threatening to shallow up the whole earth. Finding himself along with four kinds of beings, within and without, covered up with rains and storm and waves of the ocean, he felt pained and agitated in mind very much. He saw the whirlwind in the ocean. The shower of rains gradually covered earth, islands, hills and mountains. The earth, sky, heaven, the stars and the quarters constituting the whole universe became submerged in water, and only that great Muni alone remained above the surface of the water. With his dishevelled cluster of matted locks, that Muni began to wander about like an immobile object or a blind man. He was greatly afflicted with hunger and thirst, and terrified by the *Makaras* and *Timingilas*. He was hard hit by waves and storms, and being greatly fatigued in roaming about the darkness, that Muni knew not the quarters, the sky or the earth either. In this way roaming about in the ocean under the illusory energy of the Lord, that great Rishi Markandeya passed hundreds of thousand years. While thus wandering about in the ocean that great Rishi once found at an elevated spot of the earth a small banian tree beautifully adorned with flowers and fruits. The Rishi saw a baby lying in the nest on a branch on the north-west side of the tree. The halo around the baby was dipersing the surrounding darkness. His complexion resembled the best of *Marakata* gem, his countenance graceful, his neck resembling a conch, his breast wide, and nose beautiful, and his eye-brows were charming. His breath was shaking his curly locks of hair. The inside of his ears was decorated like the inside of a conch and his ears had pendant pomegranate-flowers. His laugh was white but tinged with the coral redness of his lips. His cheeks were reddish like the inside of the lotus-petals. His look was charming. In his belly which looked like a banian-leaf was a deep-set navel, surrounded by a glossy set of hairs moving with the movement of his breath.

O thou foremost of the Vipras ! That baby with tiny fingers drawing up to his mouth the toes of his foot was sucking it. The great Rishi was highly astonished to find such a baby at such a place as described above. His fatigue was entirely removed at the joy that he derived on seeing that baby. His heart and eyes seemed to have been highly expanded at the sight of the baby. He approached the baby to satisfy his curiosity. (14-27).

Just as the Rishi approached it, that baby of the race of Bhrigu drew the Rishi just like a mosquito into himself through his nostril with his breath. Even into the body of that baby, the Rishi saw the entire universe as it was before the dissolution. The Rishi was thereat immensely astonished and charmed. He therein details the sky, the firmament, the stars, the mountains, the oceans, the islands, the *Varshas*, the quarters, the gods, the Asuras, the forests, the countries, the rivers, the cities, the mines, the Vrajas, the hermitage, the different sects with their respective callings, the great elements, the products of the elements, the rivers, the numerous different periods of time known under different definitions, and also all other things mobile and immobile. He saw each thing of the universe exactly manifested as it really was. That Rishi saw in the body of that baby the Himalaya mountains, that river named Pushpabhadra, the very place where he had met with the twin gods Nara and Narayana, and also the very same hermitage of his own.

At the time when the Rishi was seeing the whole universe within the body of that baby,—he was thrown out with the outgoing breath of the baby into the ocean of dissolution. Even then the Rishi saw the banian tree at the elevated land of the earth, and the baby lying upon the leaf of that banian tree. He was highly pleased to find the charming smile playing on the lips of that baby, and out of reverential love he wanted to embrace him (the baby) within his arms. But just then that Lord of all *yogas*, that Supreme God in bodied form disappeared before his eyes just like an act of ill-fated creature. O Brahman! With the disappearance of God, also disappeared that banian tree, that water of the deluge, and the whole process of dissolution, and the great Rishi Markandeya found himself seated as before in his own hermitage." (28-34).

Chapter X

GOD SIVA GRANTS BOON UNTO MARKANDEYA

SUTA SAID—"THAT great Rishi Markandeya, knowing this Universe as being created out of the Lord Narayana's illusory will (Maya), and perceiving the powers of the Lord's illusion named as Yoga-Maya,—took refuge unto that Lord Narayana."

Markandeya said, "O Hari ! I take refuge under thy feet, verily the shelter of those that are afraid and oppressed. How can I exactly express the powers of the illusory energy which is manifested as real existence and capable of deluding even the learned ones ?"

Suta said, "While the great sage Markandeya was going on following as usual his austere asceticism, once the Divine Lord Rudra with his consort and followers while ranging in the ethereal region looked upon that sage. On seeing that Rishi, the Divine Rudrani spoke to his Lord (Rudra) saying, 'O thou Divine One ! Look here, just as after a storm the water of the ocean assumes calmness and the fishes therein living also become quiet and inactive, similarly this Rishi has kept controlled his soul, the senses and his mind. Being the conferor of boons, may thou be pleased to grant him success in his asceticism."

Thereupon, Lord Rudra replied, "This great Rishi has acquired perfect devotion unto the Prime Purusha that knows no decay or change. So that the Rishi care for no further success, not even emancipation. Still, however, I shall have a conversation with the Rishi, association with such a pious person being the most covetable of all desired for objects.'' (1-7).

Suta said, "Thereafter that Divine Lord (Rudra) who is the controller of all learning and theLord of all embodied beings and also the refuge of all pious men, having spokn to his consort as aforesaid, approached that great sage Markandeya. At that time, the activity of the heart of that Rishi having remained suspended, he could not know the approach of the Lord Rudra with Rudrani, the soul of the universe or the soul within his own self either. Then that Lord Girisa (Rudra) knowing the position of that Rishi, entered into the Rishi's heart by virtue of his Yoga-powers, as air finds its way through even invisible minute holes. Just as the Lord Rudra had so entered into that Rishis heart, that great Rishi Markandeya saw on his mental canvas the image of the almighty Lord Rudra who then looked like what follows. The Lord had matted locks of hair which were of a purple colour and effulgent like lightning. He had three eyes and ten armed hands bearing tridents, quivers, arrows and bows, sword, sheath, the shield, the wreath of bones, *Damaru*, skull, and axe. His stature was tall and he was effulgent like the rising sun. He wore the skin of a tiger. That Rishi having perceived such an image of the Lord Rudra in his mental vision, was startled from his deep meditation and cried out loudly saying, 'How and why has it happened thus ?' He then saw before him the Preceptor of the Universe with Rudrani and his followers including the Rudras. Immediately the Rishi bowed down his head unto them. Then after enquiring of their welfare he offered them seats, water for washing their feet, *Arghyas*, sandal-paste, wreaths of flowers, burning incense and lamps, and he also worshipped them befittingly. Then the Rishi spoke as follows:

'O Lord, with thy perception the soul enjoys satiety of all desires, and the world automatically feels happy. O thou Lord Isana, what should we do to propitate thee ? Thou art devoid of any attribute, thou art quiet and the stay of all good qualities; and therefore thou art the possessor of all prosperity; but still thou art the lord of all energies and also that of darkness, and therefore saluation be unto thee.''' (8-17).

Suta said, "The great Rishi Markandeya having so eulogised the Divine Rudra, the stay of the pious ones, Mahadeva (Rudra) became highly pleased and propitiated and he said:

'Ask from me any boon that you may desire. We three are the foremost of those capable of conferring desired-for boons. A sight of one of us cannot be futile. Men are granted emancipation by us. Those Brahmanas that are used to pious practices, pride-less, devoid of any desire, kind to all creatures, devoted unto us, non-inimical to any body and equal to all—are hymned, worshipped and meditated upon by all men and their lords. Not only that, I myself, the Divine Brahma and the Divine Lord Sri Hari himself are worshipful to such Brahmanas. Such best of Brahmanas do not view with any distinction between myself, Lord Sri Hari, Brahma, the souls and others. We worship such Brahmanas. Merely, the rivers full of water are not places of pilgrimage, nor stones of *Shalagramas* are deities in themselves, in that these might beget auspiciouness after a long period of time. But Brahmanas like thyself infuse salutations unto the Brahmanas who through concentration of mind, discussion, reading and control of speeches attain to our forms infused with the Vedas. Recital of thy names and sight of the Brahmanas like thyself cleanses the vices of even the untouchables and great sinners. What to speak of the virtues that may be acquired through association with thee ?''' (18-25).

Resuming Suta said, "That great Rishi Markandeya could not feel fully satisfied at the drinking through his ears the nectarous words significant of all pious discourses as addressed by the moon-crest Divinity the Lord Rudra. The illusion of Lord Vishnu was making him travel over a long period of time and he was feeling fatigued thereby. Through the nectarous words of Lord Siva, his distress was removed. The great Rishi Markandeya then addressed Lord Siva saying as follows:

'O God ! The Lords of the universe themselves often eulogise the creatures whose mere existence depends upon those Lords. Even such is the deluding illusory sport of the Lords whose actions are inscrutable. To teach the creatures, even the gods of piety engage themselves in pious actions, commend pious act, and eulogise those performing pious deeds. In these thoughts I perceive the illusory ways of the Lord himself. The Lord creates this universe through illusion and by illusion again enters this universe to preserve and destroy the creatures therein through various illusory activities, being deemed as the Lord of the universe, just like a person in dream enjoys separate identity of his own self. Full of the three attributes, controller of the qualities, the one without a second, preceptor of the universe, as thou art in the form of Brahman, I do bow down unto thee.

O thou manifested all over the universe ! A sight of thee in itself is a great boon, therefore what else should I ask of thee in the shape of a boon ? By thy sight the desires of all creatures are satisfied. Still, as thou art capable of conferring boons of all perfect import, I pray to thee for only one boon which is as follows. O thou Achyuta ! Let my unflinching devotion remain attached to thee and thy devotees.''' (26-34).

Suta again began saying, "Having been worshipped by the great Rishi as aforesaid and being so eulogised by words of Vedic origin, the beloved Lord of the Divine goddess, Lord Sankara, then addressed him, saying:

'O thou great Rishi ! O thou *Brahman* embodied in thee ! May thy devotion unto the *Adhokshaja* remain firm. It shall all be as thou desirest. And besides, till the end of this *Kalpa* thy brilliant fame shall remain unsoiled, and also so shall remain thy virtues, undecaying form, immortality, wisdom of the three *Kalas* and thy conscience. Be thou the preceptor of all *Puranas*..' "

Suta said, "That Lord of the three worlds, while recapitulating all that had happended then and he had experienced before unto his consort departed from the hermitage of Markandeya.

Thence forward that Markandeya Muni also having been advised upon the best of all Yogas became the foremost of all *devoted unto the Divine Ones*. From that time onward he is remaining absorbed in great reverence unto the Lord Sri Hari. I have related here the great Rishi Markandeya's perceptions in the wonderful wealth of illusion of the Divine Lord. The persons that are not conversant with the Lord's creative and destructive illusions, would say that such illusory actions of the Lord are repeatedly worked upon. But those who are really conversant with the Lord's wealth of illusion would say that such actions of the Lord are but accidental. O thou foremost of the race of Bhrigu ! All who hear or recite such wonderful works upon the Lord's illusion are no longer subjected to the fetters of the world and bondage of repeated birhs and deaths." (35-42).

Chapter XI

DESCRIPTION OF MARKANDEYA'S ATTAINING IMMORTALITY

SAUNAKA SAID,—"O Suta, O devotee of the Divine Lord ! Thou art conversant with all discourses on the various *Tantras*, and thou art verily experienced in wisdom. Now I shall ask of thee one thing. Narayana, the beloved Lord of Sri (Lakshmi), is all consciousness. But, do thou tell me in detail, how the followers of the *Tantras* conceive at the time of their worship the Lord's hands, feet and other different limbs, and *Garuda, etc.*, as his sub-limbs, his weapons such as *Sudarsana-Chakra*, *etc.*, and his ornaments such as *Kaustubha* gems. *etc.* I should also like to know the *Yoga* dealing with actions. Therefore, do thou also relate unto me how men should attain to emancipation by virtue of their meritorious works." (1-3).

Suta thereupon said, "After bowing down unto my preceptor, I shall now begin to relate the wealth of the Lord's illusions as are observed by the Preceptors of the universe such as Brahma and others through the Vedas, Tantras, *etc.* At first, *Prakriti*, *Sutra*, *Mahat*, *Ahamkara* and the five *Tanmatras*, all together nine Tattwas, and eleven senses with five great elements, all together sixteen *Vikaras*, constituted that great image of the Lord. Within the manifestation of consciousness through that great image was seen the three worlds, and that was the form of the Great Purusha. The earth represented his two feet, the heaven his head, the sky his navel, the sun his eyes, the wind his nose and the quarters his ears. The *Prajapati* was his spine, the *Kala* his lower limbs, the *Lokapalas* his arms, the moon his mind, and Yama his eye-brow, shyness and avarice were his lips. The moon-beams were his teeth. Forgetfulness was his laugh, the trees were the hairs of his body and the clouds were the hairs on his head. Just like human beings of this earth measuring seven *bighasti* (the length of a straight line drawn from the tip of the thumb to that of the little-finger, is called Bighasti) in stature, his form resembled it. The Lord wears the Kaustubha gem representing consciousness of all creatures and the pure manifestation of such consciousness was represented by his wearing Srivatsa marks. (4-10).

The Lord wears wreaths of forest flowers which in fact represent the attributes of his own illusory will (*Maya*), the yellow raiment of the Lord represents the Metres of verses, and his sacred thread represents the *Pranava* of three *mantras*. His *Makara*-shaped ear-rings stand for the Sankhya Yoga and in the shape of his crown the Lord bears the symbol of *Brahman* which is worthy of salutation by all the *lokas* or regions of the universe. The great serpent *Ananta* that springs from his seat, is the embodiment of his quality of goodness, conjoined with virtue and consciousness. He carries a club in his hand, which is symbolical of his energy, the strength of his mental faculties, as also the force of his own living principle. He holds the conch, which is indicative of his power of giving water. His discus (Sudarsana) signifies the immensity of his power. The sword is the unalloyed *akasatattwa* resembling the *akasa* enclosed in the body. His shield of leather is but the darkness itself. His bow is the embodiment of Death. The arrow-case which he holds is made up of actions. The different senses are but the arrows. The mind, endued with the power of working out ends, forms his car. The principal elements, such as the sky, water, *etc.*, constitute his body. He assumes various forms in order to confer boons and blessings according as he is meditated upon by his devotees. The solar world is the most appropriate place for the worship of the Lord Sri Hari; and initiation is the best expedient of purifying the soul. The services rendered unto God destroy all sins of men. The Lord carries in his hand a lotus, which is symbolical of his mysterious career, wherein his chief attributes are manifested. Virtue and frame are like unto the *Chamara* or fan to soothe him.

O regenerate persons ! Vaikuntha forms his umbrella; and he always resides in the region of fearlessness. The three Vedas are his constant companions like Garuda and others. The sacrifices he performs is *Purusha* himself. Lakshmi herself, Prosperity incarnate, is the faithful wife of Lord Sri Hari, who is the Supreme Soul. The *Agamas* such as *Pancharatra*, *etc.*, are his personal attendants like Viswaksena, and the eight chief attributes of Vishnu such as *Anima*, *etc.*, are his warders like Nanda. (11-20).

O Brahman ! Vasudeva, Sankarshana, Pradyumna and Aniruddha—these four visible embodiments of the Supreme Being are said to be deserving of proper worship separately. The all-powerful God should also be meditated upon in one of these four forms, namely, the Vaiswanara, Taijasa, Prajna and Turiya by means of the different senses and their objects, as well as by means of the desires, or by the power of knowledge.

Incarnating himself in the above forms, the Almighty God Lord Sri Hari, is ever witnessed to be furnished with several principal and subordinate limbs, as well as with various weapons and ornaments. But when thus adorned, he again assumes those four forms, in which he specially deserves to be worshipped.

O foremost of the regenerate persons ! This holy Vishnu is the prime cause of the Vedas. He is all-seeing, and He is perfect in himself. Because, He is the most magnanimous. With the help of his illusory energy, he creates, preserves and destroys the universe. For this reason simply, he is known by the name of *Brahman*. But those who are devoted unto him, secure Krishna in their soul with the help of their bare consciousness.

O Krishna ! O friend of Arjuna ! O the most exalted of the Vrishni race ! O thou who never fadest in effulgence ! O Govinda ! Thou didst destroy, the whole race of the Kshatriyas! The wives of the cow-herds, as well as the sages with the Divine Rishi Narada at their head everywhere chant thy praise and spotless fame. It is blessed to hear thy name. Do thou therefore, maintain thy devotees. He who mutters in the morning after rising from bed the characteristics of this Great Purusha with his entire attention directed towards Him, can realise the true nature of Brahma himself." (21-26).

Saunaka said, "Having been asked by king Parikshit, what the divine Suka said unto him in reply, 'Do thou explain to us, who are devoted to thee, tell us the names and actions of the different forms of the Sun who is identical with Lord Hari and explain to us how the Sun, again, reveals himself month after month as the seven principal bodies, appearing in the heaven separately in succession."

Thereupon Suta said, "This entire universe that is created out of these attributes, namely, eternity and the illusory energy of Vishnu,—who is the Supreme Soul of all created beings,—always moves in the solar regions. The Soul and Creator of the Universe, Narayana, always presides as the chief deity over the actions of men, performed in accordance with the dictates of the Vedas. Lord Sri Hari is variously praised under numberless appellations. Narayana who is identical with the sun himself, also assumes the forms of eternity, country, action and the actor, cause and effect, *Mantras* and matters, as also of the effects of causes themselves. Therefore, the God is praised under those appellations. The all-powerful Sun, assuming the form of time, wanders about with twelve planets during the twelve months of the year—beginning from *Chaitra*, with a view to helping the creatures to fare smoothly in the world. The Sun,[1] the Apsara, the Rakshasa, the Vasuki, the Yaksha, the Pulastya, and the Tumburu—these seven bodies called Ganas wander about in the month of Chaitra. (27-33).

Aryama, Palaka, Yaksha, Rakshasa, Narada, Gandharva and Naga rove about in the month of *Vaisakha*.

The Sun, Atri, Rakshasa, Takshaka, Menaka, Gandharva, and Yaksha wander about in the month of *Jyaistha*.

Vasishtha, the Sun, Rambha, Rakshasa, Gandharva, Naga, and Yaksha wander about in the month of *Ashadha*.

The Sun, Gandharva, Yaksha, Naga, Angira, Pramlocha and Rakshasa wander about in the month of *Srvana*.

The Sun, Gandharva, Rakshasa, Yaksha, Bhrigu, Anumlocha, and Naga wander about in the month of *Bhadra*.

The Sun, Naga, Rakshasa, Gandharva, Yaksha, Ghritachi and Gautama wander about in the month of *Magha*.

Yaksha, Rakshasa, Bharadwaja, the Sun, Apsara, Gandharva, and Naga wander about in the month of *Phalguna*.

The Sun, Yaksha, Gandharva, Rakshasa, Naga, Urvasi and Kasyapa wander about in the month of *Agrahayana*.

The Sun, Rakshasa, Gandharva, Yaksha, Rishi, Naga and Purvachitti wander about in the month of *Pausha*.

Viswakarma, Jamadagnya, Naga, Rakshasa, Tilottama, Yaksha and Gandharva wander about in the month of *Aswin*.

The Sun, Naga, Gandharva, Gumba, Yaksha, Viswamitra and Rakshasa wander about in the month of *Kartika*. (34-44).

Thus the persons, who recollect twice daily, both in the morning and evening, the immensity of the energy of Vishnu who is holy and bright like the Sun are delivered from all sins committed by them during the day. The Sun, accompanied by the Gandharvas, wandering in this way about the whole world during the twelve months of the year, confers upon all persons better intelligence, which may help them both in this and the next world. The sages chant his praises by repeating the *Mantras* as laid down in the three Vedas, namely Sama, Rik and Yajus. The Gandharvas too repeat his prayers incessantly, and the

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[1] The Sun, *apsara, rakshasa, etc.*, as mentioned in the following lines for the twelve months have been given separate names, which are omitted here.

Apsaras dance in cheer before him. The Nagas form the ropes of his car. The Yakshas pull the car. The powerful Rakshasas run behind it. Valakhilya and the sixty thousand sinless Brahmanical sages walk in front of his car, and chant his praises as they go. Thus the eternal, the all-powerful and the most Supreme Lord Sri Hari—who has no beginning—preserves men in the different *Yugas*, incarnating himself in various forms." (45-50).

Chapter XII

RECAPITULATION FROM THE FIRST SKANDHA TO THE END

SUTA SAID,—"HAVING bowed down unto Supreme *Dharma*, and unto Vishnu, who is the regulator of the Universe, as also unto the regenerate persons, I will now relate the principles of eternal virtue.

O regenerate ones ! I have described unto you the most wonderful character of the Supreme Being—Vishnu. I have explained all the subjects you asked me as worth hearing by all the individuals. Also, I have repeated unto you all about the real essence of that all-powerful Lord Sri Hari—Narayana —Hrishikesa, who is the remover of all sins and the Lord of the respectful and holy personages. The reality of that mysterious and Supreme Being (Para Brahma), who is the origin of this Universe,—as well as the story relating to God that has for its subject-matter the knowledge, and the science of special knowledge, have also been described. The system of *Bhakti-yoga*, as well as the theory of self-denial which is founded upon the principles of *Bhakti-yoga* has been elaborately told. Moreover, the life-histories of king Parikshit and of Narada have been related and the story of that royal sage, Parikshit, fasting to death on account of his being cursed by a twice-born person with the parley between the Brahmanical sage, Suka, and king Parikshit, has been offered. (1-5).

I have also related the conversation between Narada and Brahma; the prayers and praises of the different incarnations of Vishnu; the facts regarding the origin of the Universe from the Supreme Soul; the discourse between Vidura and Uddhava; and that between Vidura and Maitreya; the catechism of the compilations of Puranas, the survival of the Supreme Being after the dissolution of the entire Universe—all these have been fully delineated.

Thereupon, the stages of development of the creative energy, the seven chief principles of creation and their mutual disagreement, then the creation of the egg-shaped Universe, the manifestation of the creative power in the Supreme Being; the flow of time, both subtle and gross; the rise of Brahma from the navel of Vishnu, that is like unto lotus itself; the rescue of the world from the great ocean of dissolution; the slaying of Hiranyaksha; the creation of this world, as well as that of both Heaven and the lower world; the creation of Swayambhuva Manu; the hundred different appearances of the best and primordial energy; the offspring of religiously married wives as well as those of Prajapati, the incarnation of holy and high-souled Kapila; and the discourse between that great ascetic and Devahuti; the rise of a new Brahman; the destruction of Daksha's sacrifice; the character of the famous Dhruva, as well as that of Pritha and Prachinavarhi were fully narrated. (6-14).

Then again, I have described the speech of Narada; and the character of Priyavrata, and of kings Nabhi and Bharata. I have also described the islands, the oceans, the mountains, the falling of rains and the formation of rivers, the foundation of the solar system; all accounts of the two regions of hell and the lower world, the birth of Daksha and the begetting of children by the Prachetasas on the wombs of the daughters of Daksha, and the rise of the Celestials, the Asuras; the men, the animals of the lower order, the Nagas and the birds; the birth and death of Vritrasura; the history of the sons of Diti; the life-histories of the king of the Daityas as well as of the magnanimous Prahlada.

I have also related all about the *Manwantara* and the release of the royal elephant. I have enumerated the different incarnations of Vishnu, assuming an extraordinary form having the head of a horse, and other incarnations of the preserver of the universe in the forms of Fish, Tortoise, Vamana, *etc.* I have narrated the churning of the milky ocean by the celestials in order to obtain *Amrita* (ambrosia); the furious war between the Gods and Asuras; the history of the royal families; the story of the birth of Ikshwaku and all accounts of his race, and also those of the family of the magnanimous king Sudyumna, the stories of Ila and Tara; the histories of the solar dynasty, the Nrigas and the Sasadas; the sin-destroying accounts of the famous characters of Saryati, intelligent Kakutstha, Khatvanga, Saubhari, Sagara and Ramchandra; the forsaking of the material body by Nimi; the flourishing of the Janakas; and the wholesale slaughter of the Kshatriyas by Parasurama.

I have described the characters of Aila, Yayati, Nahusha, Dushmanta, Virata, Santanu and his son; the history of the Soma race and that of Yadu—the eldest son of Yayati, the birth of God Krishna—amongst the Yadus, his birth in the house of Vasudeva as well as the fact of his having been brought up in Gokula. (15-27).

Moreover, I have described the heroic performance of Krishna the slayer of the Asuras, namely, his taking away the life of the Rakshasi named Putana, whilst sucking her breast and his slaying Sakata, Trinavarta and Bakarakshasa. I have also stated how Aghasura was slain by the God; and how the herd of cattle was stealthily taken away by Brahma, and how Dhenuka and Pralamba were slain with their friends; and how Gokula was saved from the great conflagration produced by friction in the woods; and how the Kaliya serpent was subdued, and how the Cow-herd king Nanda was released from imprisonment.

I have enumerated the practice of Katyayani vows by the Gopis for the propitiation of Achyuta; the favours extended to Brahmin women attending the sacrifices, and the repentance of the regenerate persons; the lifting up of the mountain named Govardhana by Sri Krishna; the installation of Indra and Surabhi, and the sacrifice prepared by them; Krishna's spending nights in amusement with the wives of the cowherds; the slaying of wicked Arista, Sankhachuda and Kesi; the arrival of Akrura and the departure of Balarama and Krishna; the lamentation of the women of Vrajadhama; Sri Krishna's arrival at the town of Mathura and the fact of his killing Gaja, Mushtika, Chanura and Kansa. I have explained the way how the dead son of the Preceptor, Sandipani, was brought back to life. (28-35).

O regenerate persons ! I have fully described the carrier of Sri Krishna in Mathura; that is, how he rendered good unto the descendants of Yadu along with Balarama and Uddhava; and how he killed the warriors who were several times brought there by Jarasandha; and how he killed the king of the Yavanas and how long he resided in the city named Kusasthali; and how he took away by force the celestial flower named Parijata, from the custody of Sudharma in Heaven. I have also referred to other facts, namely, the snatching away of Rukmini from the hands of the infuriated enemies, who had gathered together in the field of battle; the cutting down of the bows and forcibly taking away the daughters of the lord of Pragjyotisha after having killed him.

Then again, I have related all about the magnanimity of Chaidya, Paundraka, Salva, the wicked Dantavakra, Sambara, Dvivida, Pritha, Mura, and the five others, as well as about their destruction. I have also said how Baranasi was destroyed by fire; how the world was released from its burdens by Sri Krishna through the instrumentality of the Pandavas; and also how his own race was rooted out by himself on the pretext of its having been cursed by a regenerate person.

I have fully delineated the extraordinary parley held between Vasudeva and Uddhava, wherein I have explained the grave principles of self-consciousness, the choice of actions, and the forsaking of this mysterious mundane existence through the help of the Yoga prowess. The virtues of the respective Yugas, the war between different individuals during the Kali yuga, the four kinds of dissolution of the universe, the three kinds of birth and rise, the abandonment of the material body by the most intelligent royal sage Parikshit, the compilation of the various branches of the Vedas, the excellent speech of the sage named Markandeya, the orderly arrangement of the great men, and the manifestation of the Sun—the soul of the Universe—in body have also been repeated. (36-45).

O foremost of the twice-born persons ! I have thus related whatever you have asked me. Now I will describe unto you the mysterious conduct of God incarnating himself in various forms; as well as the extraordinary actions performed by him. Having been diseased, or oppressed by hunger, or having fallen in the abyss of miseries, and having been degraded, he, who loudly utters the words—salutations be unto Lord Sri Hari—is delivered from all sins and difficulties. Being thus praised, the eternal and Holy Being enters into their hearts and releases from all dangers, the men who really listen to the lofty topics with reference to that Supreme Spirit; even as the sun removes all darkness, or as the high wind disperses all clouds by its force. The subjects, which do not deal with the magnanimity of all-powerful Vishnu, are considered to be unfair and unjust. But the matters, which comprehend the facts regarding the extraordinary attributes of God, are said to be beneficial and pure. The story that develops the praiseworthy character of that righteous Vishnu, is considered to be most excellent and always new; and this is also supposed to be a joyful celebration. On listening to this story, men find the great ocean of miseries wholly dried up. The speech, however, excellently arranged or uttered by persons like the crows, is but their luxury; because it makes no reference to the fame and magnanimity of Shri Hari, who purifies the entire universe. The holy saints never mind such expressions.

Those who are honest and virtuous rest only where there is the presence of Achyuta. If every *sloka* of a speech, however ill-arranged, mentions the different appellations of the Eternal Being, as well as his fame—the whole oration is regarded to be most appropriate. Because, it overpowers the sins of men, when it is listened to, uttered, and admitted by the honest and virtuous persons. (46-52).

Not at all to make mention of unfair knowledge, even the pure consciousness of Brahma himself,—who is above all actions,—and what reveals him are nothing, if they be quite independent of the respectful meditation upon Achyuta. So much so that the fairest action, if its result be not resigned unto God, has a very painful end. The celebration of one's fame results from the labour that he undergoes in the discharge of his duties of home, in the observance of strict devotion, and also in the study of the Srutis. Moreover, the remembrance of the lotus-like feet of Sri Krishna is possible only by the interpretation of his countless attributes and by listening to or loving them.

Again, the recollection of the lotus-like feet of Krishna destroys all sins, and confers perfect happiness unto all. Moreover, this explains the idea of patience, pure goodness, respectful demeanour unto God, the knowledge in connection with the consciousness of the Supreme Being, and the principle of resignation. Do you deeply meditate in your heart without cessation upon Narayana, who is like unto the universal soul itself, and who is the most Supreme Being and the God of the Gods. Doing this, you will be considered to be the foremost and the most magnanimous of regenerate persons. Through your assistance the consciousness of the Supreme Soul also mounts upon the path of my own memory. This subject of divine consciousness I already heard on the occasion of king Parikshit's fasting to death, from the mouths of the great sages assembled there at that time. (53-57).

O regenerate ones! Now do I relate unto you the magnanimity of the son of Vasudeva. By listening to this subject men are delivered from all misfortunes. He, who utters this with enough of abstraction either for a period of three hours and a half, or for a moment; and he, who with a respectful demeanour listens to only a sloka or one-half of a sloka and a syllable or one-half of a syllable of such a subject, has his soul wholly pacified. He who listens to the accounts of the son of Vasudeva either on the tenth or the eleventh day of the full or new moon, enjoys longevity. But one, studying the same most attentively in the days he fasts, is delivered from all sins; and he, who studies this Sanhita during the days he observes fasting in the places of pilgrimage, such as Pushkara, Mathura, and Dwaraka, is indeed freed from all fears.

While one repeats this *Sanhita*, the saints, the ascetics, the ancestors, the men and the kings all satisfy their desires by hearing it from him. If the regenerate persons go through it they obtain the same results that are derived from the attentive study of the Vedas—Rik, Yajus and Saman and also those that accrue from the dedication of rivers of honey, curd and milk. Moreover, they secure the highest position, that is chosen by God himself. (58-64).

Hence by the study of this the regenerate persons obtain the best knowledge; the Kshatriya secure the kingdom of the world surrounded by the oceans; and the Vaisyas gain immense fortune. The Sudra by studying it is washed off from all impurities and sins.

The name of Sri Hari, who is the God of the universe and the destroyer of all sins peculiar to the *Kali Yuga*, is not mentioned in every Sloka of the other Shastras. But in all the *slokas* and in all the subjects of this *Purana Sanhita* the name of God,—who assumes various forms, is specially mentioned.

I bow down unto the all-powerful, eternal, unborn, imperishable Narayana, who is the creator, the preserver and the destroyer of this universe and whom Brahma, the king of heaven, and the other celestials, such as Sankara cannot perfectly propitiate by the constant repetition of his praises.

I bow down unto God Narayana—whose abode is this mobile and immobile universe, that is created on the basis of his own soul by the essences of his nine chief attributes or energies;

and who again is eternal and identical with consciousness.

I bow down unto divine Sukadeva, the son of Vyasadeva, who is the destroyer of all sins. It is that great man whose mind is always contented with the enjoyment of his own, or who has no love for other objects, and it is he, whose whole energy is attracted by the mystic character of God Narayana. It is he also, who has discovered this *Purana Sanhita* which describes the highest meaning of God himself." (65-69).

Chapter XIII

ON THE NUMBERS OF THE SLOKAS OF THE EIGHTEEN PURANAS

"I BOW DOWN unto that God, whom Brahma, Varuna, Indra, Rudra and Maruta highly please by the chanting of celestial prayers unto him. I bow down unto that Supreme Being, whose praises the chanters of the Sama Veda sing incessantly by repeating all the Vedas and their principal appendices namely *Anga*, *Pada*, *Karma*, and *Upanishads*.

Salutations be unto that God, whom the devotees can make out by the light latent in their minds, that are wholly engrossed in his meditation, whilst they themselves are engaged in practising severe asceticism. I bow down unto that God, whose essence even the celestials and the Asuras can hardly realise. Let that ommipotent God, who has enjoyed a sound sleep whilst lying on a bed of the peaks of the Mandara mountain, which produced a very happy sensation of itching as the peaks were slowly moving on his back: is also who, after the churning of the ocean has caused anew its waters to flow constantly, as it has flowed from his divine breath (the wind), and as it does not yet subside,—maintain thee. Moreover, let the air exhaled during respiration by that Superhuman Being, assuming the form of a tortoise support thy life.

The whole collection of the Puranas is now being enumerated below. Do thou listen to the most important subjects that are dealt with therein. Also do thou listen to—what greatness is achieved by the study of the Puranas, as also by the performance of charity.

The Brahma-Purana contains ten thousand slokas. The

Padma-Purana contains fifty-five thousand slokas. The Vishnu-Purana contains twenty-three thousand slokas. The Siva-Purana contains twenty-four thousand slokas. The Srimad-Bhagvatam contains eighteen thousand slokas. The Narada Purana twenty-five thousand; the Markandeya-Purana nin-thousand; the Agni-Purana fourteen thousand and five hundrd slokas; the Brahma-Vaivarta-Purana eighteen thousand; the Linga-Purana eleven thousand; the Varaha-Purana twenty-four thousand; the Skanda-Purana eighty thousand and one hundred and one; the Vamana-Purana ten thousand; the Kurma-Purana seventeen thousand; the Matsya-Purana fourteen thousand; the Garuda-Purana nineteen thousand; and the Brahmanda-Purana contains twelve thousand slokas. Thus four lakhs of slokas are enumerated in the above Puranas. Of these only eighteen thousand are contained in the Srimad-Bhagavatam. (1-9).

This holy revealation was long ago kindly bestowed by God unto Brahma, who sits upon the lotus that springs up from the navel of Lord Narayana, and who again is often much afraid of the evil surroundings of the present world.

In the beginning, in the middle, as well as in the end of this holy compilation, the facts are stated on the grave subject of resignation. All accounts of Lord Sri Hari are also excellently delineated there. Hence, by the study of these texts the honest and virtuous persons, as well as the celestials find the greatest pleasure, which they experience only when they drink the *ambrosia*.

The Book is the most essential of all the appendices of the Vedas. That unparalleled thing, *viz.*, *Brahman*, or that identification of the Supreme Spirit, as well as the liberation of the soul itself, forms its principal subject. He who causes Srimad-Bhagavatam to be recited from a golden throne on the full lunar day of the month of *Bhadra*, is sure to obtain the highest place in Heaven. So long as Bhagavatam, which is like unto the ocean of *ambrosia* itself, is not heard, the other *Pauranic* compilations are highly valued in the society of the honest and virtuous persons. (10-14).

Srimad-Bhagavatam, in truth, forms the essence of all the *Vedanta*. The person who has satisfied himself with the sweetness of its nectar-like speeches, never likes other things for gratification.

As the Ganga is superior to all the rivers; or as Achyuta is the foremost of the celestials; or as the Divine Sambhu is the best of the devotees; so Srimad-Bhagvatam is far superior to all the Puranas. Of all the places on Earth as *Kasi* (Banaras) is the best, so, O regenerate one, of all the Puranas, Srimad-Bhagavatam is the most excellent. It is the holiest of the Puranas and dearest unto the devotees. In it is inclucated that unequalled, pure and superior knowledge, which is attainable only by the high class devotees (*Paramahansas*).

This sacred Bhagavatam also discovers the principle of inaction, as well as the enunciation of true knowledge, aversion and reverence. Whoever listens to, studies or meditates upon these scriptural writings with the best of his regard, surely secures salvation. Let us reflect upon, and worship that holy and pure Being, who is ever free from all sorts of miseries, and who also is the embodiment of truth itself, that is like unto the *ambrosia*. Because in the days of yore, He has first revealed unto Brahma this light of knowledge (Srimad-Bhagvatam), and thereafter successively unto Narada, Krishna-Dwaipayana, the great devotee Sukadeva, and at last most kindly unto king Parikshit himself.

I bow down unto that Holy and Omnipotent Lord, the son of Vasudeva, who has kindly revealed these truths unto Brahma, whilst he was earnestly praying for salvation.

Salutations be unto Sukadeva, the foremost of the devotees, who liberated king Parikshit from the temptations of the world, when that royal sage was bitten by the most venomous serpent." (15-22).

The end of Srimad-Bhagvatam

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